Insignia gentilitia Principum Imperij et Nobilium Japoniorum

HISTORIA IMPERII JAPONICI

Germanicè Scripta ab

ENGELBERTO KAEMPFERO

Lemgoviensi M. D. & Exc. Comitis Lippiaci quondam Archiatro.

Ex Autoris Autographa nunquam antea edito Anglicè vertit Præfatione Mappis ac æneis Tabulis illustravit,

JOHANNES CASPARUS SCHEUCHZER

Tigurinus e Collegio Medico Londinensi et Societatis Regiæ ibidem Socius.

LONDINI

Impensis Editoris

MDCCXXVII.

LONDINI

IOHANNES CASPARUS SCHEUCHZER

EUCHARISTICUS PATRIAE

TYPONICI

HISTORIA HELVETII

18 Kl

THE

HISTORY

OF

JAPAN:

Giving an ACCOUNT of

The antient and preſent State and Government of that EMPIRE;

OF

Its Temples, Palaces, Caſtles, and other Buildings;

OF

Its Metals, Minerals, Trees, Plants, Animals, Birds and Fiſhes;

OF

The CHRONOLOGY and SUCCESSION of the EMPERORS, Eccleſiaſtical and Secular;

OF

The Original Deſcent, Religions, Cuſtoms, and Manufactures of the Natives, and of their Trade and Commerce with the *Dutch* and *Chineſe*.

Together with a Deſcription of the Kingdom of *Siam*.

Written in High *Dutch*

By *ENGELBERTUS KÆMPFER*, M. D.
Phyſician to the *Dutch* Embaſſy to the *Emperor*'s Court;

And tranſlated from his Original Manuſcript, never before printed,

By *J. G. SCHEUCHZER*, F. R. S.
And a Member of the College of Phyſicians, *London*.

With the LIFE of the AUTHOR and an INTRODUCTION.

To which is added,

Part of a JOURNAL of a Voyage to *JAPAN*, made by the *Engliſh* in the Year 1673.

ILLUSTRATED with many COPPER PLATES.

VOLUME I.

LONDON:

Printed for the PUBLISHER, and ſold by THOMAS WOODWARD at the *Half-Moon* over againſt St. *Dunſtan*'s Church *Fleetſtreet*, and CHARLES DAVIS in *Pater-Noſter* Row. MDCCXXVIII.

April 27. 1727.

Imprimatur,

HANS SLOANE, *Præs. Soc. Reg.*

Jos: Banks

To the KING.

May it pleaſe Your MAJESTY,

YOUR MAJESTIES gracious Condeſcenſion to approve of my Deſign of publiſhing this Hiſtory of *Japan* emboldens me, with the moſt profound Reſpect and Humility to lay it at Your MAJESTIES Feet.

It

DEDICATION.

It gives an Account of a mighty and powerful Empire, which owes its Greatneſs to itſelf, and the flouriſhing Condition it is in, to its being debarr'd all Communication with other Nations: It unfolds the Rules and Maxims of a Government, where the mutual checks, jealouſies and miſtruſts of Perſons inveſted with Power are thought the moſt effectual Means to oblige them to a faithful diſcharge of their reſpective Duties: It ſhews a long Series of Eccleſiaſtical Emperors, all deſcended of one Family, who ſway'd the Scepter of *Japan* for upwards of two thouſand Years, and ſtill keep up their Titles, Rank and Grandeur, tho' diſpoſſeſs'd of the ſupreme Power by the Secular Monarchs: It deſcribes a valiant and invincible Nation, a polite, induſtrious and virtuous People, enrich'd by a mutual Commerce among themſelves, and poſſeſs'd of a Country, on which Nature hath laviſh'd her moſt valuable Treaſures.

Theſe, and many other remarkable particulars, relating to the Religions, Sects, and Natural Hiſtory of a Country, of which we had hitherto but an imperfect Knowledge, give me ſome hope, that this

this Work will not prove unworthy of Your MAJESTIES gracious Protection.

That Your MAJESTIES Reign may be long and proſperous, and that there may never be wanting a Succeſſion of Princes of Your Royal Line to Grace the Britiſh Throne, are the hearty and ſincere Wiſhes of

May it pleaſe Your MAJESTY,

Your MAJESTIES

Moſt Obedient,

Moſt Devoted

And

Moſt humble Servant

J. G. SCHEUCHZER.

DEDICATION

THE
Names of the Subſcribers.

Thoſe, who have this Mark * prefix'd to their Names, ſubſcrib'd for the Large Paper.

A

HIS *Grace* Hugh, *Lord Archbiſhop of* ARMAGH, *and Primate of* Ireland.
Joſeph Andrews, *Eſq*; *F. R. S.*
Mr. Henry l' Apoſtre.
Col. Archer.
—— Archer, *Eſq*;

B

The Right Honourable CHARLES *Lord* BRUCE.
Montague Bacon, *Eſq*;
George Baily, *Eſq*;
Robert Baylis, *Eſq*; *Alderman.*
Mr. Sylvanus Bevan, *F. R. S. Two Sets.*
——— Billerbeck, *Eſq*;
* *The Honourable* Pattee Bing, *Eſq*;
John Birkhead *of Lincoln's-Inn*, *Eſq*;
Col. Martin Bladen.
* ——— Bonnel, *Eſq*;
Ralph Boutchier, *M. D.*
Sir Brook Bridges, *Bart. F. R. S.*
* John Brown, *Eſq.*
Mr. John Brown, *F. R. S.*
John Burtard, *Eſq*;
Mr. Paul Buſſiere.

C

His Grace WILLIAM, *Lord Archbiſhop* of CANTERBURY.
* *The Right Honourable* JOHN *Lord* CARTERET.
The Right Honourable CHARLES *Lord* CADOGAN.
Thomas Cartwright *of* Aynhoe, *Eſq*;
The Rev. Dr. George Carter.
W. Cheſelden, *Surgeon*, *F. R. S.*
Richard Chiſwell, *Eſq*;
George Clifford, *Jun. Eſq*;
Francis Clifton, *M. D.*
Anthony Collins, *Eſq*; *Two Copies.*
Sir Thomas Coke, *Knight of the Bath.*
Mr. Daniel Crellius.
Thomas Crowe, *M. D.*

Subſcribers Names.

D

His Grace WILLIAM *Duke of* DEVONSHIRE.
The Right Reverend Richard, *Lord Biſhop of St.* DAVID's.
Gebhard Danteuy *Eſq*; F. R. S. *Two Copies*,
John Jacob Dillenius, *M. D. F. R. S.*
John Diodate, *M. D. F. R. S.*
James Douglas, *M. D. F. R. S.*
Gerard Drake, *Eſq*;

E

Richard Ellis, *Eſq*;
Nathaniel Ellwick, *Eſq*;
———— Eyles, *Eſq*;
Kingſmill Eyre, *Eſq*; F. R. S.

F

The Right Honourable the Lady Mary FIELDING.
Everard Fawkener, *Eſq*;
Charles de la Faye, *Eſq*; F. R. S.
Martin Folkes, *Eſq*; F. R. S.
Thomas Fothergill, *Eſq*;
Sir Richard Fowler, *Bart.*
John Freeman, *Eſq.*
* John Friend, *M. D. F. R. S.*
John Fuller, *Eſq*; *F. R. S.*

G

The Right Honourable the Earl GRANDISSON.
Roger Gale, *Eſq*; *F. R. S.*
Patrick Garden *of Lincoln's-Inn, Eſq*;
Mr. Ambroſe Godfrey, *Chymiſt.*
Mr. Edmund Godfrey.
The Rev. Dr. Gooch, *Maſter of* Gonvil *and* Cajus *College in* Cambridge.
Mr. George Graham, *F. R. S.*
Mr Stephen Grainger, *Merchant at* Stockholm.
* Thomas Green, *Eſq*;
George Grey, *Eſq*;
Richard Griffith, *Surgeon.*
John Frederick Gronovices, *M. D.*

H

John Hadley, *Eſq*; *F. R. S.*
Richard Hale, *M. D. F. R. S.*
Sir James Hallet.
Mr. Denham Hammond.
Henry Heathcote, *Eſq*; *F. R. S.*
William Heathcote, *Eſq*;
Charles Hedges, *Eſq*;
John James Heidegger, *Eſq*;
The Hon. Mrs. Herbert.
———— Horſeman, *M. D.*
Hugh Howard, *Eſq*; *F. R. S.*

Robert

Subſcribers Names:

Robert Hucks, *Eſq*; *F. R. S.*
* Maurice Hunt, *Eſq*;

I

Theodore Jacobſon, *Eſq*;
Mr. Benjamin James.
The Rev. Dr. Richard Ibbetſon, *D. D.*
William Jones, *Eſq*; *F. R. S.*
* Thomas Iſted, *Eſq*; *F. R. S:*
James Jurin, *M. D. Sec. Reg. Soc:*

K

The Right Reverend the Lord Biſhop of KILMORE.
Sir John Kaye, *Bart.*

L

Smart Lethieuiller, *Eſq*; *F. R. S.*
Col. George Liddel.
The Rev. Dr. Samuel Liſle, *D. D.*
Henry Lloyd, *Eſq*;
The Rev. Mr. Richard Lucas, *F. R. S.*

M

* *His Grace* JOHN *Duke of* MONTAGU.
Mr. John Martin, *F. R. S.*
John Maubray, *M. D.*
* Richard Mead, *M. D. F. R. S.*
——— Mead, *Eſq*;
Mr: Montagu.
Francis Moſe, *Eſq*;

N

James Naſh, *Eſq.*
Sir Michael Newton, *Knight of the* Bath.
Col. Francis Nicholſon, *F. R. S.*
Mr. Richard Nicholſon *jun.*

O

The Right Honourable CHARLES *Earl of* ORRERY.
Robert Ord, *Eſq*; *F. R. S.*
The Rev. Mr. Henry Ott, *M. A.*
Sir Adolphus Oughton, *Bart.*

P

The Right Honourable THOMAS *Earl of* PEMBROKE.
Mr. John Padmore.
Sir Gregory Page, *Bart.*
Thomas Pellet, *M. D. F. R. S.*
Henry Plumtre, *M. D. F. R. S.*
——— Plumtre, *Eſq.*
* *His Excellency Mr.* Stephen Poyntz, *His Majeſty's Envoy Extraordinary and Plenipotentiary to the Court of* Sweden.

R

His Grace CHARLES *Duke of* RICHMOND.
Edward Ratcliff, *Eſq*;
Richard Richardſon, *M. D.*

John

John Roberts, *Eſq*;
Tancred Robinſon, *M. D. F. R. S.*
* Edward Rudge, *Eſq*; *F. R. S.*

S

The Right Honourable TALBOT *Earl of* SUSSEX.
Jeremy Sambrooke, *Eſq*;
Iſaac de Sequeyra Samuda, *M. L. F. R. S.*
William Sherard, *L. L. D. F. R. S.*
Mr. Shipton, *Surgeon.*
Mr. Samuel Skinner, *jun.*
Sir Hans Sloane, *Bart. P. S. R. & C. M.*
William Sloane, *ſen. Eſq*;
William Sloane, *jun. Eſq*; *F. R. S.*
The Rev. Mr. Soley.
Thomas Spicer, *Eſq*; *Secretary to the Preſentations.*
* *Sir* Conrad Sprengell, *Knt. F, R. S.*
Ferdinand Sprinall, *of the* Inner Temple, *Eſq*;
Oliver St. John, *Eſq*; *F. R. S.*
John Stanhope *of* Eccle's-hill, *Eſq*;
George Stanley, *Eſq*; *F. R. S.*
—— Stanley, *Eſq*;
Temple Stanyan, *Eſq*; F. *R. S.*
John George Steigerthal, *M. D. F. R. S.*
Mr. John Stevans, *Surgeon.*
Sir Robert Sutton, *Knight of the* Bath.

T

George Lewis Teiſſier, *M. D. F. R. S.*
James Theobald, *Eſq*; *F. R. S.*
Peter Theobald, *Eſq*;
Joas Tillard, *Eſq*;
Mr. Nathaniel Torriano.
Mr. John *Torriano.*
Sigiſmond Trafford, *Eſq*;
The Honourable John Trevor, *Eſq*; *F. R. S.*
Abraham Tucker, *Eſq*;

W

Stephen Wadſworth, *M. D.*
John Wainewright *of* Lincoln's-Inn, *Eſq*;
William Ward, *L. L. D.*
Mr. Thomas Watſon *of* Lothbury.
Mr. Thomas Watſon.
Sir Anthony Weſtcomb, *Bart.*
Mr. Thomas Weſton, *Maſter of the Academy of* Greenwich.
Mr. Samuel Windor, *jun.*
John Woodward, *M. D. P. Greſh. F. R. S.*
Francis Woolaſton, *Eſq*; *F. R. S.*

Z

Mr. Zinck.
Philip Henry Zolmann, *Eſq*;

THE CONTENTS

Of the first Volume.

The Author's PREFACE I.

The LIFE *of the* AUTHOR, *by the* TRANSLATOR. V.

An Introduction by the TRANSLATOR. XVI.

The HISTORY of JAPAN,

BOOK I.

Chap. I. JOURNAL *of the author's voyage from* Batavia *to* Siam, *with an account of what happen'd during his ſtay there* pag. 1

Chap. II. *The preſent ſtate of the Court of* Siam, *with a Deſcription of* Juthja, *the Capital City and Place of the King's Reſidence* 19

Chap. III. *The Author's departure from* Juthja, *down the River* Meinam *to the harbour, and from thence to* Japan. 42

Chap. IV. *Of the Empire of* Japan *in general, as to its ſituation and the largeneſs if its ſeveral Iſlands* 58

Chap. V. *The diviſion and ſub-diviſion of the Empire of* Japan *into its ſeveral Provinces; as alſo of its revenue and government* 70

Chap. VI. *The author's opinion of the true origin and deſcent of the Japaneſe* 81

Chap. VII. *Of the origin of the Japaneſe, according to their own fabulous opinion* 96

Chap. VIII. *Of the Climate of* Japan, *and its produce as to minerals and metals* 102

Chap. IX. *Of the fertility of the country as to Plants* 113

Chap. X. *Of the plenty of the country as to Beaſts, Birds, Reptiles and Inſects* 123

Chap. XI. *Of Fiſh and Shells* 132

BOOK II.

Of the Political State of *JAPAN.*

Chap. I. *Names of the Gods, Demi-Gods and Emperors, who are mention'd in Japaneſe Hiſtories, as the firſt Monarchs and Governors of that Empire* 143

Chap. II. *Of the Eccleſiaſtical Hereditary Emperors of* Japan *in general, of their Succeſſion, Reſidence and Court; as alſo of the Chronology of the Japaneſe* 148
Chap. III. *Of the Eccleſiaſtical Hereditary Emperors in particular, and firſt of thoſe, who govern'd from the beginning of the Japaneſe Monarchy, till our Saviour's nativity* 158
Chap. IV. *Of the Eccleſiaſtical Hereditary Emperors, who liv'd and govern'd with an unlimited authority, from the birth of our Saviour to* Joritomo *the firſt Secular Monarch* 164
Chap. V. *Of the Eccleſiaſtical Hereditary Emperors, who liv'd after* Joritomo *to the preſent time* 183
Chap. VI. *Of the Crown-Generals and Secular Monarchs of* Japan, *from* Joritomo *to the Emperor* Tſinajos *now reigning* 201

BOOK III.

Of the ſtate of Religion in *JAPAN.*

Chap. I. *Of the Religions of this Empire in general, and of the* Sintos-*Religion in particular* 203
Chap. II. *Of the* Sintos *Temples, belief and worſhip* 208
Chap. III. *Of the* Sintos Rebi, *that is, their fortunate and holidays, and the celebration thereof* 215
Chap. IV. *Of the* Sanga, *or Pilgrimage to* Isje 225
Chap. V. *Of the* Jammabos, *or Mountain-prieſts, and other religious orders* 232
Chap. VI. *Of the* Budſdo, *or foreign Pagan Worſhip, and its founder* 241
Chap. VII. *Of the* Siuto, *that is, the doctrine and way of life of their Moraliſts and Philoſophers.* 249

BOOK IV.

Of *Nagaſaki*, the Place of Reſidence for Foreigners; of their Trade Accommodation, *&c.*

Chap. I. *Of the ſituation of the city of* Nagaſaki, *and its harbour; as alſo of its publick and private buildings* 253
Chap. II. *Of the government of* Nagaſaki 266
Chap. III. *Of the policy, or regulation of the ſtreets of* Nagaſaki; *as alſo of the government of the adjacent country* 279
Chap. IV. *Of the temples and clergy of this city* 294
Chop. V. *Of the arrival and reception of the* Portugueſe *and* Caſtilians *in* Japan, *of their trade, and how they were baniſh'd the Empire* 310
Chap VI. *Of the* Dutch *trade in* Japan *in general* 322
Chap. VII. *Of the* Dutch *trade in* Japan *in particular, and firſt of the ſeveral corporations erected for this purpoſe* 342
Chap. VIII. *Some more particulars concerning the* Dutch *trade in* Japan 349
Chap. IX. *Of the way of life, trade, and privileges of the* Chineſe *in* Japan 374
Chap. X. *Some proclamations, paſſports, orders,* &c. *mention'd in the foregoing Chapters* 382
An explanation of the plates belonging to this firſt Volume, after pag: 392

THE

Author's PREFACE.

GERMANY was as yet engaged in war with the Ottoman Porte and the moſt Chriſtian King, when the Swediſh Embaſſy, which I had the honour to attend as Secretary, was diſmiſs'd by the Perſian Court. It agreed beſt with my inclination to undertake a farther journey, and I choſe rather to lead the reſtleſs and troubleſome life of a Traveller, than by coming home to ſubject myſelf to a ſhare in that train of calamities my native Country was then involved in. Therefore I took my leave of the Ambaſſador, and his retinue, (who did me the honour to attend me a mile out of Iſpahan) with a firm reſolution to ſpend ſome years longer in ſeeing other Eaſtern Courts, Countries and Nations. I was never uſed to receive large ſupplies of money from home: 'Twas by my own induſtry I had till then ſupported myſelf, and the very ſame means maintain'd me afterwards, as long as I ſtaid abroad, and enabled me to ſerve the Dutch Eaſt-India Company, though in a leſs honourable employment. This off-ſpring of Japhet enjoys, more than any other European nation, the bleſſing of Noah, to live in the tents of Shem, and to have Canaan for their ſervant. God hath ſo bleſſed their valour and conduct, that they enlarged their trade, conqueſts and poſſeſſions throughout Aſia, to the very extremities of the Eaſt, and there hath never been wanting among them a ſucceſſion of prudent and able men, who have promoted their intereſt and welfare to the utmoſt of their capacity. But to come to the point.

It was by the gracious leave, and under the protection of this honourable Company, that I have often obtain'd my end in the Indies, and have had the ſatisfaction at laſt to ſee the remote Empire of Japan, and the Court of its powerful Monarch. 'Tis the preſent ſtate of this Court and Empire, which I herewith offer to the publick, before my other works, which I have lately promiſed in the Preface to my *Amœnitates Exoticæ*. I can aſſure the Reader, that both my deſcription and repreſentations of things, though perhaps leſs elegant and perfect, are yet ſtrictly agreeable to truth, and without embelliſhments, ſuch as they occurred to me. I muſt own, that as to the more private affairs of the Empire, I could not procure full and ample informations enough: It is known, how difficult a matter it is for a foreigner to do it in any Country, and I found by experience, that it is much more ſo in Japan. Ever ſince the Roman Catholick Religion hath been extirpated, the Dutch and Chineſe Merchants in a manner impriſon'd, and the whole Empire ſhut up to all Commerce and communication with foreign nations, the natives muſt be extreamly cautious and reſerved in their behaviour with regard to thoſe foreigners, who are permitted to trade and are tolerated among them. Thoſe in particular who are more immediately concerned with our affairs, are all obliged, by a ſolemn oath, not to diſcourſe with us, nor to diſcover any thing to us, of the condition of their Country, the Religions therein eſtabliſhed, the private tranſactions at Court and in the Empire, and other things, and they are ſo far neceſſitated to be upon their guard, as by the ſame oath they are tied down to watch and to betray one another. For a farther confirmation, this oath is renew'd to them every year. In ſo low a condition is at preſent the credit of foreigners in Japan: The Dutch, who are ſuffer'd to trade there, have found it by long experience, and are of opinion, that it is impoſſible for them to procure any information concerning the preſent condition of the Empire, foraſmuch as they have neither proper opportunities, nor liberty enough for it, as M. Cleyer, who was himſelf Director of our trade there, and our Ambaſſador to the Emperor's Court, complains in a letter to the learned Scheffer. The difficulties,

culties, I own, are great and conſiderable, but not altogether inſuperable. They may be overcome by proper management, even notwithſtanding all the precautions the Japaneſe government hath taken to the contrary. The Japaneſe, a prudent and valiant nation, are not ſo eaſily to be bound by an oath taken to ſuch Gods, or Spirits, as are not worſhip'd by many, and unknown to moſt: If they do comply with it, 'tis more for fear of the puniſhment, which would inevitably attend them, if betray'd. Beſides, their pride and warlike humour being ſet aſide, they are as civil, as polite and curious a nation as any in the world, naturally inclined to commerce and familiarity with foreigners, and deſirous, to exceſs, to be informed of their hiſtories, arts and ſciences. But as we are only merchants, whom they place in the loweſt claſs of mankind, and as the narrow inſpection, we are kept under, muſt naturally lead them to ſome jealouſy and miſtruſt, ſo there is no other way to gain their friendſhip, and to win them over to our intereſt, but a willingneſs to comply with their deſire, a liberality to pleaſe their avaricious inclinations, and a ſubmiſſive conduct to flatter their vanity. 'Twas by theſe means I work'd myſelf into ſuch a friendſhip and familiarity with our interpreters, and the officers of our iſland, who daily come over to us, as I believe none before me could boaſt of, ever ſince we have been put under ſuch narrow regulations. Liberally aſſiſting them, as I did, with my advice and medicines, with what information I was able to give them in Aſtronomy and Mathematicks, and with a cordial and plentiful ſupply of European liquors, I could alſo, in my turn, freely put to them what queſtions I pleaſed, about the affairs of their Country, whether relating to the government in Civil or Eccleſiaſtical affairs, to the cuſtoms of the natives, to the natural and political hiſtory, and there was none that ever refuſed to give me all the information he could, even when we were alone, in ſuch things, which they are otherwiſe ſtrictly charged to keep ſecret. Theſe private informations I procured from thoſe who came to viſit me, were of great uſe to me in collecting materials for my intended hiſtory of this Country, but yet they fell far ſhort of being altogether ſatisfactory, and

I ſhould not perhaps have been able to compaſs that deſign, if I had not, by good luck, met with other opportunities, and in particular the aſſiſtance of a diſcreet young man, by whoſe means I was richly ſupplied, with whatever notice I wanted, concerning the affairs of Japan. He was about twenty-four years of age, well vers'd in the Chineſe and Japaneſe languages, and very deſirous of improving himſelf. Upon my arrival, he was appointed to wait on me, as my ſervant, and at the ſame time to be by me inſtructed in Phyſick and Surgery. The Ottona, who is the chief officer of our iſland, having been by him, though under my inſpection, taken care of in a diſtemper of his, ſuffer'd him to continue in my ſervice during the whole time of my abode in the Country, which was of two years, and to attend me in our two journeys to Court, conſequently four times almoſt from one end of the Empire to the other, a favour which is ſeldom granted to young men of his age, but was never done for ſo long a time. As I could not well have obtain'd my end without giving him a competent knowledge of the Dutch language, I inſtructed him therein with ſo much ſucceſs, that in a year's time he could write and read it better than any of our interpreters: I alſo gave him all the information I could in Anatomy and Phyſick, and farther allow'd him a handſome yearly ſalary, to the beſt of my abilities. In return, I employ'd him to procure me as ample accounts, as poſſible, of the then ſtate and condition of the Country, its Government, the Imperial Court, the Religions eſtabliſh'd in the Empire, the Hiſtory of former ages, and remarkable daily Occurrences. There was not a Book I deſired to ſee, on theſe and other ſubjects, which he did not bring to me, and explain me out of it, whatever I wanted to know. And becauſe he was obliged, in ſeveral things, to enquire, to borrow, or to buy of other people, I never diſmiſs'd him without providing him with money for ſuch purpoſes, beſides his yearly allowance. So expenſive, ſo difficult a thing is it to foreigners, ever ſince the ſhutting up of the Japaneſe Empire, to procure any information about it: What I have been able to do, I freely communicate to the Publick in this preſent Hiſtory.

THE

THE Life of the AUTHOR.

By the TRANSLATOR.

ENGELBERT KÆMPFER was born on the 16th of September 1651, at Lemgow, a ſmall town in the Circle of Weſtphalia, belonging to the Count de Lippe. His Father John Kæmpfer was Miniſter of the Church of S. Nicholas in that town, and his Mother Chriſtiana Dreppers, a Daughter of Joachim Drepper, formerly Miniſter of the ſame Church. He had, ſo far as his Father's circumſtances would permit, a very liberal education, and becoming the profeſſion he was deſign'd for, which was that of Phyſick. He begun his ſtudies at the ſchool of Hameln, in the Dutchy of Brunſwick, and was ſent from thence to Lunebourgh, Hambourgh and Lubeck, at all which places he diſtinguiſhed himſelf by an induſtrious application and ready progreſs in the learned languages, Hiſtory, Geography, and Muſick both vocal and inſtrumental. He made ſome ſtay at Dantzick, where he gave the firſt publick ſpecimen of his proficiency, by a Diſſertation *De Majeſtatis Diviſione*, defended in 1673, and then went to Thorn. He ſtaid three years at the Univerſity of Cracow in Poland, ſtudying Philoſophy and foreign languages, and having took his degree of Doctor in Philoſophy at that place, he repair'd to Konigsberg in Pruſſia, where he ſpent four years in cloſe application to the ſtudy of Phyſick and Natural Hiſtory, his Fa-

ther's deſign, and his own genius and inclinations, happily concurring to bend his thoughts that way. 'Twas here he laid the foundation of thoſe many excellent and uſeful diſcoveries and obſervations, which he had afterwards frequent opportunities to make in the long courſe of his travels.

He went from Pruſſia into Sweden, where his learning and diſcreet behaviour quickly brought him into great reputation, both at the Univerſity of Upſal, and at the Court of Charles XI. a munificent Patron of men of learning, inſomuch that very advantageous offers were made him towards an eſtabliſhment in that Kingdom, which he thought fit to decline, deſirous as he always was of ſeeing foreign Countries, and choſe to prefer the place of Secretary of the Embaſſy, which the Court of Sweden was then ſending to the King of Perſia. The main deſign of this Embaſſy was to ſettle a Commerce between the Kingdoms of Sweden and Perſia, though at the inſtances of the Emperor Leopold, the Ambaſſador, Luis Fabritius, had orders, by a ſeparate article, to engage, if poſſible, the King of Perſia to a rupture with the Ottoman Porte. As the firſt and chief, the ſettling of a Commerce, could not well be effected, unleſs their Czarian Majeſties (Iwan and Peter, who then jointly governed the Ruſſian Empire) would conſent to give paſſage to the European as well as Perſian Commodities, through their dominions, upon reaſonable terms, the Ambaſſador was order'd firſt of all to repair to the Court of Moſcow, and there to make an agreement concerning that matter. It is foreign to my preſent purpoſe, to enter either into the deſign or ſucceſs of M. Fabritius his negotiations, any farther than it will lead me to follow Dr. Kæmpfer through Muſcovy into Perſia.

He ſet out from Stockholm, with the preſents for the King of Perſia, on the 20th of March 1683, O. S. and went through *Aaland*, *Finland*, and *Ingermanland* to *Narva*, where he met the Ambaſſador with a retinue of thirty perſons. A miſtake in the Ambaſſadors Credentials, where the name of the King of Perſia was through inadvertency put before that of their Czarian Majeſties, and the unwillingneſs of the Waywode of Novogorod, to furniſh the neceſſary expences to conduct and defray him, with

with his retinue, purſuant to the tenour of the Treaties ſubſiſting between the two Crowns, detain'd them upon the borders of Ruſſia a conſiderable time: But theſe difficulties having been at laſt amicably adjuſted, M. Fabritius purſued his journey through Novogorod to Moſcow, where he made his publick entry on the 7th of July, and was admitted to an audience of their Czarian Majeſties on the 11th.

M. Fabritius having finiſh'd his Negotiations at the Ruſſian Court in ſomething leſs than two months, ſet out from Moſcow on his way to Perſia, falling down the Rivers Moſco, Occa and Wolga, to Caſan and Aſtracan, two conſiderable towns, and the Capitals of two powerful Kingdoms, which were conquer'd and annex'd to the Ruſſian Empire by that heroick Prince Iwan Baſilowitz. After a dangerous paſſage over the Caſpian Sea, where they were like to have been loſt, through the violence of an unexpected ſtorm, and the unskilfulneſs of their Pilots, (the ſhip having two Rudders, and conſequently two Pilots, who did not underſtand each other's language) they got ſafe to the Coaſts of Perſia, and landed at Niſabad, where they ſtaid for ſome time, living under tents after the manner of the natives. Two other Ambaſſadors to the Perſian Court, one from the King of Poland, and another from their Czarian Majeſties, having landed at Niſabad much about the ſame time, they proceeded jointly to *Siamachi*, the Capital of the Province of *Schirwan*, in the *Media* of the Ancients, or, as it is now call'd, *Georgia*, where they arrived about the middle of December, and ſtaid till the Governor of that Town and Province had ſent notice of their arrival to the Perſian Court, and received orders from thence after what manner they were to be treated, and which way to be ſent to Court. Dr. Kæmpfer, in the mean time, did not ſit idle, but went all about the neighbourhood of Siamachi, herborizing and obſerving what was remarkable in nature and art, ſo far as otherwiſe his affairs, and a ſucceſsful and not improfitable practice of Phyſick, which the reputation of his being an European Phyſician quickly brought him into in that populous place, would permit. We ſhould be ſtill wanting that curious and accurate account, which he hath given

given us in his *Amœnitates Exoticæ*, of the origin and fountains of the Naphta in the Peninſula Okeſra, if he had not been at the pains to go and view them upon the ſpot. Few are ſenſible what a pleaſure a Natural Hiſtorian receives, when ſome new and ſingular Phænomenon in nature offers in places unfrequented. Dr. Kæmpfer had the ſatisfaction of finding in that Median Peninſula even more than he look'd for, and inſtead of one he went to ſee, to meet, as he ſaith, with no leſs than ſeven wonders: The town of Baku on the Caſpian Sea, the remaining monuments of Antiquity in the neighbourhood thereof, the fountains of Naphta, the burning field, boiling lake, a mountain which threw out a fine potters-earth, and ſome other ſingularities, truly many for ſo ſmall a compaſs of ground, made him abundant amends for the trouble, and even the hazard of his excurſion thither.

Upon the return of the expreſſes ſent to the Court of Perſia, M. Fabritius ſet out on his journey thither about the middle of January 1684, as did alſo the Poliſh and Ruſſian Ambaſſadors with their retinues: but being order'd to travel different ways, the Swediſh Embaſſy reach'd Iſpahan, the Capital of Perſia, ſome time before the others.

Schah Solyman, King of Perſia, a Prince of a tender and ſickly conſtitution, was then, by the advice of his Aſtrologers, under a ſort of a voluntary confinement to his Palace. Apprehenſive of the fatal conſequences of a malignant conſtellation, they would not permit him to go abroad, and to appear in publick, till the 30th of July, on which day he treated his whole Court with the utmoſt ſplendor and magnificence. There were at that time ſeveral foreign Ambaſſadors at Iſpahan, from the Kings of Sweden, Poland and Siam, the Czars of Muſcovy, ſeveral Arabian and Tartarian Princes, and ſome alſo with Letters Credentials from the Pope, the Emperor of Germany, and the King of France, who were ſeverally admitted to audience on the ſame day, it being the cuſtom of the Perſian Kings not to let the Ambaſſadors of foreign Powers appear in their Royal Preſence, but on ſome ſuch ſolemn occaſion as this was, in a full aſſembly of their numerous Court, and in the moſt pompous man-

manner poſſible. M. Fabritius had the honour of being introduced to his audience before the reſt, and indeed during the whole time of his abode at Iſpahan, which was near two years, he had very particular and diſtinguiſhing honours ſhewn him, whereby it appear'd, that neither his perſon, nor buſineſs, had been diſagreeable to the Perſian Court. Dr. Kæmpfer, whoſe curious and inquiſitive diſpoſition ſuffer'd nothing to eſcape unobſerved, made all poſſible advantages of ſo long a ſtay in the Capital of the Perſian Empire. His main and favourite enquiries indeed, here and every where in his travels, tended chiefly to the improvement of Phyſick and Natural Hiſtory in their ſeveral branches, and he hath abundantly ſhewn, by his *Amœnitates Exoticæ*, that his endeavours that way have not been unſucceſsful. But he did not abſolutely confine himſelf to this ſubject, though large and extenſive enough: The Political Hiſtory of a Country, the ſucceſſion and remarkable actions of its Princes, the ſtate of their Court and Government, their perſonal qualities, vices or vertues, the cuſtoms, manners, inclinations of the natives, their way of life, trade, commerce, the remains of antiquity, the modern buildings, whether ſacred or civil, the flouriſhing or low condition of arts and ſciences, and many other things of the like kind, equally exerciſed his induſtry and attention. As to the Perſian affairs in particular, he was not a little aſſiſted in his reſearches by the Rev. F. du Mans, Prior of the Convent of Capuchins at Iſpahan, who had ſerved the Court of Perſia, in quality of Interpreter, for thirty years and upwards, and had acquired, beyond any European before him, a thorough knowledge of the Perſian language, government and cuſtoms, and a deeper inſight into the ſtate of that Court and Kingdom. And certainly, Dr. Kæmpfer's account of Perſia, (as deliver'd in his *Amœnitates*) for accuracy and preciſeneſs may vye with the moſt conſiderable before or ſince.

M. Fabritius having brought his negotiations at the Perſian Court to a concluſion, towards the latter end of 1685, and preparing to return into Europe, Dr. Kæmpfer, for the reaſons alledged in his Preface to this Hiſtory of Japan, did not think fit to go back with him. He was indeed offer'd the place of

chief Phyſician to a Georgian Prince, with conſiderable appointments, but his inclination to travelling being not yet abated led him farther into the Eaſt, and the advice of Father du Mans, with whom he had contracted a particular amity, during his ſtay at Iſpahan, with the recommendations he obtain'd of M. Fabritius, prevail'd upon him to enter into the ſervice of the Dutch Eaſt-India Company, in quality of chief Surgeon to the Fleet, which was then cruizing in the Perſian Gulph, a place, as he expreſſes himſelf in one of his letters, leſs honourable indeed, but more adapted to the deſign of his travels.

He left Iſpahan, on his journey to Gamron, or Benderabaſſi, a celebrated trading town on the Perſian Gulph, in November 1685, and was honourably attended a mile out of town by the Ambaſſador's retinue. He made ſome ſtay at *Sijras*, both to make the neceſſary enquiries concerning the celebrated Perſian wines, which owe their name to that town, and to viſit the boaſted remains of the ancient Perſepolis, and the Royal Palace of Darius, that noble ſtructure, which fell a ſacrifice to wine and wantonneſs, and whoſe ſcattered ruins are a ſtill ſubſiſting undeniable monument of its former ſplendor and greatneſs.

The unhealthineſs of Gamron, for the ſultry heat of the air, and the want of water, is ſuch, that few Europeans can live there any conſiderable time, without great prejudice to their health; and even the natives are obliged, in the hot ſeaſon, to retire up into the mountains. Dr. Kæmpfer felt the effect of it ſoon after his arrival, falling into a malignant fever, of which he lay delirious for ſome days; however it pleaſed Providence to ſpare him: His fever abating, flung him into a dropſy, and that into a quartan ague, and 'twas by theſe dangerous and unuſual ſteps he recovered his health, but not his former ſtrength and vigour. As ſoon as he found himſelf in a condition to remove, he retired into the Country, for the change of air and the recovery of his his ſtrength, as well as in queſt of new diſcoveries and obſervations, chiefly on thoſe things which for the unhealthineſs of the Climate, and other difficulties, had not been before throughly and ſo accurately enquired into.

To

To theſe his Summer expeditions, and retirement from Gamron, are owing: His account of the mountain *Benna* in the Province *Laar*, on the Gulph of Perſia, of its plants and animals, of the precious Bezoar, and the animal in whoſe ſtomach it is found, of the ſingular hot baths, a native balſam, and other curioſities obſerved on that mountain, and in the neighbourhood thereof: His deſcription of the Native Mummy, that moſt precious balſam, which ſweats out of a rock, in the Province *Daar*, and is gathered once a year with great pomp and ceremony, for the ſole uſe of the Perſian King: His obſervations on the *Aſa Fœtida*, of the Plant yielding that ſubſtance, which grows only in Perſia, and on the manner of gathering and preparing it: His obſervations of the *Vena Medinenſis* of Arabian writers, or *Dracunculus*, as he calls it, a ſingular worm bred between the interſtices of the muſcles, in ſeveral parts of the human body: His account of the *Sanguis Draconis*, I mean the true Eaſtern one, which he aſcertains to be obtain'd from the fruit of a Coniferous Palm: His curious and accurate Hiſtory of the *Palma Dactylifera*, growing in Perſia, its differing ſpecies, male and female, its culture, growth, preparation and uſes, far beyond whatever was known of this ſingular Tree: With many other obſervations, equally curious and uſeful, which may perhaps one time or other be communicated to the publick.

He did not leave Gamron till the latter end of June 1688. The Fleet, on board which he went, having orders to touch at moſt Dutch ſettlements in Arabia the Happy, the Great Mogul's Country, upon the Coaſts of Malabar, in the iſland Ceylon, in the Gulph of Bengale, and the iſland of Sumatra, he had an opportunity of ſeeing all theſe ſeveral Countries, every where with the ſame ſpirit of induſtry, and the ſame thirſt of knowledge. Had his ſtay there been greater, his obſervations alſo would have been more numerous.

He arrived at Batavia in September 1689, and ſtaid there ſome months. This wealthy and populous town, the chief ſeat of the Dutch power in the Indies, was then already ſo well known, and had been ſo particularly deſcribed by preceding writers,

writers, that Dr. Kempfer thought it altogether needleſs to make any enquiries concerning its riſe and flouriſhing condition, its commodious and agreeable ſituation, its trade and riches, its power and government, and the like, any farther than it was requiſite to ſatisfy his own curioſity. For this reaſon he turned his thoughts chiefly to the Natural Hiſtory of that Country, a far nobler ſubject, and more ſuitable to his taſte and capacity. The rich and curious garden of Cornelius van Outhoorn, who was then Director General of the Dutch Eaſt India Company, the garden of M. Moller, and the Iſland Eidam, which lies but a few leagues off Batavia, offer'd to his obſervation great numbers of rare and ſingular plants, native and foreign, many of them not known before, the deſcription and figures whereof he intended to publiſh, together with many others obſerv'd by him in the courſe of his Travels, particularly in Perſia, in the Iſland Ceylon, the Kingdom of Siam, and the Empire of Japan, all which are now in the hands of Sir Hans Sloane. He had moſt certainly many qualifications neceſſary to make a good Botaniſt, a competent knowledge of that ſcience, ſo far as it was improved in his time, a body enured to hardſhips, a great ſtock of induſtry and application, and which in my opinion is no leſs material, an excellent hand at drawing. With all theſe advantages he did not barely confine himſelf to the curious part of this ſcience, an accurate deſcription of the Plants and their parts, which though never ſo neceſſary, is yet thought too dry a ſubject by moſt readers. He endeavour'd to make his obſervations uſeful to mankind, and took a great deal of pains to enquire into the manifold uſes of the Plants he deſcribes, whether relating to Phyſick, Agriculture, Manufactures, and the like, as alſo into the way of cultivating and preparing them to make them ſerve for theſe ſeveral purpoſes. How happily he ſucceeded therein, the deſcription of the Tea and Paper-Tree, which I have inſerted into the Appendix to this Hiſtory, to inſtance in no more, will ſufficiently evince.

He ſet out from Batavia, on his voyage to Japan, in May 1690, in quality of Phyſician to the Embaſſy, which the Dutch Eaſt-India Company ſends, once a year, to the Japaneſe Emperor's Court:

Court: And in order to make all poſſible advantages of this voyage, he obtain'd leave to go on board that Ship, which was order'd to touch at Siam, that thereby he might have an opportunity of ſeeing alſo that Kingdom. The obſervations he made in the courſe of this voyage, in the Kingdom of Siam, and afterwards during two years abode in the Empire of Japan, being the ſubject of this preſent work, it is needleſs here to enlarge on the ſame. Japan was not only the laſt Eaſtern Country he intended to viſit, but alſo that which he had been long deſirous to ſee, and always looked upon as a deſerving ſubject for a laborious enquiry. The ſcarce ſuperable difficulties, enough to deter even the moſt induſtrious, ſpurr'd him on to more painful ſearches, and he willingly ſacrificed his time, art and money, to procure, for himſelf and others, a thorough information of a Country, of which, till then, no ſatisfactory account had been given: With what ſucceſs he hath done it, is left to the publick to determine.

He quitted Japan, in order to his return into Europe, in November 1692, and Batavia in February 1693. He ſtaid near a month at the Cape of Good Hope, and arrived at Amſterdam in the month of October following. In April 1694, he took his degree of Doctor in Phyſick at the Univerſity of Leyden, and on this occaſion, as it is cuſtomary in foreign Univerſities, for Gentlemen aſpiring to the like promotions, to give a publick proof of their ability, by what they call *Inaugural Theſes*, he communicated to the learned world ten very ſingular and curious obſervations, he had made in foreign Countries, on the celebrated *Agnus Scythica*, or *Borometz*, a pretended Plant-Animal, which he ſhews to be a mere figment, occaſioned, perhaps, by ſome affinity of the name *Borometz*, with *Borannetz* in the Ruſſian, and *Borannek* in the Poliſh Language, whereby is denoted a particular kind of ſheep about the Caſpian Sea, in the Bulgarian Tartary and Choraſmia: On the bitter taſte of the waters in the Caſpian Sea: On the true Perſian Native Mummy, called *Muminahi*: On the Torpedo, a ſingular fiſh, which benumbs the fingers of thoſe who touch it: On the *Sanguis Draconis* made out of the fruit of a Coniferous Palm: On the *Dracunculus*,

culus, or *Vena Medeni* of Arabian writers: On the *Andrum*, a ſort of *Hydrocele*, or watry rupture, and the *Perical*, an Ulcer in the Legs, two endemial diſtempers, among the *Malabarians*: On the Japaneſe way of curing the Colick by the Acupunctura, and on the *Moxa*, a Cauſtick in frequent uſe among the Chineſe and Japaneſe.

Upon his return to his native Country, he intended forthwith to digeſt his Papers and written Memoirs into proper order, and to communicate to the publick what he had obſerved in his travels, and certainly, it would have been then the beſt time for it, when every thing was as yet freſh in his mind: But his reputation and experience, and the honour which the Count de Lippe, his Sovereign Prince, did him, by appointing him Phyſician to himſelf and his family, quickly involved him into ſo extenſive a practice, as with a multiplicity of other buſineſs, prevented his purſuing this laudable deſign with that vigour he himſelf deſired, and its own nature and importance deſerved. For theſe reaſons it was chiefly, that the *Amœnitates Exoticæ* did not appear in print till the year 1712. That work, which was only intended as a Specimen and Prodromus of others, met (as indeed for the number and ſingularity of new and curious obſervations it well deſerved) with a general applauſe, and begot, in all lovers of learning, an earneſt ſolicitation for his other works promiſed in the Preface, to wit, his Hiſtory of Japan, which is hereby offer'd to the publick, his *Herbarium Ultra-Gangeticum*, or the deſcription and figures of the Plants obſerved by him in ſeveral Eaſtern Countries beyond the Ganges, and laſtly, a compleat account of all his Travels.

He was married in 1700, to *Maria Sophia Wilſtach*, only daughter of *Wolfrath Wilſtach*, an eminent Merchant at Stolzenau, and had by her iſſue one ſon and two daughters, who all died in their infancy.

The long courſe of his Travels, the fatigues of his profeſſion, and ſome private misfortunes in his family, had very much impair'd his conſtitution, and in the latter part of his life he was often troubled with the Colick, of which he had two very ſevere attacks, one in November 1715, and another at the begin-

beginning of 1716. This laſt fit laid him up for three weeks, however he recover'd it ſo far, that he was able to attend the Count de Lippe and his Family, as their Phyſician, at Pyrmont, and return'd, in July, to his Country Seat at Steinhof near Lemgow in pretty good health. On the 5th of September following he was ſuddenly ſeized with fainting fits, and a vomiting of blood, which continuing upon him all night, reduced him very low. From that time he continued in a lingring condition, though not altogether without hopes of recovery, having gather'd ſtrength ſo far, as to be able to walk about his room: But on the 24th of October, having been ever ſince this laſt attack troubled with a nauſea and loſs of appetite, his vomiting of blood return'd upon him with great violence, and a fever, which laſted till the ſecond of November, on which day he died, at five in the evening, 65 years and ſix weeks old. He was buried in the Cathedral Church of S. Nicolas at Lemgow.

Thus far my account of the Author's Life and remarkable Travels, which I have traced chiefly from his own manuſcript memoirs, journals, letters to his friends, and the like, though I am indebted for ſome circumſtances to a ſermon, which was pronounced on his funeral by *Bertholdus Haccius*, a Miniſter at Lemgow, and printed at that place.

AN

AN INTRODUCTION By the TRANSLATOR.

IT *would be needleſs to ſay any thing by way of Apology for the publication of the following Hiſtory of* Japan. *There is ſomething, in all Books of Travels, both uſeful and entertaining to men of all ranks and profeſſions. And as to this Hiſtory in particular, if the Author had not already, by a former performance of his, (entituled* Amœnitates Exoticæ, *and publiſh'd at* Lemgow *in* 1712) *convinced the world of his learning, judgment, and integrity, its own curioſity and intrinſick worth, the remoteneſs of the Country, which is therein ſo particularly deſcribed, and which hath been hitherto but little known, together with the many vexatious difficulties, the Author had to ſtruggle with in the purſuit of his enquiries, as hath been hinted by him in his Preface, and will appear throughout the whole work, would ſufficiently recommend it to a favourable reception. The High German Original lay, in a manner, ready for the Preſs, when the* Amœnitates *were printed, and it was promiſed in the Preface, that it would be ſpeedily publiſh'd, but his neceſſary attendance on the practiſe of Phyſick, particularly in the Count de Lippe's Family, to whom he was Phyſician in ordinary, with a multiplicity of other buſineſs, the want of good engravers, and probably of encouragement too, delay'd its appearing, till at leaſt his ſickneſs and death put an entire ſtop to this and ſome other intended*

works

works of his, the fruit of many years indefatigable pains and industry. Sir Hans Sloane *hearing of Dr. Kæmpfer's death, and having otherwise found by his* Inaugural Theses, *and his* Amœnitates Exoticæ, *that he must have collected and brought with him into Europe many natural and artificial curiosities, desired* Dr. Steigerthal, *his Majesty's chief Physician, in one of his journies to Hanover, to enquire what was become of them. This Gentleman was so obliging, as to go to* Lemgow *himself, and being told that they were to be disposed of, he immediately informed* Sir Hans *of, who thereupon purchased them for a considerable sum of money, together with all his drawings and manuscript memoirs: And it is owing to his care and generous assistance, that this History of Japan, the original High German manuscript of which was bought at the same time, is now first published in English. It was upon his intimation, which deservedly hath with me the weight of a command, that I undertook to translate it, a Gentleman of better abilities, who intended to do it, having been called abroad, and employ'd in affairs of a different nature. And I went about it with more chearfulness, as out of his known communicative disposition, and unwearied endeavours to promote all useful, and in particular natural knowledge, he was pleased not only to grant me the use of his Library, which I may venture to call the completest in its kind in Europe, but likewise to give me leave to copy out of his invaluable treasures of curiosities in nature and art, what would serve to illustrate and embellish it, for which, and the many other marks of the favour and friendship he hath honoured me with, ever since my arrival in this Country, I take this opportunity gratefully to return my sincerest acknowledgments. My design, in this Introduction, is, in a short survey of this present work, to point out some of its peculiar excellencies, and to illustrate the whole with a few additional remarks, tending to clear up some doubtful points from the latest discoveries, and to explain others, which have been hitherto but slightly, if at all, touched upon. As the translation and publication of this History led me into farther searches concerning the Empire of Japan, and put me upon enquiring what other authors have wrote on this subject, I thought that it would not be unacceptable, nor altogether useless, to publish a list of them, with some observations, I made upon perusal, on the character, translations and several editions of the most considerable: I have had the satisfaction to find, upon the strictest search, that there was nothing of moment wanting*

in the Library of Sir Hans Sloane: *And it will appear by the completeneſs of this catalogue, what an immenſe charge and trouble the worthy Poſſeſſor muſt have been at, to bring together, from all parts of the world, ſo extenſive a collection of Books of Phyſick, Natural Hiſtory and Travels, and of what an advantage it would be to the learned world, to ſee ſome account of them in print, of which he was pleaſed to give us ſome hopes in the Introduction to the ſecond volume of his Natural Hiſtory of Jamaica.*

I. Survey of this Hiſtory.

This Hiſtory of Japan was by the Author divided into five Books. At the beginning of the firſt Book is an account of his voyage from Batavia *to* Siam, *and from thence to* Japan, *together with a ſhort deſcription of the Kingdom of* Siam. *One would imagine, after the many and prolix accounts of the Kingdom of* Siam, *publiſhed (on occaſion of that memorable Embaſſy, which was ſent from thence into France in* 1684, *and was return'd by two others from France to Siam) by* de L'Iſle, F. Tachard, *the Abbot* de Choiſy, Nicolas Gervaiſe, *and the two Ambaſſadors ſent thither by the King of France, the Marqueſs* de Chaumont, *and Monſieur* de la Loubere, *not to mention many preceding writers, that there ſhould have been little or nothing left to be taken notice of by other Travellers: But the obſervations of Dr. Kæmpfer ſhew, that the ſubject was far from being exhauſted. His narrative of the late revolution in Siam, and the fall and execution of the famous* Conſtantin Faulcon, *for ſome time Prime Miniſter to the King, hath ſeveral circumſtances entirely new, and others very much differing from the accounts given by the French writers, particularly* F. D'Orleans (*who wrote the life of* M. Conſtance) *and it may deſerve ſome credit, as the French, by being expelled the Country, were incapacitated to give a good account of what happen'd, and as he himſelf arrived there not long after this remarkable event, when as yet it was freſh in every body's memory. He hath made many pertinent remarks on the Religion, Cuſtoms, Chronology of the Siamites, and hath obſerved, in leſs than a month's ſtay, ſeveral things even in and about the Capital, which eſcaped the attention of other Travellers before him. The Pyramid* Pukathon, *and the Courts of* Berklam's *Temples, which he hath ſo accurately deſcribed and figured, are inſtances of this.*

The Hiſtory of Japan begins with a Geographical Deſcription of that Empire, deliver'd in two Chapters, and taken out of their own authors,

thors, ſo far as it relates to the number of Provinces, or Counties, the particular diſtricts they are divided into, and the Revenues of each Province. It hath been very much doubted by ſome of the lateſt Geographers, whether or no the Empire of Japan is contiguous to the neighbouring Country of Jeſſo, as the Japaneſe call it, and conſequently, whether it is to be reckon'd among the Iſlands or Peninſula's. Monſieur de l'Iſle, a Member of the Royal Academy of Sciences at Paris, and Geographer to the King of France, ſeem'd rather inclined to think that it is contiguous to Jeſſo, and hath given the reaſons of his conjectures in a Letter, which was publiſh'd in the third volume of the Recueil des Voyages au Nord, (p. 32. It will not be amiſs, on this occaſion, to offer ſome obſervations, which will ſerve to clear up this doubt, and to ſhew that it actually is an Iſland. And in the firſt place it muſt be obſerved, that Monſieur de l'Iſle lays the greateſt ſtreſs of his Conjectures on the uncertainty, which the Japaneſe themſelves are in, about the antiquity of their Empire with a neighbouring continent, and ſome paſſages taken out of a Letter of F. Luis de Froes, and the memorable Embaſſies of the Dutch to the Emperors of Japan, wherein it is poſitively aſſerted, that they are contiguous. He doth not diſown, but that all the Maps of the Japaneſe Empire, made ſince its diſcovery in 1542, particularly thoſe of Texeira, Coſmographer to the King of Portugal, and of Dudley, Duke of Northumberland, Author of the Arcano del Mare, with ſome others ſent from China and Japan, concurring to make an Iſland of it, are of no ſmall weight to make one think that it is one, the rather, as this opinion is farther ſupported by moſt accounts from thoſe parts. As to what he quotes out of Tavernier, of a ſhip, which, he affirms, in the third volume of his Travels, to have ſailed all round Japan, that indeed might be eaſily given up, though never ſo poſitively aſſerted. That Author, himſelf ſcarce able to read or write, and obliged to borrow the Pen of another man to write the account of his Travels, was too ſuperficial in his deſcription even of thoſe Countries, where he hath been, and too apt, not only to take things upon truſt at firſt hand, but afterwards alſo to conſide too much to his memory, to be any ways depended on: And in his account of that ſhip, (whereby it is plain, he meant the Breskens and Caſtrecoom fitted out by the Dutch Eaſt India Company, and purpoſely ſent upon diſcovery of the Country of Jeſſo in 1643) he hath made,

Japan proved to be an Iſland.

made, whether miſinform'd himſelf, or willing to miſinform others, too many unaccountable blunders, to deſerve the leaſt credit. But without having recourſe, to what might be gather'd for or againſt the opinion of M. de l'Iſle, *either from the Maps or Writings of preceding authors, though I believe he hath even there by much the minority on his ſide, this matter is put out of all doubt, by the Maps of the Empire of Japan made by the natives, and by the lateſt diſcoveries of the Ruſſians. The Japaneſe, in all their maps, repreſent their Empire as conſiſting of very many Iſlands, great and ſmall, the largeſt whereof, which is by them called* Nipon, *is entirely ſeparate from a neighbouring Northern Country, which they call* Jeſogaſima, *or the Iſland* Jeſo, *and which is in all probability, the very ſame, which* F. Hieronymus ab Angelis *went into from Japan, and which in his ſecond account he affirms to be an Iſland, contrary to what he had advanced in the firſt. Some maps place between* Japan *and* Jeſogaſima *another ſmall Iſland called* Matſumai. *Several of theſe maps, which were brought out of the Country by Dr. Kæmpfer himſelf, and which I have follow'd in the map annexed to this Hiſtory, at leaſt, where I was wanting in better memoirs, are now in the hands of Sir* Hans Sloane, *and another was ſeveral years ago engraved by the learned Mr.* Reland *out of the collection of M.* Benjamin Dutry. *I muſt own, that theſe maps, for accuracy and preciſeneſs, fall far ſhort of our European ones, the Eaſtern Geographers being not skilled enough in Mathematicks and Aſtronomy for that: But it cannot be ſuppoſed, with regard to the Japaneſe in particular, that being ſo fully apprized, as they are, of the largeneſs, extent and diviſion of* Oſiu, *the moſt Northern Province of their Empire, and one of the moſt populous, they ſhould be ignorant, whether or how far it is waſh'd by the Sea, and where it borders upon other Countries or Provinces. That there is a ſtreight, which ſeparates the moſt Northern Coaſts of Japan from a neighbouring Continent, is farther confirm'd by the lateſt diſcoveries of the Ruſſians. It is but of late years, that the Ruſſian Court hath been apprized of the largeneſs of* Siberia, *and the* Great Tartary, *and their vaſt extent Eaſtwards. For a long while their knowledge was in a manner bound by the River* Oby, *which diſcharges itſelf into the ſtreights of Weigats, and on which ſtands* Tobolskoi, *the Capital of Siberia, and the uſual place of baniſhment for State-Criminals. When Dr.* Kæmpfer *was at* Moſcow,

Some Account of Siberia.

cow, *they had then already received ſome better memoirs, but they were as yet kept very ſecret.* 'Twas *from theſe, and later informations, that* M. de Witſen *made, ſome time after, his large map of Ruſſia and the Great Tartary, which goes a good way beyond the Rivers* Jeniſea *and* Lena, *and which was afterwards corrected in ſeveral places, and abridged, by Mr. Isbrand Ides, in his Voyage to China. But by the lateſt diſcoveries, particularly that of the Country of* Kamchatka, *which was made but a few years ago, it appears, that the Ruſſian Empire, in largeneſs and extent, far ſurpaſſeth any as yet known, not even the dominions of the Emperor of China excepted, though that Monarch is poſſeſs'd of a conſiderable part of the Great Tartary, and that it borders upon the Kingdoms of Sweden and Poland, the Turkiſh Empire, the Kingdom of Perſia, the Turkeſtaan and Bulgarian Tartaries, and the Dominions of the Emperor of China, nay that further Eaſtward it reaches down almoſt as far as the Iſlands of Japan. But it is not my deſign here to enter into a deſcription of the Ruſſian Empire, and I ſhall confine myſelf to the Country of* Kamſchatka, *as the Ruſſians call it, a draught of which I have added to my Map of Japan* (*v.* Tab. VIII.) *as I found it repreſented in a large Map of the Ruſſian Empire, made according to the lateſt informations, the Ruſſian Court had from thoſe parts, and publiſh'd in Holland but a few months ſince. This Country ſeems to be the very ſame with that, which the Japaneſe call* Oku-Jeſo, *or* Upper-Jeſo, *and of which they know little more, but that there is ſuch a Country. According to the beſt accounts, the Ruſſians are as yet able to give, it is a Peninſula, ſeated between* 150 *and* 170 *Degrees of Longitude, and* 41 *and* 60 *of Latitude, Northward of Japan. Northward it is contiguous to* Siberia, *running up almoſt as far as* Cape Suetoinos, *which is the furthermoſt Cape of* Siberia *to the North-Eaſt, but to the Eaſt, South and Weſt it is waſh'd by the Sea. It is inhabited by different nations, whereof thoſe, who live about the middle, pay contribution to the Ruſſians, but others living more North, particularly the* Olutorski, *as they are called in this map, are their profeſs'd enemies. The* Kurilski, *as the Ruſſians call them, who inhabit the moſt Southern part, being alſo more civilized than the reſt, are by them ſuppoſed to be Colonies of the Japaneſe, and ſo far as the accounts of the Japaneſe may be depended on, they are ſubject to the Emperor of Japan, and govern'd,*

Deſcription of Kamchatka.

under his authority, by a Prince, who commonly reſides at Matſumai, *and who repairs once a year, as do all other Princes of the Empire of Japan, to* Jedo, *to pay homage to the Emperor. The Commerce between* Siberia *and* Kamchatka *is carried on two different ways. Some go over the Gulph of* Kamchatka, *which runs up between it, and the* Great Tartary *and* Siberia, *near fifty-eight Degrees of Latitude, and they commonly paſs it from* Lama, *where the Ruſſians have begun to build large Ships, to* Priſtan, *a Town built by them in* Kamchatka, *and inhabited by a Ruſſian Colony. But thoſe inhabitants of* Siberia, *who live about the River* Lena, *and along the Icy Ocean, commonly come with their Ships round Cape* Suetoinos, *and this they do to avoid falling into the hands of the* Tſchalatzki, *and* Tſchutzki, *two fierce and barbarous nations, poſſeſs'd of the North-Eaſt point of* Siberia, *and great enemies to the Ruſſians. By this account, which I have taken from the curious remarks upon a Genealogical Hiſtory of the Tartars, lately publiſh'd, it appears,* 1. *That* Aſia *is not contiguous to* America *to the North-Eaſt, but that there is a paſſage out of the Icy Sea into the Indian Ocean, and that conſequently it would be poſſible for Ships to ſail from Europe acroſs the Icy Ocean, and from thence along the Country of* Jeſſo *or* Kamchatka, *and the Eaſtern Coaſts of Japan to the Indies, were it not for the huge mountains of Ice continually floating in thoſe frozen Seas, even in the midſt of Summer, but much more for the ſcarce ever melting Ice in the Streights of Weigats, whereby the paſſage through theſe Streights is render'd abſolutely impracticable, at all times of the year.* 2. *That there is a Streight which ſeparates the Country of* Kamchatka *from Japan. According to the accounts of the Ruſſians, there are ſeveral ſmall Iſlands in theſe Streights, the largeſt whereof is in a map of* Kamſchatka, *publiſhed ſome years ago by* J. B. Homann, *call'd* Matmanska, *and is probably the ſame with* Matſumai *in ſome Japaneſe maps. And this I think ſufficient to ſhew, for what reaſons I have in the map of Japan, annexed to this Hiſtory, made an iſland of it.*

Description of Kamchatka.

From the Geographical deſcription of the Empire of Japan, Dr. Kæmpfer *proceeds to take into his conſideration the original deſcent of the Natives, which he traces up to the confuſion of Tongues at Babel, ſuppoſing, that upon the Babylonians being diſperſed all over the world, the firſt Japaneſe alſo went to ſettle in that part, which was allotted by*

Provi-

Providence for the future abode of themſelves and their poſterity. He confutes the opinion of thoſe, who pretend, that the Japaneſe are only a Colony of the Chineſe. His arguments are drawn chiefly from the many and thoſe very material differences in the Language, Religion, Cuſtoms, way of Life, and inclinations of both Nations, and certainly, conſidering the warlike humour and activity of the Japaneſe, and the effeminate ſlothfulneſs of the Chineſe, one would rather take the former to be of Tartarian extraction. The Reverend F. Couplet, *who, for his deep inſight into the Hiſtories of the Chineſe, may be allowed a competent Judge, is of the ſame opinion, as appears by his Introduction to the Philoſophy of Confuſius, (publiſh'd at Paris in* 1687) p. LXXI. *and he enforces it by a remarkable paſſage he met with in the annals of the Chineſe, whereby it appears, that in the reign of* Uu Ye, *(the* 25*th Monarch of the Family of* Xam, *being the ſecond Family of the Emperors of China) who came to the throne in the year before Chriſt* 1196, *(that is, upwards of* 500 *years before the foundation of the Japaneſe Monarchy) the barbarous Nations to the North of China, (that is, the* Tartars) *being grown too numerous, ſeveral Colonies were detach'd to people the Iſlands lying in the Eaſtern Ocean. But whatever Nation the Japaneſe are deſcended from, the Conjectures of Dr. Kæmpfer, for as ſuch only he delivers them, are certainly valuable, as they led him to make many curious and uncommon remarks, tending to the improvement of Geography, or relating to the Hiſtory and Languages of ſeveral Nations. Mean while, that there ſhould be nothing wanting on this ſubject, he hath acquainted the Reader with the viſibly fabulous traditions of the Japaneſe themſelves about their original deſcent.*

The Japaneſe are not a Colony of the Chineſe.

He concludes the firſt Book with the Natural Hiſtory of the Metals and Minerals, Plants, Trees, Animals, Birds, Inſects, Fiſhes and Shells of Japan. It were to be wiſh'd, his obſervations, on this head, had been more numerous and extenſive, though if it be conſider'd, what difficulties he laboured under, it is rather ſurprizing, that he was able to go ſo far. He had indeed by him the deſcriptiou and figures of ſome hundred curious Plants, which he obſerved in Japan, having had his hands leſs tied for Botanical ſearches, but he reſerved them for another work. His obſervations on the Tea, on the Paper manufactures of the Japaneſe, of the Moxa, of the Acupunctura, or Needle-pricking, and of Ambergreaſe, which were printed in the Amœnitates Exoticæ, *belonging*

longing likewiſe to the Natural Hiſtory of Japan, I have tranſlated them, and they are inſerted in the Appendix to this work.

Although the Japaneſe Monarchy was founded long after the Chineſe, the firſt Emperor of Japan having begun to reign in the year before Chriſt 660, yet the Japaneſe, led by a vanity, which they have in common with moſt Eaſtern nations, boaſt of a greater antiquity, than even the Chineſe, and begin their Annals, with two Succeſſions of Deities, ſuppoſed to have governed their Country many millions of years ago. As affairs now ſtand in Japan, there are properly two Emperors, an Eccleſiaſtical and a Secular. For many Centuries the Eccleſiaſtical Monarchs were poſſeſs'd of an abſolute and unlimited authority both in Church and State affairs, and it is an inſtance, I believe, not to be paralleſ'd, that the Imperial Diadem continued in one family for upwards of two thouſand years: Even although in Succeſſion of time, the Crown Generals wreſted the Government of Secular affairs entirely out of their hands, yet their rank and ſplendor, their ancient title and magnificent way of life, their authority in Church affairs, and one very conſiderable prerogative of the ſupreme Power, the granting of titles and honours, were left entire. The Hiſtory of theſe Princes, during a Succeſſion of CXIV *of them, who reigned from the year before Chriſt 660, to the year 1690, taken out of their own Annals, together with ſome remarks on their Court, and on the Chronology of the Japaneſe, neceſſary to make it intelligible, is the chief ſubject of the ſecond Book of this Hiſtory of Japan, and indeed not the leaſt conſiderable, no attempt of this kind having ever been made, though I find it mention'd in* F. Couplet, *that the Chronological Tables of the Japaneſe Monarchy, printed in Chineſe characters, were, in his time, in the Library of the King of France, and that its beginning was therein likewiſe fixed to the year before Chriſt 660. At the end of the ſecond Book is a liſt of the Secular Monarchs, from* Joritomo *to* Tſinajos, *who was poſſeſs'd of the Throne, when the Author was in Japan.*

The Religions now flouriſhing, or tolerated, in Japan, that in particular, which was of old eſtabliſhed in the Country, and which very materially differs from the reſt, are deſcribed, in the third Book, with that accuracy, which is obſervable throughout the Author's works.

In the fourth Book the Reader will find a complete and accurate deſcription of Nagaſaki, *the only place in Japan now open to foreigners,*

nay

nay indeed to the Dutch and Chineſe only, of its ſituation, its preſent ſtate and government, its remarkable buildings, the advantageous or burthenſome condition of its Inhabitants, with an account of the trade and commerce of the Portugueze, Dutch and Chineſe, conſider'd in their ſeveral periods, the fall and expulſion of the former, and the confinement and hardſhips of the latter.

The fifth and laſt Book contains an ample account of the obſervations made by the author in his two Journies to the Emperor's Court in 1690 *and* 1691, *together with ſome preliminary remarks on the manner of travelling in Japan, and the remarkable objects Travellers meet with on the road.*

What I have tranſlated out of the Amœnitates Exoticæ, *and inſerted into the Appendix to this work, hath been already touched upon, ſo far as it regards the Natural Hiſtory of Japan. In the ſixth and laſt piece, the author maintains a ſingular paradox, and illuſtrates it with the Example of the Japaneſe Empire, that a Country may be happier, and in a more flouriſhing condition, when ſhut up and kept from all commerce and communication with foreign Countries, than if it was open to the ſame.*

Japan was not known to the Ancients.

It doth not ſeem probable, that the ancients had any knowledge of the Iſlands of Japan, at leaſt not before, nor in the time of Ptolemy, *who flouriſh'd under* Trajan, Adrian, *and* Antoninus Pius, *at* Alexandria, *a celebrated School of Learning, and one of the moſt eminent trading Towns in the Roman Empire, nay a great Mart even for Indian Commodities, and who, by correcting the works of* Strabo, Pliny, Pomponius Mela, Marinus *of* Tyr, *and other Geographers before him, and by reducing all the parts of the world then known to proper degrees of Longitude and Latitude, hath ſet Geography in the ſtrongeſt light, it was then as yet capable to receive. This Author mentions the Countries of the* Seres *and* Sinæ (*doubtleſs the Empire of China, perhaps with part of the Great Tartary to the North, and the Kingdoms of* Tunquin *and* Cochinchina *to the South*) *as the furthermoſt part of Aſia, Eaſtwards, known in his days, and ſaith expreſly, that the* Seres *were limited to the Eaſt, and the* Sinæ *both to the Eaſt and South, by* γῆν ἄγνωσιν, *an unknown Country, which ſeems to imply, that then they did not ſo much as know, that China was bounded to the Eaſt by the Indian Ocean, and that conſequently they muſt have been entirely*

unacquainted with whatever Countries, or Iſlands, have been ſince diſcovered beyond the Eaſtern Coaſts of this Empire.

I am not ignorant, that ſome of Ptolemy's Commentators have thought otherwiſe, and certainly there was a large field left for conjectures, as he hath mentioned and named many Iſlands lying in the Indian Ocean, the ſituation whereof he hath not aſcertain'd, and indeed was not able to do it, with deſirable accuracy. Monſieur de l'Iſle, *to inſtance in no more, hath paid a very great compliment to the ancient Geographers, in his map of thoſe parts of the world, which he ſuppoſes, were known to them. He imagines that the* Inſulæ Maniolæ, *which* Ptolemy *ſays were inhabited by* Antropophagi, *Cannibals, are the Philippine Iſlands, the chief whereof is called* Manilhas *to this day, that the three* Inſulæ Satyrorum *are the Iſlands of Japan, that by the* Sinus Magnus *muſt be underſtood the Bay of* Tonquin, *and by the* Terra Incognita (*mentioned in the Fourth Chapter of the Seventh Book of his Geography*) *the Country of* Jeſſo, *or* Kamchatka, *as the Ruſſians call it, which remained an unknown Country till within theſe few years laſt paſt. I ſhould have been very willing to ſubmit to ſo good an authority, in a point too, the deciſion whereof at beſt depends upon little more than conjectures, but that, upon conſulting the original text of* Ptolemy, *it ſeem'd to me, that this ſyſtem is too inconſiſtent with the poſitions of places, as laid down by this celebrated Geographer, to admit of any reconciliation, making even the neceſſary allowances for the Infant State of Geography in thoſe days. The* Inſulæ Maniolæ, *for inſtance, are placed by* Ptolemy 15 *Degrees Weſtwards of the* Aurea Cherſoneſus, *which is agreed on all hands to be the* Peninſula *of* Malacca, *and upwards of twenty of the* Sinus Magnus: *the three* Inſulæ Satyrorum, *oppoſite to the* Sinus Magnus, *and both theſe Iſlands to the South of the Æquinoctial Line, which makes it highly improbable, if not abſolutely impoſſible, that they ſhould be either the Philippine Iſlands, or the Iſlands of Japan.*

Some account of Marco Polo, the firſt European writer who mentions Japan.

Marco Polo, *who lived at the cloſe of the thirteenth Century, and was deſcended of a noble family at* Venice, *is beyond doubt the firſt European writer, who makes certain mention of the Iſlands of Japan. His account of the Eaſtern Countries, in the main, is tolerably, good, and beyond what could be naturally expected from thoſe dark ages wherein he lived. 'Tis true, he had many excellent opportunities, and ſuch as few*

Travellers

Travellers meet with, to make himſelf maſter of his ſubject. He ſet out on his Travels about the year of Chriſt 1275, *when he was but eighteen or nineteen years of age. He was conducted into Tartary and China by* Nicholas *his Father, and* Matthew *his Uncle, two experienced Travellers, who had been in thoſe Countries before. He underſtood, if we believe what he ſays himſelf, the four ſeveral Languages, ſpoke in the Dominions of the then reigning Tartarian Monarch* Cublai, *and lived ſeventeen years in the ſervice of this Prince, who, although he invaded and conquered China, bears yet even in the Annals of the Chineſe, the Character of a prudent and magnanimous Prince, and a munificent encourager of learning. He had ſeveral conſiderable employments at his Court, and was frequently ſent, with Commiſſions of importance, to many diſtant parts of his Empire. He went into Tartary and China by land, and returning, which no European had done before him, by the way of the Eaſt-Indies, he came back to Conſtantinople, and from thence to Venice, about the year* 1295. *As to Japan in particular, which he ſpeaks of in the third Book of his account of the Eaſtern Countries, he calls it* Zipangri. *This word bears a near affinity to* Nipon, *the name of the largeſt of the ſeveral Iſlands compoſing the Empire of Japan, which is by the inhabitants of Tonquin, and the Southern Provinces of China, pronounced, to this day,* Sijpon, *or* Zipon. *He owns indeed, that he had not been in the Country himſelf, and pleads this as an excuſe for the ſhortneſs, and perhaps the imperfections of his deſcription. However, there are many particularities mentioned by him, which the very lateſt accounts from thoſe parts confirm to be true, as for inſtance, the trade, which the inhabitants of* Mangi, (*perhaps* Tonquin) *a Province of South China, carried on with the Japaneſe, the great wealth of the Iſland, particularly in Gold and Pearls, the Monarchical Government, the Colour, Stature, and Religion of the Natives, the multitude of ſmaller Iſlands, which encompaſs the great Iſland* Zipangri, *and which he ſays, the Sailors, in his time, computed to be* 7440 *in number. There is one remarkable event mentioned by* Marco Polo, *which it would be neglect in me to paſs over in ſilence, both as it bears a near affinity to the ſubject of this preſent Hiſtory, and as it proves, in a very ſtrong manner, the veracity of this writer: This is an expedition undertaken into Japan during the author's abode in China. The ambitious Tartarian Monarch, not ſatisfied with having made himſelf maſter of the mighty Empire*

of

of China, but being informed of the wealth and riches of the neighbouring Iſland Zipangri, *reſolved to add that alſo to his other, though great and numerous conqueſts, in order to which a formidable fleet was ſent over with a conſiderable army on board, under the command of two renowned Generals,* Abatan *and* Nonſachum. *The Annals, both of the Chineſe and Japaneſe, take notice of this expedition.* F. Couplet, *in his Chronological Tables of the Chineſe Monarchy, refers it under the reign of the Emperor* Xicu, *who founded the family of* Yven, *being the* 20*th family of the Emperors of China, and compleated the conqueſt of that Empire in the* 17*th year of the* 67*th Chineſe* Cyclus, *or the the year of Chriſt* 1281, *near* 4000 *years from the foundation of that monarchy, and who is the very ſame* Cublai, *at whoſe Court* Marco Polo *had lived many years. In the Annals of the Japaneſe it is mention'd under the reign of* Govda, *the* XC*th Emperor of Japan, who came to the Crown in the year of Chriſt* 1275, 1935 *years from the foundation of the Japaneſe Empire. There is indeed ſome difference between theſe ſeveral Accounts, with regard to the circumſtances of this expedition, and in particular to the ſtrength of the Tartarian fleet and army, which the Japaneſe, as victors are wont to magnify, ſay was compoſed of* 4000 *ſail, and* 240000 *men. But they all agree, that it proved unſuccesful.* F. Couplet, *who barely mentions it, is entirely ſilent about the uſe of the ill ſucceſs. The Japaneſe, in their Annals, thankfully aſcribe it to the powerful protection of their Gods, who enraged at this ſignal inſult offered them by the Tartars, excited a moſt furious tempeſt, whereby their ſhips were ſunk, and their numerous army totally deſtroy'd, that but few eſcaped to bring back the tidings of this melancholy defeat to China.* Marco Polo *confirms the dreadful effects of this ſtorm, and moreover adds, that the diſſenſions and miſunderſtandings which aroſe between the two Tartar Generals, was one of the chief cauſes of the ill ſucceſs they met with, and of the loſs even of what they had already made themſelves maſters of. Not long after the return of* Marco Polo *into Europe, the Republick of Venice falling at variance with that of Genoa, he was honour'd with the command of a Galley. The Venetian fleet was commanded by* Andrea Dandola, *Procurator of* S. Marc, *and that of the Genoeſe by* Lampa Doria. Marco Polo, *in defence of his Country, diſcharged his duty with courage and reſolution, bravely advancing againſt the Ene-*

my,

my, but the Venetian fleet being worſted, he was taken Priſoner himſelf, and carried to Genoa, where for his perſonal qualities, and the knowledge and experience he had acquired in foreign Countries, he was very honourably treated. 'Twas there that a Genoeſe Nobleman, whoſe name is loſt to poſterity, wrote the account of his Travels, and his obſervations on the Eaſtern Countries, from his own mouth, and in Latin, ſometime about the year 1298. *A little while after it was tranſlated into Italian, but the Latin original being ſoon become extremely ſcarce,* Franciſcus Pipinus, *of* Bologna, *a Fryar, made a new tranſlation of it, which is printed in* Johan. Huttichii novus orbis Regionum, *publiſh'd at Baſil in* 1532, *and afterwards in* 1555, *but is withal ſo ill done, and ſo widely differing from the original, that* Giovanni Battiſta Ramuſio, *having recover'd one of the firſt Italian Copies, thought it would be of ſervice to the Publick, to print it in that Language, as he hath done in the ſecond volume of his valuable collection of Voyages and Travels, with an addition of many curious remarks on the family of* Marc Paul, *and his adventures after his return to Venice. In* 1671, *another Latin Edition of this Author was publiſhed at Cologn, by* Andreas Mullerus, *with ſeveral various lections from a manuſcript in the Library of the Elector of* Brandenburg, *and ſome curious remarks of his own. Before I diſmiſs this celebrated Traveller, upon whom, I am afraid, I have ſenſibly dwelt too long, it may not be amiſs to obſerve, that three Maps of the Eaſtern Countries, compoſed chiefly from his account and obſervations, are extant in that rare and famous edition of* Ptolemy's *Geography, which was publiſhed at Lyons in* 1535, *by* Michael Villanovanus, *or* Michael Servetus, *who was afterwards burnt at Geneva as an Atheiſt.*

How far the deſcription of Japan in Marco Polo was conducive to the diſcovery of America.

From the time of Marco Polo, *through the ignorance and darkneſs of thoſe ages, this important diſcovery lay neglected, nay indeed all his writings in a manner buried in oblivion, for near two hundred years, till upon the reſtoration of learning, and the invention of the art of Printing, they were, together with many other curious and valuable Manuſcripts, brought to light: Very advantageouſly for the publick and himſelf, they fell into the hands of* Chriſtopher Columbus, *that immortal diſcoverer of the Weſtern World. He had long meditated that great deſign, influenced by a variety of things, which made him probably conclude, that there muſt be Weſtwards of Europe a Country then as yet undiſcover'd,*

and full of well-grounded hopes, he had made application for Ships and Money, though for ſome time in vain, at the Courts of ſeveral European Princes, and amongſt others that of Henry VII. *of England, till at laſt he was equipp'd by* Iſabella, *Wife to* Ferdinand *King of Spain, who pawned her Jewels to fit him out. It is very much for the honour of* Marco Polo, *that his writings, and in particular his account of the Iſland* Zipangri, *at leaſt ſupported* Columbus *in his hopes and conjectures. The wealth and riches, which* Marco Polo *ſaith, that Iſland was famous for even in his days, made an attempt of that kind worth undertaking, and ſuppoſing (though erroneouſly, as appear'd by later diſcoveries) that the Empire of China lay fifteen hours Eaſt-ward of Europe, and conſequently* Zipangri *ſtill more, it was but natural for him to conclude, that the way thither muſt be ſhorter ſailing Weſtwards from Europe, than by going Eaſtwards all round Africa. Perhaps alſo he might have received ſome hints from a Sea Chart, and a Map of the World, which it is ſaid* Marco Polo *brought with him into Europe, and wherein were repreſented many Countries in the Eaſt-Indies, which were afterwards diſcover'd by the Portugueze. The ſucceſs of this enterprize of* Columbus *none of my Readers can be ignorant of, and I will only add, that theſe ſeveral conſiderations abovemention'd made ſo ſtrong an impreſſion on his mind, that when he landed at* Hiſpaniola, *he thought it was the very* Zipangri *of* Marco Polo.

Diſcovery of Japan by the Portugueze.

Mean while a new world was adding to the Monarchy of Spain, by the diſcovery and conqueſt of America, the Portugueze on their ſide, enlarged their dominions as ſucceſsfully in the Eaſt Indies. The diſcovery of Japan, though it was but accidental, is one of many, the honour of which is due to that Nation. It is not indeed agreed on all hands, what year that diſcovery was made, ſome authors bringing it as high as the year 1535, *others to* 1542, *others to* 1543, *and ſome ſtill lower. In this uncertainty of opinions, that of* Diego do Couto, *the celebrated continuator of* Joan de Barros *his Decades, ſeems to me to deſerve moſt credit. That Gentleman, who was Hiſtoriographer to Philip* II. *King of Spain and Portugal, and ſpent the beſt part of his Life in the Indies, had in his cuſtody the Archives of* Goa, *whence he collected the Materials for that great Work of his, of the diſcoveries, conqueſts, and remarkable actions of the Portugueze in the Indies, which he brings down to the end of the ſixteenth Century. This Author informs us* (Decada quinta da Aſia,

Aſia, *printed at Lisbon* 1612, f. p. 183) *that in the year* 1542, *when* Martinus Alfonſus de Souſa *was Viceroy of the Eaſt Indies, three Portugueze,* Antonius da Mota, Franciſcus Zeimoto, *and* Antonius Peixota, *whoſe names well deſerved to be tranſmitted to poſterity, were caſt thither in a ſtorm, on board a Junk laden with hides, and bound from Siam to China.*

Their firſt eſtabliſhments there.

The Portugueze, where-ever they came to ſettle in the Indies, either by Conqueſt or Treaties, turn'd their thoughts and utmoſt endeavours chiefly to two things, the increaſe of their Trade and the propagation of the Goſpel, and I believe it may be aſſerted, that they met no where with ſo ſudden and unexpected a ſucceſs in both, as they did in the Empire of Japan. As to the firſt, indeed, the flouriſhing condition of their Trade, and the immenſe wealth they got by it, their own writers are in great meaſure ſilent about, perhaps for fear of diſcovering ſo valuable a branch of commerce to other Nations: but the latter, the propagation of the Goſpel, was thought too worthy, too deſerving a ſubject, not to be enlarged upon in a variety of relations ſtill extant, wherein its early foundation, its ſurprizing progreſs, the perſecutions raiſed againſt it, the fervor of the new Converts, their unparalleled conſtancy and reſolution, and the final extirpation of Chriſtianity, effected by no leſs means than a cruel butchery of all thoſe, who would not renounce it, are conſider'd in all their wide extent, and moſt minute circumſtances.

III. The writers on the Empire of Japan:

This leads me to the Liſt I propoſed to give of what Authors I met with in the Library of the worthy Sir Hans Sloane, *relating either to the Eccleſiaſtical, Political, or Natural Hiſtory of Japan.*

Letters of the Jeſuits.

Among the Eccleſiaſtical writers, the Letters of the Jeſuits deſerve to be firſt mention'd. It is well known, that theſe Fathers are order'd once a year to ſend to their General an account of what paſſed in their Miſſions; their Letters, although they turn chiefly upon religious Matters, their progreſs in the converſion of Infidels, the difficulties they meet with, pretended Miracles, and the like, yet many Remarks are thrown in relating to the Condition, Government, Religion, and Natural Hiſtory of the Countries, where they are ſtationed, together with the Manners and Cuſtoms of the Natives, and the like. As to thoſe Letters which were ſent from Japan, and which I ſhall here confine myſelf to, many of them were firſt printed ſeparately, but afterwards collected together. To men-

tion

tion all the ſeparate Editions or Tranſlations, would be too tedious, and in the end needleſs.

The firſt Collection was publiſhed at Louvain in 1569, (*in two Vol. Octavo*) *together with ſome Letters from other parts of the Eaſt-Indies, and a Preface of* Hannardus de Gameren, *wherein he diſcourſes of the riſe and progreſs of the Society of Jeſus in general, and the occaſion of* S. Francis Xaviers *going to the Indies, and afterwards to Japan, in particular. This Edition was followed by another in* 1570, *wherein the Preface of* Gameren *was omitted, but ſome new Letters added.*

The next Collection is that of Petrus Maffeus, *which was firſt printed at Paris,* (1572, *Octavo*) *together with* Emanuelis Acoſtæ Hiſtoria rerum à Societate Jeſu in India geſtarum ad annum 1568. *It was afterwards printed ſeparately at Cologn,* 1574, *Octavo. This Edition is divided into five Books, and contains all the Letters relating to the affairs of Japan, which were ſent from thence, from the year* 1548, *when* S. Francis Xaviers *went thither from Goa, to the year* 1565, *with a Specimen of the Japaneſe Characters, at the latter end, being the grant of a Church made to the Jeſuits by the Prince of* Bungo. *It was again reprinted at Cologn* 1589, *Folio, together with his* Hiſtoria Rerum Indicarum, *and his Life of* Ignatius Loyola, *Founder of the Society of Jeſus. This laſt Edition is divided only into four Books, and hath been augmented with ſeveral Letters, which bring down the affairs of Japan to the year* 1573. *The Letters of* Aloiſius Froes, Gaſpar Villela, Melchior Nunnez, *&* Organtinus of Brixia, *are the moſt curious and entertaining in the Collection of* Maffeus.

The Collection made by Johannes Hayus, *a Native of Scotland, is next to be conſidered. It was printed at Antwerp* 1605, *Octavo, by the following Title,* De Rebus Japonicis, Indicis & Peruanis Epiſtolæ Recentiores. *It begins with a long Letter of* Aloiſius de Froes, *dated at* Bungo *May* 25. 1577, *and comes down to the latter end of the year* 1601. *It runs through a variety of remarkable events, which make it highly worthy the peruſal of the curious. The Church of Japan in a moſt flouriſhing condition, even amidſt the beginnings of a dreadful perſecution, ſome of the Princes of the Empire of Japan not only converted to the Chriſtian Faith, but paying homage to the Pope at Rome by a ſolemn Embaſſy, the life, remarkable actions, and death of* Taicoſama, *that illuſtrious Prince, who from a low ſervile condition of life,*

by

by his own merit and excellent conduct, raiſed himſelf to the Empire of Japan, his war with the Coræans, the reception and ſucceſs of an Embaſſy, which was ſent to him upon that account by the Emperor of China, the tragical death of Quabacondono, *his only nephew, whom he had already appointed to be his Succeſſor, and the Revolution, which happened in Japan, upon the death of this great Monarch, are ſome of the moſt conſiderable. There are many ſeparate accounts extant of theſe and ſome other things, which happened in Japan in that ſpace of time, but as they are all contained in this Collection, I ſhall avoid troubling the Reader with a particular account of them, and only beg leave to add a word or two concerning that memorable Embaſſy above-mentioned, which was ſent to Rome by ſome Princes of the Japaneſe Empire in* 1585, *and which was ſomething ſo unexpected and unuſual, that the Eyes of all Europe were then turned upon it.*

Moſt accounts of this Embaſſy, which were printed in ſeveral parts of Europe, contain little elſe, but a narrative of its reception at Rome, and the ſeveral audiences, the Ambaſſadors had of Gregory XIII. *who died ſoon after their arrival, and of Sixtus* V. *his Succeſſor. It will ſuffice to mention the two following, as the moſt ample and extenſive.*

Relationi della venuta degli Ambaſciatori Giaponeſi a Roma, ſino alla partita di Lisbona. Con le accoglienze fatte loro da tutti i Principi Chriſtiani, per dove ſono paſſati. Raccolte da Guido Gualtieri, Roma 1586, *Octavo. This work contains, beſides a ſhort deſcription of the Empire of Japan, an account of the voyage of the Ambaſſadors into Europe, and of what happened to them during their ſtay there, untill their departure from Lisbon.*

De Miſſione Legatorum Japonenſium ad Romanam Curiam, rebuſque in Europa ac toto Itinere animadverſis, Dialogus, ex Ephemeride ipſorum Legatorum collectus, & in Linguam Latinam verſus ab Edvardo de Sande, Societatis Jeſu Sacerdote. In Macaenſi partu Sinici Regni, in domo Societatis Jeſu, cum facultate ordinarii & ſuperiorum, anno 1590, *Quarto. This rare and curious Treatiſe, which was printed at Macao in China, both in Latin and Japaneſe, lays open, at once, the ſtate of Europe and the Indies, as it was at that time. The Jeſuits proud of the ſucceſs of this Embaſſy, which was entirely a work of theirs, intended that the Japaneſe ſhould be informed, as it were, by the Ambaſſadors themſelves,*

of the favourable reception they had met with in Europe, and the remarkable things they had ſeen in their voyage and return. And certainly it contains as complete an account, as it was then poſſible to give, of the ſtate of Europe, its largeneſs and diviſion, its government Monarchical, Ariſtocratical, or Democratical: Of the pomp and magnificence of the European Princes, the ſplendor of their Court, their riches and power: Of the manners, cuſtoms, and way of life of the nobles and inferior ſort of people: Of the flouriſhing condition of trade and commerce: Of the way of carrying on war in Europe, both by Sea and Land: Of the principal Towns in Europe, particularly of Lisbon, Evora, Villaviziosa, Madrid, Piſa, Florence, Rome, Naples, Padua, Verona, Mantua, Cremona, Milan, Genoa, being the places which the Ambaſſadors themſelves had paſſed through, and where they had been ſhewn, in the moſt ample manner, what was curious and remarkable: Of the power and authority of the Pope at Rome, the magnificence of his Court, the ceremonies obſerved upon his demiſe and burial, as alſo upon the election of a new Pope, the ſplendor of his Coronation, the pomp of his going to take Poſſeſſion of the Church of S. John de Lateran: Of the power and grandeur of Philip II. *then King of Spain, and the largeneſs of his dominions in Europe and both the Indies: Of the Republick of Venice, the nature of its government, the ſituation, riches and antiquity of that Town and Commonwealth: Of the numerous conqueſts and diſcoveries of the Portugueze in the Indies: Of ſeveral Countries in the Indies, particularly the Empire of China; and a variety of other things, too many to be here mentiontd. It was wrote by way of Dialogues, wherein the Ambaſſadors* Mancius *and* Michael, *their two companions* Martinus *and* Julian, Leo, *a brother of the Prince of* Arima, *and* Linus, *a brother of the Prince of* Omura, *are introduced as Interlocutors. The author hath not omitted, in proper places, to give ſome account of the Empire of Japan itſelf, and particularly to compare the manners and cuſtoms of that Country with thoſe of Europe. In ſhort, were the whole work now reprinted, I do not doubt, but that it would yet meet with a favourable reception.*

But to proceed. There are many Letters of the Jeſuits, ſubſequent to the ſeveral Collections mentioned above, and many other writers on the ſame ſubject, a liſt whereof is hereby ſubjoined, ranged as nearly as poſſible in the order of time, in which the things, they treat of, happened.

Rela-

Relation del Martyrio, que ſeys Padres deſcalcos Franciſcos, tres hermannos de la Compania de Jeſus, y deciſiete Japones Chriſtianos padecieron en Japon. Por F. Juan de Sancta Maria. Madrid 1601, 8vo. *The Franciſcans, whoſe Martyrdom is deſcribed in this account, were ſent Ambaſſadors from the Governor of Manilhas to the Emperor* Taico, *and by him received and treated as ſuch, but having afterwards, contrary to his repeated commands, continued openly and without reſerve to preach at* Miaco, *they were ſentenced to be executed at* Nagaſaki, *as diſturbers of the publick tranquillity, together with three Jeſuits and ſeventeen Japaneſe, who had been all taken up for the ſame cauſe.*

Hiſtoria de las Iſlas del Archipelago y Reinos della gran China, Tartaria, Cochinchina, Malaca, Siam, Camboxa, y Japan, y delo Succedido en ellos a los Religioſos deſcalcos de la orden del Seraphico Padre ſan Franciſco de la Provincia de ſan Gregorio de las Philippinas. Par F. Marcello de Ribadeneyra. Barcelona 1601, 4to. *Only the fourth, fifth and ſixth Book of this Hiſtory, relate to the affairs of the Church of Japan, and in particular to the execution of the Franciſcans above-mentioned.*

Hiſtoria de las Miſſiones, que han hecho los Religioſos de la Compania de Jeſus, para predicar el Sancto Evangelio en la India oriental, y en los Reinos della China, y Japon. Primera y ſegunda parte. Por el P. Luis de Guzman. Alcala 1601, *fol. The fifth and ſixth Book of the firſt volume, and the whole ſecond volume of this Hiſtory, contain a very ample and circumſtantial account of the affairs of the Church of Japan, from its foundation by S. Francis Xavier, to the end of the ſixteenth Century.*

Relacion annual de las coſas, que han hecho los Padres de la Compania de Jeſus en la India Oriental y Japon en los annos de 1600 y 1601, y del progreſſo de la Converſion y Chriſtiandad de aquellas partes. Valladolid 1604, 8vo. *This is a continuation of* F. Luis Guzman *his Hiſtory of the Church affairs in China and Japan. It was firſt wrote in Portugueze by* F. Ferdinand Guerreiro, *and tranſlated into Spaniſh by* F. Antony Collaco.

Tre Lettere annue degli anni 1603, 1604, 1605, & parte del 1606, mandate dal R. P. Franciſco Paſio. Bologna 1690. *Theſe three Letters are of* F. Johannes Rodericus Giron.

Literæ Japonicæ Anni 1606, Chinenſes Anni 1606 & 1607, illæ à R. P. Joh. Rodriguez, hæ à R. P. Matthæo Riccio Soc. Jeſu tranſmiſſæ ad Cl. Aquavivam, Latinè redditæ à Rhetoribus Collegii S. J. Antwerpiæ 1611, 8vo.

Literæ Japoniæ annorum 1609 & 1610. Ex Italicis Latinæ factæ ab Andrea Schotto. Antwerpiæ 1615, 8vo.

Hiſtoire des Choſes les plus memorables avenues tant ez Indes orientales, qu'autres pais de la decouverte de Portugais, en l'eſtabliſſement & progrez de la Foy Catholique, & principalement de ce que les Religieux de la Compagnie de Jeſus y ont fait & enduré pour la meſme fin, depuis qu'ils y ſont éntrez, juſquez a l'an 1600, par Pierre du Jarric, Toloſain, de la meſme Compagnie, 1. partie. Bourdeaux 1608, 4to. *This Hiſtory, which relates to all the Eaſtern Countries in general, was compiled chiefly from the Letters of the Jeſuits, the Life and Letters of* S. Francis Xavier, *as publiſhed by* F. Turſellin, *the Writings of* Maffeus, Acoſta, Guzman, Joannes de Lucena, Fernandus Guerreiro, *and others. The ſecond Volume was publiſhed at* Bourdeaux 1610, 4to. *and the Third, which comes down to the Year* 1610, *at the ſame place,* 1614, 4to. *The whole Hiſtory was afterwards tranſlated into Latin by* Matthias Martinez, *and publiſhed at* Cologn 1615, 8vo.

Rei Chriſtianæ apud Japonios Commentarius, ex Literis annuis Soc. Jeſu, Annorum 1609, 10, 11, & 12. Collectus à Nicolao Trigaultio. Auguſtæ Vindelicorum. 1615. 8vo.

Relacion del ſucceſſo, que tuvo nueſtra ſanta fe' en los Reinos de Japon deſde el anno 1612, haſte el anno de 1615, imperando Cuboſama, Compueſta por el P. Luys Pineyro. S. J. Madrid. 1617. *At the latter end of this account, which was taken from the Letters of the Jeſuits in Japan to* F. Mutio Vitelleſchi, *then general of the order, is a Liſt of all perſons that were executed in Japan for the Chriſtian Religion, from the year* 1564 *to* 1615: *as alſo of all the Colleges, Schools, and Convents, which were taken from the Jeſuits during the Perſecution, amounting in all to* 73.

A brief relation of the Perſecution lately made againſt the Catholick Chriſtians in the Kingdom of Japan. Divided into two Books. Taken out of the annual Letters of the Fathers of the Society of Jeſus, and other authentical informations, tranſlated into Engliſh

Engliſh by W. W. London. 1619. 8vo. *This relates chiefly to what paſſed in the year* 1619.

Hiſtoria y Relacion del Japon deſde el anno 1612, haſta el de 1615. Por el P. Pedro Morejon. S. J. Lisboa 1615. 4to.

Hiſtoria del Regno di Voxu del Giapone, dell' antichita, nobilta e valore del ſuo Re Idate Maſamune, delli favori, ch'a fatti alla Chriſtianita, e deſiderio che tiene d'eſſer Chriſtiano, e dell' aumento di noſtra ſanta fede in quelle parti, e dell' Ambaſciata, che ha inviata alla ſantita di N. S. Papa Paolo V. e delli ſuoi ſucceſſi, con altre varie coſe; fatta par il Dottor Scipione Amati, Romano, Interprete e Hiſtorico dell' Ambaſciata. Roma 1615, 4to. *This was a ſecond Embaſſy from Japan to Rome. It was ſent by* Idate Maſamune, *Prince of* Voxu, *that is*, Osju, *the moſt Northern Province of the Empire of Japan, and* F. Ludovicus Sotelo, *a Franciſcan, was at the head of it. They went into Europe by the way of the Weſt-Indies, and were admitted to an audience of the Pope on the* 3d *of November* 1615. *As to a more circumſtantial account, the Reader is referred to the work itſelf.*

Lettere annue del Giapone, China, Goa, Æthiopia al Generale della Compagnia di Gieſu, ſcritte dalli padri dell' iſteſſa Compagnia nell' anni, 1615, 16, 17, 18, 19. Volgarizate dal P. Lorenzo delle Pozze. Milano 1621, 8vo.

Hiſtoria y Relacion de los ſuccedidos en los Reinos de Japon y China deſde el anno 1615, haſta el de 1619. Por el P. Pedro Morejon. S. J. Lisboa 1621, 4to.

De Chriſtianis apud Japonios triumphis, ſive de graviſſima ibidem contra Chriſti fidem perſecutione exorta ab anno 1612, uſque ad annum 1620. Libri V. Auctore P. Nicolao Trigaultio. Cum M. Raderi auctario & Icnibus Sadelerianis. Monachij 1623, 4to.

Hiſtoire de ce qui s'eſt paſſè au Japon, tiree des Lettres eſcrites es annees 1619, 1620, & 1621. Traduite de l'Italien par le P. Pierre Morin. Paris 1625, 8vo. *At the latter end of this Hiſtory there is an account of the Country of* Jeſſo, *by* F. Hieronymus ab Angelis, *who was there in* 1621, *being a Letter wrote by him from* Matſumai, *wherein he aſſerts, that although in a former account of his he had denied it to be an Iſland, yet upon later obſervations, and*

the beſt information the Natives were able to give him, he had thought fit to alter his opinion, that to his own certain knowledge it borders upon the Sea on the Eaſt, South and Weſt, and that to the North the Currents ran ſo ſtrongly, as made him conclude, that there alſo it muſt be waſhed by it.

Hiſtoire de ce qui s'eſt paſſè es Royaumes du Japon & de la Chine, tiree des Lettres eſcrites es annees 1621 & 22. Traduite de l'Italien en Francois par Jean Baptiſte de Machault. Paris 1627, 8vo.

Vita P. Caroli Spinolæ pro Chriſtiana Religione in Japonia mortui. Italicè ſcripta a R. P. Fabio Ambroſio Spinola. S. J. Latine reddita a P. Hermanno Hugone. S. J. Antwerpiæ 1630, 8vo. *F. Charles Spinola was burnt alive in Japan, on the tenth of September* 1622.

Hiſtoria Eccleſiaſtica de los ſucceſſos de la Chriſtiandad de Japan deſde el de 1602, que entro en el la orden de Predicadores, haſta el de 1620. Compueſto por el P. F. Jacinto Orfanel, de la miſma orden. Y annadida haſta el fin del anno de 1620. Por el P. F. Diego Collado. Madrid 1633, fol. *This work relates chiefly to the Miſſions of Fathers of the Order of S. Dominic in Japan, as doth alſo, in good meaſure, the following, which brings down the affairs of their Miſſions in the Philippine Iſlands, Japan and China, from the year* 1582 *to* 1637.

Hiſtoria de la Provincia del S. Roſario de la orden de Predicadores en Philippinas, Japon y China, por Don Fray Diego Aduarte, Obiſpo della nueva Segovia. Annadida por el P. F. Domingo Goncalez. En Manila en el Collegio de S. Thomas, 1640, *fol.*

Relation verdadera y breve de la perſecution y Martyrios, que padecieron por la confeſſion de nueſtra S. Fé Catholica en Japon, quinze Religioſos de la Provincia de S. Gregorio de los deſcalcos del orden de S. Franciſco, de las Iſlas Philippinas, y otros muchos Martyres Religioſos de otras religiones, y ſeculares de diferentes eſtados, todos los quales padecieron en Japon deſde el anno de 1613, haſta el de 1624. Por el P. Diego de San Franciſco. Manila 1625, 8vo. *At the latter end of this ſmall Tract are,* Acta audientiæ a S. D. N. Paulo V. Pontifice opt. max.

max. Regis Voxu Japoni legatis Romæ die 3 Nov. 1615. in palatio Apoſtolico exhibitæ.

Literæ annuæ e Japonia, anni 1624. ex Italico in Latinum tranſlatæ. Dilingæ 1628, 8vo.

Hiſtoire Eccleſiaſtique des Iſles & Royaumes de Japon par le R. P. Francois Solier. Paris 1627, 4to. *This is a general Hiſtory of the Church of Japan, and in a Chronological order, from its foundation to the year* 1624.

Narratio perſecutionis adverſus Chriſtianos excitatæ in variis Japoniæ Regnis, annis 1628, 29, 30. Ex Italito Latine reddita a Joh. Bollando. Antwerpiæ, 1635. 8vo.

Hiſtorie der Martelaaren die in Japan om de Roomſche Catholiicke Religie, ſchrickeliicke ende onverdraagelycke piinen geleedeen heben, ofte ghedoodt ziin. Bechreeven door Reyer Giisbertz. *The Author of this ſhort Hiſtory, which is commonly printed with* F. Caron's *Hiſtory of Japan, lived for ſome time at Nagaſaki in the ſervice of the Dutch Eaſt-India Company, and was an eye witneſs to moſt of the facts, which he therein diſcourſes of, and which happen'd from the year* 1622 *to* 1629.

Relatione della Provincia del Giapone ſcritta dal. P. Antonio Franceſco Cardim. Roma 1643, 8vo. *The State of the Chriſtian Religion in Japan, Tonquin, Cochinchina, Siam, Cambodia, Laos, and the Iſland Haynan, the Embaſſy, which was ſent by the Portugueze Government of Macao to the Emperor of Japan, in the year* 1640, *in order to get, if poſſible, the act of the expulſion of the Portugueze repeal'd, the barbarous reception of the Ambaſſadors, and the cruel execution of their Perſons and whole Retinue, (thirteen only of the loweſt rank excepted, who were ſent back to Macao) on the* 3d *of Auguſt* 1640, *are the chief Subject of this relation.*

Tractatus in quo agitur de Japoniorum Religione; de Chriſtianæ Religionis introductione in ea loca; de ejuſdem extirpatione. Adjuncta eſt de diverſa diverſarum gentium totius Telluris religione brevis informatio. Auctore Bernardo Varenio, M. D. Amſtelodami 1649, 12mo. *This is only an Abſtract of the moſt material things the Author met with in Maffeus*

ſeus, ſome of the Letters of the Jeſuits, the account of Reyer Giisbertz *and* Francis Caron, *reduced under certain heads.*

Dell' Iſtoria della Compagnia di Gieſu, l' Aſia, deſcritta dal P. Daniello Bartoli, Parte I. & II. Roma 1660. f. *The firſt part of this general Hiſtory of the Society of* Jeſus, *brings down the affairs of their Miſſions into Japan and other parts of Aſia, from the firſt Voyage to the Indies of* S. Fr. Xavier, *whither he ſet out in* 1540 *to the year* 1569. *The ſecond is wholly confined to the Church of Japan, giving a general and compleat Hiſtory thereof, from the year* 1569, *through the reigns of the Japaneſe Emperors* Nobunanga, Taicoſama, Daifuſama, *or as he was alſo called* Ongoſchioſama, *and* Xongunſama, *to its final abolition under the reign of* Toxungoſama *in the year* 1540, *when the Portugueze alſo were expelled the Country.*

Hiſtoire de l'Egliſe du Japon, par M. l' Abbé de T. Paris 1689, 4to. 2 Vols. *This is the Hiſtory of the Church of Japan of* F. Solier, *put into better French, enlarged from ſeveral other Memoirs, and continued to the death of the Emperor* Toxogunſama, *which happened in* 1658. *It was wrote by* F. Craſſet *a Jeſuit, whoſe name was prefixed to the ſecond Edition. An Engliſh Tranſlation, by an unknown Hand, was printed at London* 1707, *in* 2 *Vols.* 4to.

Dutch Writers.

The Dutch having not only uſed the trade to Japan as early as the year 1609, *but having enjoy'd it excluſive of all European Nations ever ſince* 1640, *it is but natural to expect more ample and ſatisfactory accounts from their Writers, whom I proceed now to take into conſideration.*

John Hughes Linſchooten (Linſcotanus) *is the firſt I meet with. He was a native of* Enkhuyſen, *and went into the Indies with* Vincent Fonſeca, *Archbiſhop of* Goa, *in* 1583, *ſome time before the eſtabliſhment of the Dutch Eaſt India Company. It would be foreign to my purpoſe to mention all the differing editions and tranſlations of his Travels, I will only obſerve, that they make out the ſecond, third, and fourth parts of* de Bry's India Orientalis, *and that* B. Paludanus, *a noted Phyſician at* Enkhuyſen, *hath added ſome remarks, particularly on thoſe things which relate to Natural Hiſtory. His account of Japan, which is but ſhort, and not without conſiderable miſtakes, goes no farther, than the informations, the Portugueze at* Goa, *were then able, or willing to give him.*

In

In another work, entituled Le Grand Routier de Mer, *which is by ſome likewiſe aſcribed to* Linſchooten, *there are many curious, and doubtleſs then very uſeful, obſervations, relating as well to the Navigation to the Indies in general, as in particular to that of Japan, to wit, An Account of a Voyage from* Liampon *in China to Japan, with a deſcription of the Coaſts of* Bungo, Miaco, Cacay, *and the Iſland* Toca: *The Courſe from* Lampacon *in China to Japan, and the Iſland* Firando: *The Voyage of a Portugueze Pilot from* Macao *to Japan, and the Province* Bungo: *Another deſcription of the Courſe from* Macao *along the Coaſts of China to the Iſland of* Firando, *and the harbour of* Umbra (Omura) *in Japan*: *A Voyage from* Macao *to Japan, the Iſland* Cabexuma, *and the harbour of* Langueſaque (Nagaſaki): *The Voyage of* Francis Pays, *a Portugueze from* Macao *to Japan, in* 1585: *Directions how to diſcover* Meaxume. *and how to enter the harbour of* Nagaſaki: *Several Voyages from* Nagaſaki *to* Macao *in* 1584, 1585, *and* 1586: *A Voyage from* Firando *to* Macao.

The account of Japan by Francis Caron, *who was Director of the Dutch Trade there, is in proportion to its ſhortneſs, beyond queſtion one of the beſt extant, though not altogether without miſtakes. It was written originally in Low Dutch, by way of anſwer to ſeveral queſtions propoſed to him by M.* Lucas, *then Director General of the Dutch Eaſt India Company. It was afterwards tranſlated into moſt European Languages. The Engliſh tranſlation, by Capt.* Roger Manley, *was printed at London* 1663, 8*vo. Some account of this author's life and character hath albeen already given by Dr.* Kæmpfer, *p.* 357 *of this Hiſtory.* Henry Hagenaer, *who had made a Voyage to Japan himſelf, made ſome additions to this account, which M.* Caron, *upon his return into Europe publickly diſavow'd, and communicated a true copy of his work to* Melchizedec Thevenot, *who tranſlated and publiſhed it, with a ſhort Preface, in the firſt Volume of his* Relations de divers Voyages curieux, qui n'ont point eté publiez. *The following pieces, as relating to the ſame ſubject, are extant with moſt editions of* F. Caron's *Hiſtory of Japan.* 1. *The remarks of* Hagenaer. 2. *An Account of thoſe, who ſuffered for the faith of Chriſt from* 1622 *to* 1629, *by* Reyer Giisbertz, (*of which above.*) 3. *A deſcription of the pompous reception of the ſecular Monarch of Japan at* Miaco, *on the* 25*th of October* 1626, *when that Prince went to ſee the* Dairi, *or Eccleſiaſtical Hereditary Emperor.*

ror. Written by Conrad Crammer, *then the Dutch Eaſt India Company's Ambaſſador to the Emperor's Court, and himſelf preſent at this Solemnity.* 4. *A Letter from the Director General of the Dutch Eaſt India Company to the Directors thereof in Europe, touching the trade to Japan.* 5. *A ſhort account of the vaſt profit and advantages, the Dutch Eaſt India Company would acquire, if they were poſſeſs'd of the trade to China, by* Leonart Camps. *In the High Dutch Tranſlation, which was printed at* Nurnberg 1663, 8vo. *there have been farther added,* 1. *A Map of the Empire of Japan, wherein it is repreſented as contiguous to Jeſſo.* 2. *Some additional remarks of* John James Mercklin, *relating chiefly to the affairs of the Dutch after M.* Caron's *time, and in particular to the hardſhips they were obliged to undergo after the expulſion of the Portugueze.* 3. *The Travels of the ſaid* Mercklin, *who ſerved the Dutch Eaſt India Company in quality of Surgeon from* 1644 *to* 1653, *and was himſelf for ſome time in Japan.*

The account of M. Caron *was again reprinted, from* Thevenot's *edition, in the third Volume of the* Recueil de Voyages au Nord, *printed at Amſterdam* 1715, 8vo. *and the following pieces added:* 1. *A Letter of* M. de l'Iſle, *touching the queſtion, Whether or no Japan be an Iſland? (This queſtion hath been amply diſcuſſed at the beginning of this Introduction.)* 2. *An account of the diſcovery of the Country of* Jeſſo, *or* Eſo, *ſituated to the North of Japan, which was made by the Ship Caſtrecoom in* 1643. 3. *The Map of Japan, publiſhed by M.* Reland, *contracted.* 4. *A deſcription of the Eaſtern Tartary, by* F. Martini, *wherein, among other Provinces, ſome account hath been given of the Country of Jeſſo.* 5. *Some obſervations relating to the original deſcent of the Japaneſe.* 6. *Some memoirs touching the eſtabliſhment of a Trade to Japan. Written, by order of M.* Colbert, *by M.* Caron. *Together with a copy of the Inſtructions to be given to the ſaid M.* Caron, *who was to be ſent in quality of Ambaſſador from the King of France to the Emperors of China and Japan, and the King's Letters to theſe two Monarchs, which are dated in the 24th year of his reign, that is,* 1667. (*Dr.* Kæmpfer, p. 357 *of this Hiſtory, hath given the reaſons, for which M.* Caron *did not only quit the Service of the Dutch Eaſt India Company, but betray one of the moſt valuable branches of their commerce, as the trade to Japan then was, to other powers.*) 7. *The orders of the Emperor of Japan, touching the excluſion of the Portu-*

gueze

gueze from his dominions for ever. 8. *An account of what happened at* Formoſa, *when as yet in the hands of the Dutch Eaſt-India Company, between* Peter Nuyts, *Governor of that Iſland, and ſome Japaneſe, who had been unjuſtly detained by him.* (*This account differs in ſome things from that given by* Dr. Kæmpfer, *p.* 56 *of the Appendix to this Hiſtory.*) 9. *An Hiſtorical account of the ſudden demolition of the Dutch Eaſt-India Company's new built Warehouſe at* Firando *in* 1640.

Deſcriptio Regni Japoniæ, cum quibuſdam affinis materiæ, ex variis Autoribus collecta, & in ordinem redacta, per Bernhardum Varenium, M. D. Amſtelodami 1629, 12mo. *This is only an abridgment of the moſt material things the Author met with in ſeveral of the above-mentioned writers, and particularly in* Marco Polo, *the Letters of the Jeſuits,* Linſchooten, Giisbertz, *and* Caron, *reduced under certain heads.*

The memorable Embaſſies of the Dutch to the Emperors of Japan, wherewith I ſhall conclude this liſt of the Dutch writers, were written originally in Low Dutch by Arnoldus Montanus, *and publiſh'd at Amſterdam* 1669, *fol. They were ſoon after tranſlated into Engliſh, and publiſhed by* John Ogilby, *by the following Title:* Atlas Japannenſis; being remarkable Addreſſes, by way of Embaſſy, from the Eaſt-India Company of the United Provinces to the Emperor of Japan, containing a deſcription of their ſeveral Territories, Cities, Temples and Fortreſſes; their Religions, Laws and Cuſtoms; their prodigious Wealth and gorgeous Habits; the nature of their Soil, Plants, Beaſts, Hills, Rivers and Fountains, with the Character of the ancient and modern Japanners. Collected out of their ſeveral Writings and Journals by Arnoldus Montanus. Engliſhed and adorned with above a hundred ſeveral Sculptures, by John Ogilby, Eſq;. London 1670, fol. *The French Edition was publiſhed at* Amſterdam 1680, fol. *with ſome additions and alterations. The ſame Cuts ſerved for the three Edition. This work doth by no means anſwer, neither the expence beſtowed on the impreſſion, nor the promiſes made in the very Title-page, nor doth it deſerve the favourable reception it hath met with. It is full of large digreſſions, often altogether foreign to the purpoſe, and although it was pretended to have been collected from the Journals and Memoirs of the*

Am-

Ambaſſadors themſelves, yet, I believe, it will be found, upon peruſal, that if it was cleared, of what the Author hath barely, and without any order, tranſcribed from the Letters of the Jeſuits, and moſt of thoſe other writers mentioned in the preceding Catalogue, the reſt would be reduced to a few Sheets. But what is moſt material, moſt of the Cuts, which are the greateſt embelliſhments, and, as it were, the Soul of performances of this kind, do greatly deviate from truth, repreſenting things not as they were, but as the Painter fancied them to be. For as to the deſcriptive part, it muſt be owned, that the Author hath laid the publick under ſome obligations, by bringing together into one Volume, what could then be ſaid on the ſubject, and was diſperſed in many.

Trade of the Engliſh to Japan and ſome of their Writers.

Beſides the Portugueze and Dutch, the Engliſh alſo were once poſſeſſed of the Trade to Japan, though they loſt it again in a few years, for what reaſons is not known. Their Factory was ſet up at Firando, *under the care of Capt.* John Saris, *who went to Japan by the way of the* Molucca's, *in the* Clove, *one of the three Ships (the* Hector, *the* Thomas, *and the* Clove) *fitted out by the East-India Company in* 1611, *for their eighth voyage to the Indies. Capt.* Saris *upon his arrival in Japan, which was in June* 1613, *repaired forthwith to the Court of the Emperor* Ongoſchioſama, *who then reſided at* Surunga, *and was admitted to an audience of that Monarch on the 8th of September, of whom he obtained ample privileges, very honourable to the Britiſh Nation, whoſe fame had already reached theſe remote parts of the world, and exceedingly advantageous to the East-India Company, one of which, and certainly not the leaſt conſiderable, was, that they ſhould have leave to ſet out upon diſcovery of the Country of* Jedſo, *or any other part in or about the Empire of Japan, a privilege, which the Portugueze, even at the time of their higheſt intereſt with the Japaneſe, were not able to procure on any terms whatever. The good ſucceſs Capt.* Saris *met with in his Negotiations at the Imperial Court, was owing, in great meaſure, to the aſſiſtance of one* William Adams, *a Kentiſh man, who had been formerly in the ſervice of the Dutch, and was chief Pilot to a fleet of five Sails ſent to the East-Indies, through the Streights of* Magellan, *under the Command of* Jaques Mahay, *in* 1598. *The event of this voyage, the ſtranding of the Ship, on board which* Adams *was, upon the Coaſts of* Bungo, *and his adventures in Japan, where he got into great favour with the Emperor,*

Emperor, may be ſeen at large in Purchaſe *his Pilgrims,* (Vol. I. p. 126) *as ſet forth by himſelf in two Letters written from Japan, one of which is dated October* 22, 1611. *The ſame Author hath given us* (p. 334, *& ſeq. of the firſt Volume of his Pilgrims*) *not only a general account of the aforeſaid eighth voyage, made by order, and for the Eaſt-India Company, but likewiſe a more particular narrative of the voyage of Capt.* Saris *to Japan, of his journey to the Court of the Japaneſe Emperor, and his tranſactions there, together with the obſervations he made during his ſtay in Japan, and the ſettlement of a Factory at* Firando, *the whole out of his own Journals. Upon the departure of Capt.* Saris *for Europe, one* Richard Cocks, *a Merchant, was left at* Firando, *with eight Engliſhmen, three Interpreters and two Servants. Several Letters of this* Richard Cocks, *and others, have been printed by* Purchaſe (p. 395, *& ſeq. of the ſaid firſt Volume of his Pilgrims.*) *wherein an account is given of what paſſed at* Firando *after Capt.* Saris *was gone to the Emperor's Court, as alſo of later occurrencies there after his departure for England, from the year* 1614 *to* 1620. *There is nothing elſe in* Purchaſe *relating to Japan, but a ſhort Letter of one* Arthur Hatch, *a Miniſter, then lately returned from thence, dated at* Wingham *in Kent, Nov.* 25. 1623, *wherein there are ſeveral very pertinent remarks on the Government of the Japaneſe Empire, and the ſtate of affairs at that time.*

There was likewiſe a ſhort account of Japan printed in Swediſh (Wiiſingsborgh 1667, 4*to*) *by* Oloff Erichſon Willman, *together with the voyages of* Nils Matſon *into Aſia and Africa, the voyage of the ſaid* Willman *to the Eaſt-Indies, China and Japan, and an account of a journey through Muſcovy into China.*

Writers relating to the natural Hiſtory of Japan.

The Natural Hiſtory of Japan, and the State of Phyſick in that Country, have never been profeſſedly treated of by any writer. Beſides what Dr. Kæmpfer hath done himſelf, and which I have already touched upon in my account of his Life, and in ſome parts of this Introduction, the following performances of Cleyer *and* Ten Rhyne, *are the only one tending this way, that came to my Knowledge.*

Specimen Medicinæ Sinicæ, ſive Opuſcula Medica ad mentem Sinenſium; continens, I. De-Pulſibus Libros quatuor e Sinico tranſlatos. II. Tractatus de pulſibus ab erudito Europæo collectos. III. Fragmentum Operis Medici ibidem ab erudito Eu-

ropæo conſcripti. IV. Excerpta Literis eruditi Europæi in China. V. Schemata ad meliorem præcedentium intellegentiam. VI. De Indiciis morborum ex Linguæ coloribus & affectionibus. Cum Figuris æneis & ligneis. Edidit Andreas Cleyer, Haſſo-Caſſelanus. Ll. M. Licentiatus, Soc. Ind. in Nova Batavia Archiater, Pharmacop. Director & Chirurg. Ephorus. Franco forti 1682, 4to. *This curious work, though it relates properly ſpeaking to the Phyſick of the Chineſe, yet it deſerves to be referr'd to Japan, as the State of Phyſick is nearly the ſame in that Country as it is in China. The Figures alſo agree in great meaſure, with thoſe of an Anatomical Treatiſe of the Japaneſe, now in the hands of Sir* Hans Sloane.

Excerpta ex obſervationibus Japonicis, Phyſicis, &c. Wilhelmi Ten Rhyne, De Frutice Thee. *This curious account of the Tea was printed by* Jacobus Breynius *his in* Centuria prima Exoticarum aliarumque minus cognitarum Plantarum. Gedani 1678. *fol. The ſame Author hath alſo given us* (*p.* 2. *of his* Centuria) *an Account of the Camphire Tree growing in Japan, chiefly from the obſervations of the ſaid* Ten Rhyne, *who ſent him a Branch of it.* (Ten Rhyne *in the Title to the Excerpta abovementioned, is wrongly called* Phyſician, Botaniſt and Chymiſt to the Emperor of Japan, *where he was only, like Dr. Kæmpfer, Phyſician to the Dutch Factory and Embaſſy.*

Wilhelmi ten Rhyne, M. D. Diſſertatio de Arthritide: Mantiſſa ſchematica de acupunctura, & Orationes tres I. De Chymiæ ac Botaniæ antiquitate & dignitate. II. De Phyſiognomia. III. De Monſtris ſingula ipſius autoris notis illuſtrata. Londini, 1683. *This diſſertation of the Gout was written chiefly with regard to the cure of this diſtemper by the* Moxa, *which had been very much recommended by* Hermannus Buſhovius, *a Miniſter of the Goſpel at Batavia. To the* Mantiſſa Schematica *have been added three Schemes, ſhewing what parts of the human body are to be burnt with the* Moxa, *according to the Chineſe and Japaneſe, and likewiſe a figure of the needle, which the Japaneſe make uſe of in the* Acupunctura.

Writers relating to the Language of the Japaneſe.

As to the Language of the Japaneſe, the knowledge whereof one ſhould have thought a thing of the utmoſt conſequence, not only to thoſe, who uſed the trade to Japan, but chiefly to the Jeſuits and other religious Perſons,

Perſons, employ'd in propagating of the Goſpel, who could not flatter themſelves with any hopes of ſucceſs, unleſs enabled, by a competent skill therein, to converſe and diſcourſe with the Natives, it may appear ſtrange, that ſo little hath been done to facilitate the underſtanding of it. There is indeed a ſpecimen of the Characters at the latter end of the ſecond edition of Maffeus *his collection of Letters,* (*v. p.* xxxii. *of this Introduction*) *and another in* Purchaſe, *being a copy of the Privileges granted by the Emperor* Ongoſchioſama *to the Engliſh, but they were intended rather for curioſity than uſe.* F. Didacus Collado, *a Franciſcan, is the only one who publiſhed,* A Grammar of the Japaneſe Language: *as alſo* a Dictionary, *in Latin, Spaniſh, and Japaneſe, in two volumes, and likewiſe,* the way of examining a Japaneſe in the auricular confeſſion, *all which were printed at* Rome, 1632, 4to. *at the expence of the congregation* de propaganda fide, *but the Japaneſe words, in all theſe works, are expreſſed only in Latin Characters.*

Beſides what is to be met with in ſeveral places of this Hiſtory of Japan, relating to the Language of the Country, I have added (Tab. XLV.) *three Alphabets of the ſimple Characters, and ſome ſpecimens of the compound ones. But of this, more in my Explanation of the ſaid Table, to which I refer the Reader.*

List of the Japaneſe Writers.

Before I quit this ſubject, it will not be improper to add a Liſt of the Japaneſe writers themſelves: I have met with the Titles of ſome in Dr. Kæmpfer's *manuſcript memoirs, but far the greater part,* (*which I have marked with a* *) *were brought by him into Europe, and are now in the valuable collection of Sir* Hans Sloane.

* Nippon Odaiki. *The Annals of the Japaneſe, giving an account of their origin and remarkable actions, of the ſucceſſion of all the Emperors of Japan from* Sinmu *to our days, and of what paſſed in every one's reign.*

* Nippon Okaitſu, *in the literal ſenſe,* an adumbration of the great things of Japan, *is of kin a to the foregoing work, and relates likewiſe to the heroic and remarkable actions of the Japaneſe from the Foundation of their Empire.* (*An abſtract of the principal things, concontained in theſe two works, hath been given in the ſecond Book of this Hiſtory of Japan.*

Tai

Tai Fee ki. *An account of the war between the families of* Feki *and* Gendſi, *which laſted forty years, and ended with the extirpation of the* Feki *family. It is a large work, divided into fourſcore parts, which are commonly bound up in forty Volumes.*

Feeki mono Gattari: A Diſcourſe of the affairs of the Feeki's, *which turns upon the ſame ſubject with the laſt.*

* Oſacca mono Gattari: A Diſcourſe of the affairs of Oſacca. *This is an ample account of the inteſtine wars, which aroſe in Japan, upon the demiſe of* Taicoſama, *between the Counſellors of ſtate appointed by that Monarch, and* Ongoſchioſama, *whom he had made Tutor to* Fide Jori, *his only Son and Heir, of the celebrated ſiege of the Caſtle of* Oſacca *by* Ongoſchioſama, *the taking of that Caſtle, the untimely end of* Fide Jori, *and the manner of* Ongoſchioſama's *ſeizing the Crown of Japan upon* Fide Jori's *death. This* Ongoſchioſama *is the ſame Emperor, who granted the liberty of trading to Japan both to the Engliſh and Dutch.*

* Simabaraki, *or* Simabaragaſen, *an account of the war at* Simabara. *The rebellion of the Chriſtians of* Arima, *who retired to the number of* 37000, *into a Caſtle upon the Gulph of* Simabara, *the ſiege and ſurrender of this Caſtle, and the unparallel'd butchery of the beſieged, whereby the Chriſtian Religion was totally aboliſh'd in Japan, are the ſubject of this diſcourſe. Amongſt many other writings of Dr. Kæmpfer, now in poſſeſſion of Sir* Hans Sloane, *is a tranſlation of theſe two works.*

The Hiſtory of Abino Sime, *Son of the Emperor* Abino-Jaſſima.

Sin dai ki. *A Hiſtory of all the Gods of the Japaneſe, as they were of old worſhipped in the Country.*

Tenſinki. *A particular Hiſtory of the life and heroic actions of* Tenſin, *who is the chief of the* Sintos *Gods of the Japaneſe.*

Nippon Idſumi no kuni Oojaſijro, *that is, the wars of the Gods in* Oojaſijro *in the Province* Idſumi.

* Dai fanja Firamitz. *A Treatiſe of all the Gods worſhipped by the* Budſdoiſts.

Sikki moku. *The Laws and Conſtitutions of the Japaneſe Empire.*

Kiuſaj. *A Treatiſe of the civil Cuſtoms and Ceremonies of the Japaneſe.*

Soogakf.

Soogakf. *A Treatiſe containing the precepts of morals, as taught and practiſed by the* Siutoiſts, *or Philoſophers of the Japaneſe: It is divided into five parts.*

Fontsjo O in fiſi, *that is, in the literal ſenſe,* the artifice of the Shadow of the Japaneſe Cherry-Tree. *It is a Treatiſe of the art of governing by* Itakura Suwono Cami, *Governor of* Miaco, *who in the decline of his life retired from buſineſs, and wrote this Book under a large Cherry-Tree in his Garden, whence alſo he hath borrowed that Title.*

Tſure dſurè Ioſijdano Kenko, *that is,* the Solitudes of Ioſijdanokenko, *who was once a Soldier in the Emperor's ſervice, but retired afterwards into a Convent, and turned Monk. It is a Collection of moral Sentences, very conducive to regulate the behaviour of mankind in various ſcenes of life.*

Faku nin Isju, *that is,* the verſes of an hundred men. *It is a Book of Poetry, compoſed by an hundred perſons of the Court of the Eccleſiaſtical Hereditary Emperor, every one of whom furniſhed his quota.*

Kojogun. *A Treatiſe of the Government of Japan.*

* Nipponki. *An account of the moſt remarkable things to be met with in the Empire of Japan.*

* Sitzi Joſſu. *A Geographical deſcription of the Empire of Japan, tranſlated in Chap. V. of the firſt Book of this Hiſtory of Japan.*

* Isje mono Gattari. *A diſcourſe of the affairs of* Isje, *by* Narifide, *a Perſon of the Eccleſiaſtical Hereditary Emperor his Court.*

* *A deſcription of the Court of the* Dairi, *or Eccleſiaſtical Hereditary Emperor of Japan, together with one hundred different dreſſes of the Perſons compoſing that Court.*

* Jedo Kagami. *A deſcription of the Court of the Secular Monarch at* Jedo, *with a liſt of all the Officers, and their Revenues.*

Sikki. *A Chineſe Chronicle, containing a deſcription of the moſt remarkable occurrencies in the Empire of China.*

Mannengojomi, *that is,* an almanack for ten thouſand years, *wherein it hath been calculated, what days are fortunate or unfortunate, according to the influence of the Cœleſtial Signs.*

* Dſiookivi. *An Almanack. They are commonly eight Inches in heighth, and five feet in length.*

* Oſasjo. *A Treatiſe of the Elements, Worlds, Heavens, Stars, Comets, Meteors, &c.*

* Kinmodſui. *A Japaneſe Herbal, wherein are the figures of near five hundred Plants and Trees growing in Japan, with their names and uſes. This Work is divided into eight Books, and the Plants are done after the ſame manner, as I have repreſented the Tea in a corner of Tab.* XXXVIII.

A Book of the Quadrupeds of Japan, with the figures of upwards of ſixty, done after the ſame manner, and of the ſame ſize, with the Chimerical ones in Tab. IX. *of this Hiſtory, which I have copied out of this Book.*

* *A Book of Birds, containing near fourſcore Birds, done after the ſame manner.*

* *Two Books, containing near an hundred figures of Fiſhes, Crabs, Shells, Snakes, Lizards, Frogs, Inſects, and the like, all done after the ſame manner. I have engraved ſome of the moſt remarkable in* Tab. X. ad XIV. *of this Hiſtory.*

* *An Anatomical Treatiſe, containing the figures of ſeveral external and internal parts of the human body, not very different from thoſe of the Chineſe, engraved in* Dr. Cleyer's Medicina Sinenſis.

* *A Book of Minerals, Stones, Corals, and other curioſities.*

* *Two Books of their Habits, Head-dreſſes, Gowns, &c.*

* *Several Books, containing the figures of upwards of* 400 *Inſtruments, Arms, Houſhold-goods, of the Japaneſe, ſeveral of which I have engraved in* Tab. XXI, XXII, XXXI, XXXII, *to facilitate the underſtanding of ſome paſſages in this Hiſtory.*

* Kennei Tſioofo ki Mokurokf. Inſtructions for Families, *relating to what is to be known or done in a family.*

* *Two Books relating to the way of Building of the Japaneſe, wherein are repreſented ſeveral of their Caſtles, Temples, Houſes, Gardens, Roads, Wells, Hedges, and the like.*

* *A Book relating to Agriculture, containing the figures of all the Inſtruments uſed in Japan for Ploughing, Tilling, &c.*

* Dodſutski. *Several Road-books for the uſe of Travellers, giving an account of the diſtances of places, the prices of Victuals, and Carriage, and the like, with many figures of the Buildings, and other remarkable things to be ſeen on the Road.*

* *Three*

* *Three Books of Heraldry, containing the Coats of Arms of the Emperor of Japan, as alſo of the Princes and Noblemen of the Empire, together with the Pikes, and other Badges and Enſigns of Authority, which are uſually carried before them. I have engraved ſeveral of theſe in the Frontiſpiece, and in* Tab. XXX.

* *A Dictionary, containing five thouſand* Sſin, Common, Taf, *and* Sſo *Characters: ſome ſpecimens of which are to be ſeen in* Tab. XLV, *in the two laſt Columns to the left.*

* *Several Copy-books, ſhewing the various figures of their Characters, ſimple and compound.*

* *A map of the whole world, according to the Japaneſe. It is two Feet broad, and four Feet three Inches long.*

* *Several Maps of the Empire of Japan, of two Feet, three Inches in breadth, and ſix Feet and a half in length.*

* *A Map of the Empire of China, divided into its ſeveral Provinces of four Feet in length and as many in breadth.*

* *A ground-plot of* Jedo, *the Capital City and Reſidence of the ſecular Emperor, of four Feet and a half in length, and as many in breadth, contracted in* Tab. XXX *of this Hiſtory.*

* *A ground-plot of* Miaco, *the Reſidence of the Eccleſiaſtical Hereditary Monarch, five Feet and a half long, and four Feet broad, contracted in* Tab. XXVII *of this Hiſtory.*

* *A Map of the Town of* Nagaſaki, *and the neighbouring Country, four Feet eleven Inches long, and two Feet two Inches broad, contracted in* Tab. XIX.

* *A Ground-plot of the Town of* Oſacca, *of three Feet in length, and two Feet eight Inches in breadth.*

* *A particular Map of the Road from* Nagaſaki *to* Oſacca, *with the repreſentations of the Rivers, Bridges, Towns, Caſtles, Temples, &c. in a Roll, twenty Feet long, and eleven Inches broad.*

* *Another Map of the Road from* Oſacca *to* Jedo *after the ſame manner, and of the ſame length and breadth.*

* *Views of the moſt celebrated Temples, Caſtles, and other Buildings of the Japaneſe, to the number of fifty, done by the Natives, in water colours, all of the ſame ſize and make with thoſe engraved in* Tab. XVII, XVIII, XXXV *and* XXXVI, *which I have copied out of this very collection.*

Having

Concluſion. *Having thus gone through what I propoſed to treat of in this Introduction, it may now at laſt be reaſonably expected, that I ſhould ſay ſomething on my own behalf: I am very ſenſible, that this performance is far from being without Faults, in excuſe of which, although I could alledge ſeveral things, yet I will rather rely on the candour of my readers, in hopes, that the difficulties, which inevitably attend the tranſlating of a work of this kind, and which were not a little encreaſed by ſomething very intricate and obſcure in the author's ſtile, together with the conſideration, that I was to tranſlate into a Language, which is not my mother tongue, will be a means to ſoften the cenſures of ſome, and that the pains, I have been at in many other reſpects, will make amends with more impartial judges, for what imperfections ſtill remain. What I chiefly aimed at, was to expreſs the ſenſe of the author, in as clear and intelligible a manner, as was not inconſiſtent with the nature of the ſubject, and the genius of the Engliſh Language; and being conſcious of my own inſufficiency, I have, for a farther ſatisfaction, deſired ſome of my friends to peruſe my tranſlation, and to correct what they found very much amiſs therein. As to the Cuts, but very few were left finiſhed by the Author: All the reſt I have drawn with my own hand, either from his unfiniſhed originals, or from the prints and drawings of the Japaneſe, in the Collection of Sir* Hans Sloane, *and if they ſhould appear to ſome to fall ſhort in point of elegance, though even as to that I have taken all poſſible care, I have the ſatisfaction at leaſt, that I can vouch for the truth and accuracy of them, and their conformity with the originals. But there is one thing, which I cannot forbear taking notice of, before I conclude, and that is, that the Author hath repeated, in ſome places, what he had already mentioned in others: I intended at firſt to leave out all theſe repetitions, but upon ſecond thoughts, and for ſome other reaſons, I reſolved to give the whole Hiſtory, as it had been delivered to me: the rather, as the ſaid repetitions, which the Reader is deſired candidly to excuſe, are in the end not altogether uſeleſs, both as they ſerve to refreſh the memory, and to give, in ſome places, a more ample explanation of ſuch things as were but occaſionally touched upon in others.*

May 1. 1727.

THE

THE History of JAPAN.

BOOK I.

A GENERAL DESCRIPTION OF THE EMPIRE of JAPAN.

CHAP. I.

Journal of our Voyage from Batavia *to* Siam, *with an account of what happen'd during our Stay there.*

Occaſion of the Author's Voyage.

AFTER I had made ſome Stay at *Batavia*, the Capital of the Dutch Eaſt-India Company in the Indies, and Reſidence of the Director General, ſeated upon the great Iſland *Java*, an Opportunity offer'd for ſailing to *Japan*, on board a Dutch Ship, call'd *De Waelſtroom*, bound for that Country. I was offer'd the Place of Phyſician to the Embaſſy, which the Company ſends once a Year to the Japaneſe Emperor's Court. It is now almoſt a Century, ſince this Empire hath been, as it were, ſhut up and kept from all Commerce with foreign Nations, except the Dutch, who being look'd upon as the ſincereſt of all Foreigners, are for this Reaſon admitted among them and tolerated, though under a very ſtrict Inſpection, and are allow'd this particular

Favour, that their Reſident may every Year appear at Court in order to pay their Reſpect to the Emperor. This is the only Opportunity at preſent, an European can have of going thither, and viewing the Majeſty of that Court and Empire. Our Ship was bound firſt to *Siam*, there to diſpoſe of Part of her Cargo, and to take in Goods of that Country, whereby I had an Opportunity of ſeeing alſo this famous Kingdom and its magnificent Court.

Departure from Batavia. I went on Board on *Sunday* the Seventh of *May* 1690 early in the Morning. We weigh'd Anchor the ſame Day and ſet Sail with a ſmall, but favourable Breeze. About Noon we made the ſmall Iſland *Eidam*, lying a few Leagues off *Batavia*, along which we coaſted till late at Night, when we loſt ſight of it.

On *Monday* the Eighth we loſt Sight of the high Land of *Java*, but not of the neighbouring Iſlands. We were becalm'd in the Afternoon and advancing but ſlowly, caſt Anchor in Twenty nine Fathoms, leſt the Currents, which run here very ſtrongly, ſhould carry us too much out of our Courſe. About half a League off us we ſaw a ſmall Portugueſe Veſſel at Anchor, with Chineſe Sailors on board, which ſet *S. Paul.* Sail from *Batavia* two days before. She was call'd the St. *Paul*, and had the Image of this Apoſtle painted upon her Stern. She had been in *Japan* about five Years ago, notwithſtanding that by order of the Japaneſe Emperor all Portugueſe whatever are forbid entring his Dominions under Pain of Death and Forfeiture of their Ships and Goods. I flatter myſelf the Reader will not be diſpleas'd to be inform'd of the Occaſion and Event of this Voyage, which I particularly enquir'd into at *Batavia*, the rather ſince it bears a near relation to the main Subject of this Hiſtory.

About ſix Years ago, a Japaneſe Veſſel was forc'd away, in a violent Storm, from the Coaſts of *Japan* towards *China*, and having ſuffer'd many Incommodities, was at laſt wreck'd near *Macao*, a famous trading Town in *China*, belonging to the Portugueſe. The Portugueſe Government at *Macao* thought this an excellent Opportunity, to recommend themſelves to the Japaneſe Emperor, and perhaps, which they had more at heart, to recover their former advantageous Trade. For this reaſon it was reſolv'd to relieve the twelve Japaneſe, whoſe Lives had been ſav'd, to treat them with kindneſs and civility, and generouſly to ſend them back to *Japan* on board one of their own Ships. But the Event fell far ſhort from anſwering their Expectation; for when they got into the Harbour of *Nangaſaki*, all the Japaneſe without exception were committed to Priſon, and the Portugueſe Veſſel ſtrictly guarded, without permitting any Body to ſet foot on ſhore, till the Governors of *Nangaſaki* could give an Account of this nice Affair to the Imperial Court at *Jedo*, and Orders ſent from thence as to their further Conduct. The Portugueſe were like to be put to Death and to have their Ship burnt, purſuant to the ſtanding

Imperial

Imperial Orders on this head; but the Severity of the Court being ſomewhat allay'd, partly by length of time, partly by the interceſſion of Mr. *Buteman*, then Reſident of the Dutch Eaſt-India Company, they at laſt, in conſideration of their good Intention, obtain'd leave to return to *Macao*, and Proviſions were offer'd them conſiſting chiefly in Rice and Water. The unhappy Japaneſe, after a rude Impriſonment of two years, were ſet at Liberty, and under a ſtrict Guard ſent to their native Towns. One of our Reſidents, upon his return from *Jedo* to *Nangaſaki*, met ſome upon the road. Thus this Voyage ended without the leaſt advantage to the City of *Macao*. But to proceed on our own Voyage.

We weigh'd anchor after midnight, and on the Ninth in the Morning made the Thouſand Iſlands, as they are here call'd. We were in Sight of the high Land *Lampon*, in *Sumatra* oppoſite to *Bantam*. We ſaw likewiſe the Weſtern Mountains both of *Java* and *Sumatra*, and particularly one in *Sumatra*, remarkable for its height, which to our great Grief we had had ſo long in Sight, ſome Months before in our Voyage from *Atſijn* to *Batavia*. The Wind was variable, moſtly S. We were almoſt becalm'd in the afternoon, and could not make the Iſland *Norderwachten*, that is *Northern Guard*, before Evening. After Sunſet a freſh favourable Gale ſprung up.

It was cloudy all the Tenth. The Wind E. S. E. We ſteer'd North out of ſight of Land or Iſlands, excepting ſome few of the higheſt Mountains in *Sumatra*, the tops of which we perceiv'd indiſtinctly through the Clouds. We caſt Anchor late at Night in ſix Fathoms, to avoid running againſt Land in the Night, which was ſeen from the great Maſt the evening before, and ſuppos'd to be the Iſland *Lucipara*, lying at the mouth of the Strait of *Banca*.

On the Eleventh of *May* we weigh'd anchor early in the morning, but a Calm enſuing forc'd us to drop it again, and to lie by for ſome hours. About two hours after Sun riſing, a brisk Gale ſprung up at S. and we ſteer'd North between Land, which we ſaw laſt evening, and found to be the Iſland *Lucipara*, and the Coaſts of *Sumatra* towards the Straits of *Banca*.

Voyage from Batavia to Siam dangerous.

Before I proceed further, I cannot forbear obſerving in general that the Voyage from *Batavia* to *Siam* is attended with no ſmall difficulties and dangers, becauſe of the many ſmall low Iſlands, Rocks, Shoals and Sands. A careful and prudent Pilot muſt always keep at a due diſtance from Land, that is, neither too near it, nor too far off, that in caſe of ſtrong ſtormy Winds and Turnado's, which frequently and unawares ariſe in this Paſſage, he may have an opportunity of coming to an anchor, and by this means preſerve the Ship from running a-ground, or from being caſt away too far out of her Courſe. For this Reaſon Ships commonly lie at anchor over night, the rather if Land was ſeen the day before, or ſome Signs appear'd of its being,

ing near. The moſt dangerous Paſſage becauſe of its Narrowneſs, Shoals and Rocks, are the Straits of *Banca*, form'd by an Iſland of this name, and the Coaſts of *Sumatra*. The Coaſts of *Sumatra* all along the Straits are low, without Hills or Mountains, but well ſtor'd with Woods. *Banca*, on the contrary, is ragged and broken with high Hills and Mountains in ſome Parts, and low verdant ground in others. It ſeems in the main to be a very fruitful Iſland. All the Ships bound for the Eaſtern Coaſts of *Malacca*, for *Siam*, *Cambodia*, *Cochinchina*, *China* and *Japan*, paſs theſe Straits. The Coaſts of *Sumatra*, oppoſite to *Banca*, have two or three remarkable Points running out into the Straits. We got within half a League of the ſaid Coaſts, becauſe there is a good ſoft Clay at the bottom and even ground in ſix Fathoms Water and more. We made the ſecond Point of the Coaſts of *Sumatra* before Sun ſet, and lay by againſt the next morning.

Straits of Banca.

On the twelfth of *May* we weigh'd anchor before Sun riſing, and this morning got as far as the third and furthermoſt Point of the Coaſts of *Sumatra*. The St. *Paul* (of which above) which was hitherto far a-ſtern of us, was now got conſiderably a-head us. We ſteer'd along the Coaſts to N. N. W. The Sky was thick and cloudy, the Wind variable, moſtly S. The Coaſts of *Sumatra* and *Banca* appeared much as yeſterday. In the Afternoon the Wind turn'd contrary, which made us take in part of our Sails, and tack about for a while.

On the Thirteenth of *May* in the Evening, we got ſafe to the End of the Straits, between the Mouth of the River *Palimbang* on our Larboard, and a very high Rock call'd *Monapin*, upon the extremity of *Banca* to the Starboard. The Mouth of the River *Palimbang*, which was about three quarters of a League diſtant, ſeem'd to be at leaſt half a League broad. We could ſee no Land beyond it, whither for its extent, or becauſe of the dusk of the evening. We made the beſt of our way towards the ſaid Mouth, and the Coaſts of *Sumatra* in ſeven fathoms and a half, to avoid a dangerous Rock, call'd *Frederic Henry*, which lies hereabouts, and upon which a Dutch Ship call'd *Prince William*, bound for *Siam*, unfortunately ſtranded, ſome Years ago, but the Captain and Crew ſav'd themſelves in the Boat. The Wind proving favourable, and we being paſt the Straits of *Banca*, we ſail'd all night.

Palimbang. River.

Frederic Henry, a Rock.

On the Fourteenth of *May* in the morning, we came in ſight of the Iſlands *Poele Tsju*, that is the *Seven Iſlands*, otherwiſe the *Seven Brothers*. We directed our Courſe ſo as to leave the ſaid Iſlands to the Starboard. It was clear and cool, and a good favourable Gale all Day long. We loſt ſight of the Coaſts of *Sumatra*, and in the Evening made the Iſland *Puli Saya*.

Seven Brothers.

Puli Saya.

We

We advanc'd conſiderably all Night, and on the Fifteenth in the Morning left *Puli Sáya* ſo far a-ſtern that we could ſcarce perceive the Top of one of its Mountains, remarkable for its great height. About Noon we made *Puli Lingán*, and croſs'd ſafely the Æquinoctial Line. It now clear'd up, having rain'd pretty hard the Night before. We were almoſt becalm'd in the Afternoon advancing but little; about four we had a ſtrong Turnado, the Wind blew hard out of N. W. We run with incredible Swiftneſs in theſe dangerous Seas for about two Hours, when the Wind ceaſing we came to an Anchor, having been caſt pretty much out of our Courſe. *Puli Saya.*

We ſet ſail again on the Sixteenth in the Morning, with low variable Wind, and clear Weather, after a rainy Night. We advanc'd but moderately, and could not get out of ſight of *Puli Lingan* till Evening, when we caſt Anchor.

On the Seventeenth of *May* we weigh'd Anchor two Hours before Sun-riſe: We ſteer'd N. W. but ſaw no Land all Day long: The Currents carried us with great Violence N. and N. N. E. It blowing but little, we came to an Anchor towards Evening in Thirty Four Fathoms, and ſet ſail again about Ten at Night.

The Wind was variable all the Eighteenth, and ſometimes it blew hard. We ſteer'd to N. W. without Sight of Land, and reſolv'd to paſs by *Puli Timon*, where purſuant to the Company's Inſtructions our Ships commonly put in for Wood and Water, and with theſe favourable Southerly Winds, to proceed directly North for *Siam*.

We were under Sail all Night, and on the Ninteenth in the Morning, perceiving the Top of a Mountain on our Larboard Side, we hop'd 'twould be the Iſland *Puli Thingi*, and therefore ſtood in directly for it. We were not diſappointed in our Hopes, and in the Afternoon got Sight of *Puli Aur*, or *Puli Oor*, and ſoon after of *Puli Piſang*. *Puli Thingi.* *Puli Oor.*

On the Twentieth of *May* about Eight in the Morning, we came to an Anchor before the Iſland *Puli Timon*, bearing N. E. to E. I went on Shore with ſome others, partly to view the Situation of the ſaid Iſland, partly to obſerve what Plants and other Natural Things it produces, which hath been in all my Travels one of my chief Cares and Amuſements. *Puli Timon.*

Puli Timon is one of the largeſt Iſlands ſituate near the Eaſtern Coaſts of *Malacca*. It is ſubject to the King of *Johor*, who reſides at *Siperka* upon the Continent of *Malacca*. He governs it by Two *Orang Kay's*, one on each ſide of the Iſland. *Orang Kay* in the Malayan Language, ſignifies a Woodman, or a Man entruſted with the Care and Inſpection of Woods and Foreſts. The Inhabitants are a ſort of Banditto's, who have been poſſeſs'd of this Iſland a conſiderable Time, and are of late grown ſo numerous, that ſome Years ago one of their *Orang Kay*'s, who came on board one of our Ships, boaſted they were no leſs than Two Thouſand in Number, tho' perhaps not half.

They live ſeparate from each other in poor ſmall Cottages, conſiſting only of one ſingle Room, with a ſmall Window and a Door to come in. Theſe Huts are not above five or ſix Paces long, and two or three broad. All the Furniture within, conſiſts in a Bench round the room, to ſit, or lye upon; without, there are ſome few *Pinang* Trees: For although the Iſland conſiſts of ſcarce any thing but rocky Precipices, yet they chooſe for their Habitations ſuch Places, where they can have a little flat ground round their Cottages, on purpoſe to plant ſome *Pinang* and other Trees. The Inhabitants are lively enough, and not ill ſhaped. They are ſomewhat blacker than the *Javans*, as they live alſo nearer the Æquinoctial Line, ſome of them ſeem'd to me to be of a very unhealthy Complexion. They pluck out the Hairs of their Beards, as do alſo the Inhabitants of *Malacca* and *Sumatra*, which makes them both look like ugly old Women. They are all Mahomethans, this Religion having ſpread almoſt all over the Eaſt. Their Habit conſiſts in a Piece of coarſe Cloath, made of the Bark of a Tree, which they wear about the Waſte. They wear a piece of the ſame Cloath, twiſted in form of a Garland, about their Heads; ſome wear Hats of *Gabbe Gabbe* Leaves. *Gabbe Gabbe* is a common Tree all over the Eaſt-Indies, and not unlike the Palm Tree. The Indians make their *Saga* of it, which they eat inſtead of Bread. The Inhabitants came on board our Ship in ſmall Boats juſt big enough to hold each a Man, and withall ſo light, that one Man can eaſily hawl them on Shore. The Man ſits in the middle his Goods laid behind him: The Oars are above a Man's Length, and ſo ſhap'd that the Man holding them in the middle rows with both ends on either ſide of the Boat. They have alſo larger Boats, which will hold conveniently four People, and with theſe they venture as far as the Coaſts of *Malacca*. They brought us exceeding large *Mango's*, bigger than ever I ſaw them; *Piſangs* (Indian Figs) likewiſe of an uncommon Size, about a Span and a half in Length and a Span in their angular Circumference, very large *Suurſacks*, Pine Apples, ſmall Lemons, Fowl, and a very particular ſort of Rams, of a rediſh colour, with long Hairs and a large Tusk on each Side. They brought nothing of their Manufactures on board but Bags of *Piſang* neatly enough twiſted, and ſmall Mats of the ſame Subſtance, as alſo of *Gabbe Gabbe* Leaves, likewiſe very artfully wrought. They would take no Money for their Commodities; but Linnen, Shirts, Rice, Iron, and other Bawbles were very acceptable to them. They ſeem to have no Knowledge at all in Money, for having ſhew'd them ſome Pieces, they would ask for a ſmall Mat ten times its Value. On the contrary, for a ſmall Piece of courſe Linnen, perhaps not worth three Farthings, they would readily exchange Victuals to the Value of two or three Shillings. The whole Iſland, as I have already obſerv'd is ſcarce any thing elſe but a heap of Stones, Rocks, and ſteep high Mountains, and yet, what appear'd to me remarkable, their barren Tops, where perhaps

haps one ſhould be at a Loſs to find two or three Inches of Ground, were cover'd with Trees and Buſhes. We climb'd up the rocky Shores to look for the watering Places, not without ſome difficulty and danger, by the Help of the Roots of Trees, which grow up towards the Top, and which running down to the Ground ten, twenty, or more Fathoms, ſerv'd us inſtead of Ropes to catch hold at. Between the Heaps and Ruins, for ſo may I well call them, you meet very frequently with ſmall Lakes, or Ponds of ſweet Water, which is in ſome Places ſo cold, that having taken the Diverſion of waſhing my ſelf, I was very much indiſpos'd for ſome Days after. One River we met was large enough to drive a couple of Mills, and it came down from the Tops of the Mountains, running over the Rocks and Stones with ſo much rapidity and roaring, that ſtanding by we could ſcarce hear one another ſpeak. The Water was clear, cool, and ſeem'd to me to taſte ſomewhat bitter. I had not leiſure enough to make what Obſervations I wiſh I cou'd have made upon the Plants of this Iſland. I obſerv'd in general that there grow many of thoſe, which I found upon the Iſland *Eidam*, ſome few Leagues diſtant from *Batavia*, and have deſcrib'd amongſt the plants of that Iſland. Along the Shores I took notice of the following Trees and Shrubs.

Terum Lauk, a middle ſiz'd Shrub, with oblong leaves, two or three Inches long, an inch and a half broad, almoſt opaque, with a ſtrong nerve running irregularly acroſs the middle. The Flower was Yellow, pentapetalous or conſiſting of five petala, diſpos'd in form of a Star. The ſeed was exceedingly beautiful, all green and like a Star *of Seven rays*. There were three, four or five of theſe Starry Seeds grew Cloſe to one another, which altogether made a very handſom figure. *Terum Lauk.*

Prija-Laut, is a Shrub which bears a berry ſomewhat larger than our Juniper berries, green and of a fleſhy ſubſtance. The leaves are ſerrated. I obſerv'd the very ſame plant in *Perſia* about *Gamron* or *Banderabaſſi*, and have figur'd and deſcrib'd it at large amongſt my Perſian plants. *Prija-Laut.*

Maanbu. A pretty large Tree with ſeveral obtuſe tender leaves, ſoft to the touch, without a nerve in the middle, ſticking together at the end of the branches. I obſerv'd the ſame tree at *Eidam*, but had not then the good luck to meet with the flowers and fruit, which I ſaw here in full perfection. The flower is ſomewhat particular. It conſiſts of 5 petala, all on one ſide diſpos'd in form of a Semi Circle, or half moon. Oppoſite to the flower leaves is a bent ſtylus ſtanding upwards with a ſmall round green head at the top. To the flowers ſucceed five berries of a fleſhy Subſtance. *Maanbu.*

Papiniok, hath a white flower not unlike the flower of beans, which family it comes neareſt with regard to the leaves, there being three ſet *Papiniok.*

to

to each Stalk, the middlemoſt whereof is longer and larger than the two others, which ſtand oppoſite to one another.

Another Tree, whoſe name I could not learn, had large, tender, roundiſh leaves, not unlike the leaves of the Filberd-tree, but twice, or thrice as big with many irregular nerves running lengthways and tranſverſely. The flower was Compos'd of an uncertain number of petala, commonly 7 or 9. The fruit was an Apple, not unlike the apples, of which the old Women at *Batavia* make a particular Ointment, to anoint and ſmooth the ſkins of Children after the Meaſles, of which I have elſewhere given ſome account.

Fine Iris. Amongſt the Plants there was particularly remarkable for its uncommon beauty a fleſh colour'd Iris with yellow Streakes, and a thorny fruit much of the bigneſs and ſhape of a Nutmeg, and divided into three Cells, in each of which were lodg'd four round white ſeeds about as big as Peaſe.

All the Ships bound from *Batavia* to *Siam* have inſtruction from the Company to put in, if poſſible, at *Puli Timon* for wood and water, this Iſland being very commodiouſly ſeated for this purpoſe, about half way from *Batavia*. I was told, and it is not improbable, that there is but little difference between *Puli Timon*, and *Puli-Oor*, as to the ſituation, nature of the place and way of life of the Inhabitants. Upon our arrival in the morning a Gun was fired to invite the Inhabitants to trade with us; In the evening, after the Ship had taken in a good ſtore of wood and water, the ſame ſignal was given for us, that went on Shore, to return on board.

We ſet ſail after Supper with a briſk favourable gale. *Puli Timon*, which in the morning bearing N. E. by E. appear'd ſmall and narrow, made now a much handſomer and larger appearance bearing E. N. E. about half a League diſtant and ſeem'd to be about four Leagues long and two broad.

On the Twenty firſt of *May* in the morning we loſt ſight of *Puli Timon* and diſcovered the high mountains of *Malacca* at a conſiderable diſtance a-head. We ſteer'd to N. W. and N. W. by W. to draw obliquely near Land, which we came in ſight of before Sunſet, being the main continent of *Malacca* and ſome ſmall neighbouring Iſlands. We paſs'd the ſaid Iſlands in the night, and got on the Twenty ſecond of *May* in the morning within a good league of the Coaſt of *Malacca*, along which we purſued our Courſe to the N. with a fine favourable Land Breeze. The Coaſts of *Malacca* ſeem'd to me to be not unlike the Coaſts of *Ceylon* very much broken, and rocky near the Sea with ſteep high mountains up in the Country, otherwiſe green and full of Timber, and to all appearance very fruitful.

The weather continuing fair and the wind favourable all day long, we made after Sunſet the two Iſlands *Puli Capas*.

We

We did not advance much on the Twenty third by reaſon of calms, and contrary winds which obliged us to lay by the beſt part of the day.

On the Twenty fourth of *May* we made the Mouth of a River, and a ſmall village upon the Continent of *Malacca*, in Portugueſe Maps call'd *Buſe*. The Inhabitants, who are all Fiſhermen, call'd it *Terchannu*. The village ſeem'd to conſiſt of about Fifty Houſes or Cottages, built along the Shore. A Portugueſe Ship, which, as we were told by the Inhabitants, came from *Macao*, lay there at anchor with her Colours flying. The Inhabitants ſpeak both Siamiſh and Malayan. Three of them came on board in one of their boats to ſell us fiſh; and for a courſe Table-cloth we had as much fiſh as Twenty hungry people could eat, and amongſt others what they call *King's Fiſh*, which is a Fiſh not unlike a Pike, and about three foot long, *Korkuades* call'd by the Dutch *Horſe-heads*, becauſe of their figure, red *Steenbraſſems*, *Salammets*, and *Jacobs Ewertzen*. We were becalm'd in the afternoon, and caſt anchor in ſight of ſome ſmall Iſlands call'd the *Redans Iſlands*. Some of the Ships Company diverted themſelves, as uſual, with fiſhing, and one of them catch'd a very fine Starfiſh with nine Rays. The main body held four Inches in Diameter, and each Ray was near one ſpan and a half long, ſo that the Diameter of the whole Creature was three ſpans at leaſt. The upper ſurface was rough to the Touch, as it were full of ſmall Scales. The thickneſs of the main body was two Inches repreſenting a ſeparate Star with nine ſhort Rays rais'd above the ſubſtance of the body, in the Centre of which was a round hole, or mouth, pretty large and edged with two rows of fibres. The larger Rays were ſquare in circumference, and of the thickneſs of a finger, ſtreight, running into a point, of a whitiſh, pale colour, and mark'd on the upper ſurface with Spots running acroſs like Clouds, reſembling thoſe of a Tyger's ſkin. Both ſides of the upper part were lin'd up to the point with a row of prickles joyning very cloſe and growing ſtill cloſer, as they run on towards the point. The under ſurface of this Creature was ſomething ſofter to the touch or of a white colour, and each Ray lin'd on each ſide with a row of ſmall feet like an Indian *Millepes*, or Fortyleg, which in moving confuſedly together afforded an odd and diverting ſight. In the main body was a cavity tolerably deep, from which Iſſued a channel along each Ray. The inward ſubſtance was white, hard and ſo brittle that ſome of the Rays broke in my hands. (ſee *Tab.* 1. *Fig.* 1.)

Buſé.
Terchannu.

Redans Iſlands.

Curious Starfiſh.

We had tolerable good weather on the twenty fifth, twenty ſixth and Twenty ſeventh of *May*, ſafe, that meeting every day with Turnado's which frequently ariſe in this paſſage, we were obliged to lie by, till it blew over. The Coaſts of *Malacca* ſeem'd to be all along well inhabited.

On the twenty eighth of *May*, we made Cape *Patany*, when the wind turning of a ſudden to N. W. by W. we tack'd about for a while advanc-

Cape Patany.

ing but little, and at laſt caſt anchor in ſight of the ſaid Cape. We had ſeveral fiſhermen came on board, and ſold us fiſh for Linnen. Among the reſt they brought us ſome of thoſe Animals, which our Seamen call *Sea Cats*, and which are true *Ichthyothuria* having neither bones nor fibres like other fiſh. We catch'd abundance of them in our voyage to *Japan*, whether I refer the Reader as to a more particular deſcription. It will not be improper here to obſerve, that Linnen is, what the Inhabitants of *Malacca*, as well on theſe as on the oppoſite Coaſts, towards the Straits of *Malacca*, and the Gulf of *Bengale*, as alſo the Inhabitants of the neighbouring Iſlands, covet moſt, and willingly exchange for the product of the Country, victuals, and manufactures, to the great advantage of ſeafaring people. They are for the moſt part fiſhermen and admirable Swimmers, as they alſo paſs the beſt part of their Life at Sea. I was told by ſeveral of our Seamen, which had been that way, and were Eyewitneſſes to the fact, that the Inhabitants of the *Nicobar* Iſlands, which lie in the Gulf of *Bengale*, and are commonly met with in going from *Malacca* to *Bengale*, are ſuch good ſmimmers, that they will follow a ſhip with all her Sails crowded, and come up with her. In ſwimming they every now and then leap out out of the water. They tie their goods about their neck, and ſell them on board for Fiſh hooks, ſmall knives and ſuch other bawbles, but chiefly for Linnen if they can get it. They climb up, the Ship wherever they alight, with great ſwiftneſs and dexterity. They are for the moſt part ſtrong, and well built with wide mouths, and large teeth; when for diverſion's ſake a Gun was fir'd they would all jump over board, and a while after climb up again. The Portugueſe frequently put in at theſe Iſlands, to trade with the Inhabitants. They ſpeak a peculiar Language of their own. Yet they underſtand ſome Malayan, Portugueze and Dutch words. They are ſaid to be ſtill ſo ſavage and cruel, that if an European hath the misfortune to come into their hands they will greedily devour him, and yet inferior in barbarity and fierceneſs to their neighbours the Inhabitants of the *Andeman*'s Iſlands, which lye alſo in the Gulf of *Bengale*. The Bramines ſay, that the Inhabitants of theſe *Andeman*'s Iſlands are incarnate Devils and animated by the Souls of impious and wretched men. Theſe Iſlands are not eaſily to come at, becauſe of the ſhoals and rocks which encompaſs them.

Sea Cats.

Nicobar Iſlands.

Andeman's Iſlands.

On the Twenty ninth of *May*, we ſet ſail before Sunriſe. We had not been long under ſail, when a Storm ariſing out of the North, befel us ſo ſuddenly, that we could not furl without ſome difficulty. The Storm went over in about two hours time, but the wind continuing contrary kept us at an Anchor till the Thirtieth in the morning. In the mean time I beg leave to make a ſhort digreſſion, and to give an account of the remarkable ſhipwreck, and wonderful preſervation of a native of *Japan*, a Paſſenger on board our Ship from *Batavia* to *Siam*, which

Remarkable Shipwreck in ſight of Viſia Grande.

which I had from himself. His Name was *Hanjemon*: He was an honeſt and induſtrious man, and beſides his own Mother Tongue, well vers'd in the Chineſe, Tunquineeſe and Cochinchineeſe Languages, as alſo in the Malayan and Siameſe. He was born at *Firando* in *Japan*, and having left his native Country ſetled in the Kingdom of *Siam*. In 1682 he went on board a large Siameſe Jonk, bound for *Manilhas* in the Philippine Iſlands. The Pilot of this Jonk, on board which there were beſides him ſixty four other People, was a Portugueſe. After a tolerable good Voyage the Ship ſtranded in fair weather on a rock about two Leagues off a ſmall low Iſland, call'd by the Portugueſe *Viſia Grande*. The Pilot and ſome others went into the Boat, and after ſix Days driving made the Coaſts of *Tunquin*, from whence they return'd to *Siam*. The beſt part of the Crew were carried off to Sea, and doubtleſs periſh'd. *Hanjemon* and thirteen others were thrown upon the abovemention'd Iſland, which was not above two Leagues diſtant from the place, where they ſtranded. 'Twas happy for them that the weather prov'd fair, and the Sea calm, becauſe otherwiſe they muſt have all inevitably periſh'd. *Viſia Grande* belongs to the Philippine Iſlands, being ſituate not far from the great Iſland *Luzon*, or *Manilhas*. It is a low flat Iſland without hills and woods, but not without Plants and *Bambous*. It was found to be 357 fathoms broad, and 363 fathoms long. *Hanjemon* and his unfortunate Companions, found, for their ſupport upon the Iſland, a large quantity of Birds, which were ſo tame that they could take them with their Hands when they pleas'd. They had long bills, and were obſerv'd to be only of four different Kinds. One Kind among the reſt, which was black and white, and the ſame which the Portugueze call *Parginje*, prov'd the moſt uſeful to them, becauſe of the Eggs, which were almoſt as large as Hen's Eggs, and which they could eat all the Year round. Upon the Coaſts they catch'd large Tortoiſes, upon which they liv'd ſix months in the Year. Among the Plants they found the *Dracontium*, the large root of which is eat in the Indies, after its ſharp Juice hath been ſqueez'd out. They diligently gather'd what wood was caſt upon the Iſland, and having made a ſort of a float of it, they went in ſtill weather to fetch what wood, iron, and other inſtruments they could get from the wreck, which prov'd afterwards of good uſe to them in catching of Fiſh, and providing themſelves with other neceſſaries. They made fire, after the Indian manner, with rubbing two dry ſticks of Bambous againſt one another. Their Cloth being all worn out, they ſupplyed the want of it, with the skins and feathers of the Birds they kill'd, ſtitch'd together as well as they could. The large Shells, which are call'd by the Dutch in the Indies *Vader Noachs Schulpen*, that is, *Father Noah's Shells*, ſerv'd inſtead of pots to dreſs their Victuals in. But they found that they would not hold out long againſt Fire. To remedy this inconveniency, they beſmear'd them with the blood of the Birds they kill'd upon

upon the Iſland, having obſerv'd by chance to their great joy, that thus daub'd they would hold out longer. In ſhort, little was wanting for the ſupport of their Lives but freſh water, to ſupply which defect they dug holes in the ground, in ſeveral places of the Iſland, to gather the rain water, which they afterwards put by for uſe in the abovemention'd large Shells. They alſo took particular care, to gather and to lay by what pieces of wood were from time to time thrown upon the Coaſts. After this manner they ſhifted for near eight years, having loſt in the mean time three of their Companions, and thought of nothing elſe but ending their days in this ſolitude. But at laſt the deſire of returning to their Wives, Relations and Friends prevail'd with them ſo ſtrongly, that they reſolv'd unanimouſly to build of their proviſion of wood a boat, or rather a monſter of a boat, and to truſt themſelves once more to the mercy of the waves, rather than to lead any longer ſo comfortleſs and miſerable a Life on a deſtitute, uninhabited Iſland. So they all went to work, and having got their boat ready, embark'd eleven in number, unknown where their fate and good fortune would carry them. After thirty one whole days driving, and many hardſhips endur'd, they at laſt got into the Bay of *Tunquin* upon the Coaſts of the Iſland *Haynam*, and as good luck would have it, upon that part of the Iſland towards *Canton*, which belongs to the Chineſe, the other ſide towards *Cochinchina*, being inhabited by a mercileſs and ſavage People. The Chineſe Governor of this Iſland receiv'd them with all imaginable kindneſs, clad them, and ſent them to *Macao*, from whence three of them came on board a Portugueze Ship to *Batavia*, one of which ſtay'd there. *Hanjemon*, and his Companion return'd to *Siam* on board our Ship; and the latter underſtood to his great grief, that his Wife, impatient of his long and tedious abſence, had laid aſide all hopes of ever ſeeing her Husband again, and married a Portugueze, by whom ſhe had already a Child.

We made very little way on the 30th. On the 31ſt we met with a ſmall accident, being ſo ſuddenly befallen by a ſtrong Turnado, that as we were taking in our Sails, we loſt our foremaſt, which ſplit to pieces, and fell down partly upon deck, partly over-board. Two of our Men, which ſtood at the top, fell over-board, one of which ſwam aboard directly, and was ſav'd with ropes and wooden bars, which were held him down. The other miſs'd the Ship, but catch'd hold of the tow, which tied our Boat to the Ship, and held, it faſt, notwithſtanding the Ship run very ſwift, till two Men ſtept into the Boat, and took him up not without great difficulty: Neither of them ſeem'd to be hurt or bruis'd outwardly, but one complain'd of great pains in his ſide, the other in his breaſt. It was happy for us, that the rigging of the foremaſt broke, becauſe otherwiſe it might have endanger'd the great maſt too. We had no ſooner dropt anchor, and taken our ſails in, when the Storm blew over; we lay by till the next day mending our foremaſt.

On

On the firſt of *June*, the Wind turn'd to S. S. W. S. W. and S. we crowded all the ſails we could, and to keep the Ship in balance, hoiſted both ſprit ſails.

Having got our foremaſt mended, and up again, and the wind continuing favourable, we got pretty much forward in ſight of flat low Land, being the Coaſts of *Ligor*, and made on the fourth of *June* three large Iſlands in ten degrees of Northern Latitude, belonging to the Kingdom of *Ligor*, the firſt, ſet down in the Maps *Puli Cornam*, in the morning, the ſecond *Puli Sancorij*, which lies juſt under the tenth degree of North Latitude, about noon, and the third, *Puli Bordia*, ſoon after. At night we left them all a-ſtern, and were extreamly pleas'd with being now got within the Juriſdiction of *Siam*, for on the fifth of *June* we made the Country of *Kui*, the Wind continuing ſtill favourable by S. W. S. S. W. and S. The Coaſts are hereabouts very ſteep and rocky, and as I thought not unlike the Coaſts of *Sweden*, with many dangerous Shoals, Rocks and ſmall Iſlands, partly inhabited, partly uninhabited, all along, which I was the more ſurpriz'd at, as there is not the leaſt hint of any ſuch thing in our Maps, and indeed I cannot forbear obſerving in general, that moſt Sea Maps are ſo ill done, that I wonder misfortunes don't happen oftner, there being nothing in the leaſt to be depended upon their certainty. *Monproncena*, a Merchant of *Siam*, gave me ſome information about theſe Coaſts, which he was well acquainted withal. He was the late King's Factor and in the late revolution of *Siam*, of which more in the following Chapter, made Priſoner by the French, who took from him the goods he was entruſted with by the King, and ſome of his own, and ſet him aſhore at *Paliakatta*, where the Governor receiv'd him kindly, and ſent him with his family to *Batavia*, He nam'd the largeſt of the abovemention'd Rocks and ſmall Iſlands *Samajotn*, and mention'd the following places from thence to the mouth of the River *Meinam*. The ſeveral Rocks and Iſlands, which we ſaw on our Larboard, in general he call'd *Pran*, or *Pranj*. Next, he ſaid, follow'd *Czam*, or *Ce'am*, then going further up, *Putprih*, then *Iſan*, then *Mayaklon*, then *Satzyn*, then the mouth of the *Meinam*, which in the Language of *Siam* is call'd *Pagnam Taufia*.

Ligor,

Puli Cornam.

Puli Sancorij.

Puli Bordia

On the ſixth of *June* in the evening we arriv'd ſafely in the road of *Siam*, and having notified our arrival by a diſcharge of five Guns, we caſt anchor. The mouth of the *Meinam* bore directly N. about three Leagues off.

Arrival in the road of Siam.

On the Seventh of June, early in the morning, I went on ſhore with Mr. *Gudward* and van *Loohn*. From the anchoring place to the mouth of the River there is a ſoft muddy clay at the bottom, where all ſorts of Ships may ſafely ride. We took notice, as we went along, that marks were put up in ſeveral places for ſuch ſhips, as can ſail up the River to avoid the ſhallows. We likewiſe met ſeveral Fiſherboats, and the Men buſy about fiſhing. At the mouth of the River we could ſcarce

discern the tops of our Masts. Several Chinese and other yonks lay there at anchor. The Mouth of the *Meinam* opens itself into the Sea, as it were, between two wings of low marshy Land, which is nothing but mud gather'd together, and overflow'd in high water. Not far off we saw some batteries planted with Cannons on both sides of the river, which were rais'd in the late french troubles. About noon we arriv'd safely at the Dutch habitation and storehouse call'd *Amsterdam*, near two Leagues distant from the mouth of the River, and were civilly receiv'd by the Governor of that place one *Core*, a Swede by birth.

Meinam River.

Amsterdam.

On the Eighth of *June* in the morning I tried to walk about a simpling in the adjacent woods, but to very little purpose. I had done the same the evening before with no better success, a great part of the woods being at that time overflow'd, and that part, which is dry, infested with Tygers, and other voracious beasts. Among the Ferns I observ'd very many I had seen growing wild with us in Europe; I found also several sorts of *Cyperus grasses* in marshy places, with a fine *Alcea frutescens*, and some other plants, which I have describ'd elsewhere. An old Guide, that pretended to some skill in plants, assur'd me, that the *Anacardium* Tree is to be found pentifully about *Bankok*. We sent our boat back again to fetch four Chests of Silver from on board.

On the Ninth of *June*, We sail'd up the River in our own boat, and by the way diverted ourselves with shooting of Monkey's, which are seen frequently upon the Banks of the River climbing up the Trees.

Bankock.

At *Bankock* we saw the new Fort, which was rais'd by the French on the right bank, quite demolish'd. The banks above *Bankok* are pretty well inhabited, and stock'd with houses and villages. I do not mention here the names of particular places, because I have set them down in a Map of this River, which I had the opportunity of making at this time in going up, and which I corrected afterwards in several places as we fell down again to return on board. On the tenth in the morning we came to a small Island washed by two arms of the River where there are several temples and habitations of the *Talapoins*. I went on Shore, and took notice in one of the temples of three sitting, and a standing large Idols, gilt, with Mandarin's Caps. About Forty smaller Idols kept them Company standing at their feet. We cast anchor at night a few miles from the Capital.

Come to Judia.

On the Eleventh of *June* We arriv'd, God be prais'd, in good health at our factory, situated below *Judia*, a little before nine in the morning, just as they were a going to perform Divine Service, it being Sunday. In the afternoon the Director of our Factory had notice given him, to keep with his people within doors the next morning, because his Majesty intended to go abroad. When the King of *Siam* goes abroad, every body must keep out of the way, as they do in *Persia* when

when the King's Women go out. All the windows are ſhut, and not the leaſt noiſe to be heard. If one happens by chance to meet the King, or his Wives, or the Princeſs Royal in the open fields, he muſt proſtrate himſelf with his face flat to the ground turning his back to the Company, till they are out of ſight.

Funeral of the Berklam's Mother.

On the Twelth of *June*, at four in the afternoon, the *Berklam*'s or Chancellor's of *Siam*, who hath alſo the direction of foreign affairs, his Mother was buried with great pomp and ſolemnity. The Siamites call alſo their Nurſes mothers, and thoſe brothers and ſiſters, who ſuck'd the ſame Breaſts. This was only the Berklam's Nurſe, for his Mother died, and was buried about Fifteen months before. The burials of Siamites of quality are pompous and magnificent beyond expreſſion. The Corpſe is carried to the burial place by water in a ſtately Prow, as they are here call'd; which is ſometimes gilt all over, the Drums beating and the Muſic playing all the while. The Corpſe is either laid on the face in a coffin, or placed in an open chair expoſe'd to the view of the Spectators, tho' often it ſmells intolerably, by reaſon of the time and delay the preparations for their burial require. And yet perſons of quality eſteem it one of their chief cares, aſſoon as they are taken ill of a violent, or lingring ſickneſs, to order the neceſſary preparations for their funeral to be got ready betimes. The Coffin is a ſort of an oblong-ſquare Cheſt, or box, not unlike the German Coffins, gilt, or cover'd with gilt paper. It is plac'd under a ſtately herſe with a cieling, which is likewiſe gilt and curioſly adorn'd with fine columns and corniſhes, ſupporting ſeveral arched, bended roofs in proportion to the deceaſed's quality. At the ſide of the boat which carries the dead corpſe is row'd another of equal length, with a beautiful gilt pyramid, built in form of a ſteeple. Before and behind are ſeveral other prows, with high poles of Bambous in the middle, hung with eight or ten gilt crowns made of paper. The annexed figures (ſee *Tab.* 1 *Fig.* 2. 3.) will give the Reader a much better Idea, than could be expected from the moſt accurate deſcription. All theſe ſeveral prows lie along the banks of the River till the funeral is over. After this manner the Corpſe is brought to the burial place, accompanied by *Talapoins*, the Muſic playing all the while, and there burnt together with the coffin. The remaining bones and aſhes are gather'd together, and interr'd, and a ſtately Pyramid erected over them, inſtead of a Monument, the height and magnificence of which are again proportionable to the deceaſed's quality. The place, where the Berklam's mother was interr'd, was ſeated between two branches of the River oppoſite to the City, and enclos'd with a ſquare row of Banners, Flags and other Ornaments diſpos'd in form of palliſſado's. Upon the middle of the place was erected a ſtately tower of an extraordinary height, curiouſly adorn'd and ſupported with fine pillars, columns and corniſhes: under this tower, which had two gates oppoſite to one another, the corpſe was laid in a magnificent coffin upon

on a pile of precious wood, to which the King put fire himſelf, in honour to the *Berklam*, for whom he hath a peculiar eſteem. At one ſide of this Tower was erected a convenient building for the Talapoins, and the door leading to it was cover'd with ſeveral gilt roofs.

Audience of the Berklam.

Some Days after *Mynheer van Hoorn*, Director of our Factory, with Mr. *Daniel*, and Mr. *Moſes Brocſeborde*, two Perſons well skill'd in the Siamiſh, Malayan, and ſeveral other Eaſtern Languages had a public audience of the *Berklam*, as Lord High Chancellor and Director of foreign affairs, in order to deliver the Letters, and Preſents, we had brought over on board our Ship for his Majeſty and him. The Captain of our Ship, and I, were likewiſe admitted to it. The day of the audience between ſeven and nine in the morning there came over to our Factory four *Operas*, or Mandarins of the ſecond rank to conduct us, of the number whereof were, *Opera Tſijat*, an Indoſtan, now chief of the Moors, or Mahometans, and the King's *Siabander*, or Receiver of the Cuſtoms for foreign goods, clad after the faſhion of his Country, in a gown embroider'd with gold, with a turbant upon his head, a Chineſe Mandarin with his Hairs tied up, otherwiſe clad as the Mandarins of *Siam* are, and two Siamites, both Mandarins, one of which was about fourſcore years of age. We treated them and their retinues, with Brandy and Sweetmeats, but the Indoſtan and one of the Siamites refus'd to drink. Their prows were very ſumptuous and pretty, particularly that which was ſent to bring over the Letters for the King and Berklam, on board which went the Interpreter alone. It was not unlike the others as to its ſhape, but ſomewhat larger, and prow and ſtern higher. (ſee *Tab.* 1. *Fig.* 4.) The Moor's prow had this particular, that all the watermen were clad in ſhirts or gowns of coarſe linnen, with flat yellow and white Caps. His chair was lin'd with green, yellow and white. On each ſide of it there was a bench for his retinue. But the chair ſtood higher than the two benches, according to the faſhion of the Country, which requires that perſons of quality ſhould have their ſeats plac'd higher than perſons of an inferior rank. On each ſide of the chair ſtood a Scimeter and Pike, gilt and adorn'd with precious Stones, as badges of their authority, which all the Mandarins cauſe to be carried after them upon ſolemn occaſions. Theſe ſtate Scimeters have handles fix'd to them at leaſt a Man's length, ſo that one may cut and beat with them as with Scythes. The chairs are compos'd of ſeveral pieces. Right upon the prow lies the firſt deck, or layer, rais'd about a ſpan above its borders, three or four paces long, and as broad as the prow, neatly carv'd and adorn'd with beautiful Corniſhes. Upon this firſt deck is plac'd another leſs in compaſs, but higher and adorn'd after the ſame manner. Upon this ſecond Deck ſtands the Mandarins four legg'd gilt chair, and over it is extended a ſort of Canopy, which is fix'd to the chair with gilt Cramp-irons, almoſt round and withal ſo wide, that its Diameter

with

exceeds the breadth of the prow. It is made of Leather, lin'd within with black, without either gilt all over, or red with gilt borders. Every thing being ready, we went away to the audience in the following order. Firſt, *Opera Sijot* the Moor, then the three other Mandarins, each in his prow. Next follow'd the prow, which carried the Letters for the King and Berklam, which were writ in Malayan and Dutch, and kept each in a Purſe embroider'd with gold. The purſes were laid in a golden baſon, which was cover'd with an embroider'd cloth, and put into a box of *Pinang*, adorn'd with pearls according to the cuſtom of the Country. With theſe Ornaments they were plac'd upon a ſtool right under the middle of the Canopy. The Interpreter ſate before them upon a Carpet. We follow'd next to the prow with the King's Letters in a particular ſhort prow ſitting under a Canopy lin'd with red. In this order we went up the River, coaſting for ſome time the walls of the City, and then turning in towards the Berklam's Houſe, where he gives publick audience, and appears with all his pomp and ſplendor. We went aſhore on this ſide of his Houſe, and walk'd the remaining part of our way thither. The Court was dirty and naſty enough, but however in ſomewhat better a condition, than that of his other Houſe, where we had had a private audience of him ſome Days before. Entring the Court we took notice to the left of an open Houſe, or Room, almoſt ſquare, without walls, the floor of which was cover'd with boards and full of people, ſome ſitting, ſome walking and converſing together. A large Elephant compleatly harnaſs'd ſtood in the Stable to the right. Oppoſite to the entry was a ſtony ſtaircaſe, leading to the Berklam's Houſe, where we were to have our audience. We went up the ſame and then pull'd off our Shoes. This Houſe hath but one ſingle Room, or rather lofty Hall, like a Church. It is white within and full of Duſt and Cobwebs. Seven ſquare pillars on each ſide, ſupported the cieling, which was rais'd under the third roof, and neatly enough painted with red branch'd work. About the middle of each pillar hung a large plate of chineſe Copper. In the wall between the pillars were long openings with ſhutters inſtead of windows. There were two entries into the Hall, with a window between them; Poles of Bambous were fix'd to the pillars on each ſide of the Hall hung with white Cloth, behind which, between the pillars and the wall, were the Berklam's ſervants and domeſticks, without any order, ſome ſitting, ſome lying on the ground. Before ſate the Mandarins, as *Oja Tewejaata*, a Mahometan, ſet over the Querry of the King's Elephants, next to the Berklam on his right, *Oja Pipat*, Deputy Berklam to his left, both with golden *Boeſets* before them. *Boeſets* are cubical boxes made of Pinang, and marks of the King's favour, which he preſents his Mandarins with, when he gives them their names, and raiſes them to that dignity, which is never done without having firſt ask'd advice of his Aſtrologers. Below theſe

Boeſets.

two there ſate ſeveral other Siamiſh, Chineſe, and Mahometan Mandarins. I counted twenty three to the Berklam's right, and one aud twenty to his left. Seven of the chief on each ſide ſitting uppermoſt, had golden, and two others which ſate next them ſilver Boeſets ſtanding before them. The Letters, with the purſes, baſon and other ornaments, were plac'd before the Berklam about four or five paces from him. We ſate in the middle between the two rows of Mandarins, a Pinang baſon with *Betel* and *Pinang* minc'd, and Jaſmin and other flowers laid round the borders for ornaments ſake, was ſet before each of us. The Berklam, as repreſenting the perſon of the King ſate in a particular enclos'd apartment, at the upper end of the Hall, behind an embroider'd Carpet laid over a pole of Bambous and rais'd about two or three foot above the ground, ſhewing only the upper part of his Body. Two gilt Umbrello's were plac'd before him, one at each ſide. Behind him were two golden Daggers, laid upon as many cuſhions, and a ſtate Scimeter as above deſcrib'd ſtood at each ſide. Two European pictures hung behind him on the wall encompaſs'd with branch'd work, inſtead of frames, after the Country faſhion. Having all ſeated our ſelves, the Berklam ask'd *Mynheer van Hoorn* by the Interpreter, how the General of our Eaſt India Company did, how long he had been in the Indies, what Troops we had now at *Batavia* and at *Bantam*, which of the two was the better Country, as alſo who we, the Captain and I were? Theſe and ſome other queſtions being ſeverally anſwer'd, the purſes containing the Letters were open'd, and the Letters having paſs'd through the hands of ſeveral of the Mandarins then preſent, read aloud. The Interpreter not underſtanding ſome of the Malayan expreſſions, Mr. *Moſes* and *Daniel* were deſir'd to help him out. The audience having laſted about three quarters of an hour, we were conducted by the Berklam's Son, who till then had been behind his Father, through his other Houſe to our prows, and from thence to dinner, which ſtood prepar'd for us.

Siamites forbid to waſh themſelves in the River.

Nothing elſe remarkable happen'd during our ſtay at *Siam*, except, that towards the latter end of this month an order from the King was made publick, forbidding his Subjects to waſh themſelves in the River. I ſaw afterwards ſeveral Siamites waſhing themſelves in their boats with River-water, it being impoſſible for this Nation to live without Water. The reaſon of this order was, becauſe ſeveral people had been bit of late by a venomous water Snake, or Lizard, and died a few hours after. I was told that theſe Snakes do not exceed a finger in length, and a Leech in bigneſs, that they are cheker'd with brown and blue, and that they infeſt the River but once in eight or ten years. To oblige the people to a ſtrict compliance with this order, it was order'd at the ſame time, that the Relations or Heirs of every Perſon that ſhould die of the bite of this venomous Creature, ſhould pay a fine of fifteen Thails.

Venomous Water Lizard.

CHAP.

CHAP. II.

The present State of the Court of Siam, *with a description of* Juthia, *the Capital City and Place of the King's Residence.*

THE Kingdom of *Siam* is the most powerful, and its Court the most magnificent among all the black Nations of *Asia*. The present Tsiaufa, or Sovereign, is *Petraatia*, who upon the Death of his Predecessor *Pro Narees Naray e pintsiau* seiz'd the Scepter by cruelly extirpating all those, which had a better right to the Succession. He had the greater power to effect this, as he was Captain General in the late King's life-time, who besides had entrusted him with the chief administration of the Kingdom during his long sickness, which at last, tho' he was not without hopes of recovery, prov'd incurable. The discovery of a Conspiracy form'd by a Minister of State, whose name was *Constantin Faulcon*, against the next heirs to the Crown, and their friends, furnish'd him with a fair opportunity of compassing his ends. I will in a few words relate the History of this Conspirator, and the particulars of the Conspiracy it self.

Present state of the Court of Siam.

Faulcon, (*or as he sign'd himself*, *Phaulkon*,) was a Grecian by birth, a Man of a great understanding, of an agreeable aspect, and an eloquent Tongue, notwithstanding he was brought up to no learning, and had pass'd his younger years mostly at Sea among different nations, particularly the English, whose Languages he had learnt. Being in the service of the latter in quality of Cockswain, he came to *Siam*, and obtain'd an employment at Court. His natural parts, ready apprehension and good success in affairs entrusted with him, which were first of small consequence, but by degrees of more moment, rais'd him in the space of nine years to the highest credit and authority. For he was put at the head of the Finances of the Kingdom, and had also the direction of the King's Household: Almost all publick affairs of the most important concern were determin'd by his advice, and whoever had any thing to sollicit, was oblig'd to apply to him. The better to secure himself in this authority he thought it necessary to support it by some foreign power, of which he judg'd the French Nation to be the most proper for seconding his designs, which even seem'd to aim ot the Royal dignity. In order to this he made his Sovereign believe, that by the assistance of the said nation he might polish his subjects, and put his dominions into a flourishing condition: accordingly

History of Constantin Faulcon

His rise.

He conspires against the Heirs to the Crown.

Accordingly an Embaſſy was ſent from *Siam* to *France*, which occaſion'd two in return from thence to *Siam*. Jeſuits, Artiſts and military officers were invited from thence. General *des Fargues* being arriv'd with ſome hundred Soldiers was by him put in poſſeſſion of the Fortreſs of *Bankok*, the Key of the Kingdom, ſituated on the great River *Meinam* ſix Leagues from the Harbour. The French Soldiers together with other troops rais'd in the Country were there put in Garriſon, and the place made ſtronger by new fortifications. Theſe preparations being made, he enter'd into meaſures with the French General, and ſome Mandarins, or officers of the Crown, whom he confided in. *Monpi Totſo*, the King's Son in law, and by him adopted, a dependant of his and the french, was to be placed on the throne, aſſoon as the ſick King ſhould be dead, whoſe encreaſing dropſy threatned him with a ſudden diſſolution. *Petraatia* and his Sons, the King's two brothers, as preſumptive heirs to the Crown, and whoever elſe was like to oppoſe the Conſpirator's deſigns, were to be diſpatch'd out of the way. Purſuant to this Scheme *Monpi*'s Father, and relations, had already rais'd fourteen thouſand Men, who lay diſpers'd through the Country and the better to facilitate the execution of this deſign, *Faulcon* perſuaded the ſick King, having found means to introduce himſelf into his apartment in private, that it would be very much for the Security of his perſon during the ill ſtate of his health, to ſend for the French General, and part of his Garriſon, up to *Livo*, where the King then was, being a City fifteen Leagues North of *Judia*, and the uſual place of the King's reſidence, where he uſed to ſpend moſt part of his time. General *des Fargues* being on his way thither, the Conſpiracy was diſcover'd by *Petraatia*'s own Son, who happening to be with two of the King's Concubines in an apartment adjoyning to that where the Conſpirators were, had the curioſity to liſten at the door, and having heard the bloody reſolution they had taken, immediately repair'd to his Father to tell him of it. *Petraatia* without loſs of time acquainted the King with this Conſpiracy, and then ſent for *Monpi*, *Faulcon* and the Mandarines of their party, as alſo for the Captain of the Guards to Court, and cauſed the Criminals forthwith to be put in Irons notwithſtanding the King expreſs'd the greateſt diſpleaſure, at his ſo doing. *Faulcon* had for ſome time abſented himſelf from Court, but now being ſummon'd he could no longer excuſe himſelf, though dreading ſome ill event, 'tis ſaid, he took his leave from his family in a very melancholy manner. Soon after his Silver Chair, wherein he was uſually carried, came back empty, a bad omen to his friends and domeſticks, who could not but prepare themſelves to partake in their maſter's misfortune. This happened the nineteenth of *May* in the year 1689. Two days after *Petraatia* order'd againſt the King's will *Monpi*'s head to be ſtruck off, throwing it at *Faulcon*'s feet, then loaded with Irons, with this reproach, *See there is your King*. The unfortunate ſick

Puts the French in poſſeſſion of Bankok.

The Conſpiracy diſcovered.

Faulcon and the Conſpirators impriſoned.

Monpi beheaded.

ſick King heartily ſorry for the untimely end of his deareſt *Mompi*, earneſtly deſired, that the deceaſed's body might not be expoſed to any further ſhame, but decently buried, which was accordingly complied with. *Monpi*'s Father was ſeiz'd by a Stratagem upon his eſtate between *Judia* and *Livo*, and all their adherents were diſpers'd. *Faulcon*, after having been tortur'd and ſtarv'd for fourteen days, and thereby almoſt reduc'd to a ſkeleton, had at laſt his Irons taken off, and was carried away after Sunſet, in an ordinary chair, unknowing what would be his fate. He was firſt carried to his Houſe, which he found rifled: His Wife lay priſoner in the Stable, who far from taking leave of him ſpit in his face, and would not ſo much as ſuffer him to kiſs his only remaining Son of four years of age, another Son being lately dead and ſtill unburied. From thence he was carried out of Town to the place of execution, where notwithſtanding all his reluctancy he had his head cut off: His Body was divided into two parts and cover'd with a little earth, which the Dogs ſcratch'd away in the night time, and devoured the Corpſe to the Bones. Before he died, he took his Seal, two ſilver Croſſes, a relick ſet in gold, which he wore on his breaſt, being a preſent from the Pope, as alſo the order of St. *Michael*, which was ſent him by the King of *France*, and deliver'd them to a *Mandarin*, who ſtood by, deſiring him to give them to his little Son. Preſents indeed, that could be of no great uſe to the poor Child, who to this day with his Mother goes begging from door to door, nobody daring to intercede for them. General *des Fargues* being in the mean time arriv'd at *Livo* with a few men, could not but be extreamly ſurpriz'd at this unexpected turn of affairs: He was indeed to all appearance well receiv'd, and in the Kings name preſented, as uſual, with a Golden *Boeſet*, or *Pinang's box*: but before he was permitted to return to *Bankok*, he was obliged to promiſe to deliver up this place to the *Siamites*, and to leave his two Sons, and twelve of his Countrymen, as Hoſtages at *Livo*. The General upon his return thither, being enrag'd at this diſappointment, acted quite contrary to his promiſes, clapt the watermen, which brought him down, in priſon, fired at the Siamites from the Fortreſs, and diſcharg'd his Guns at their Ships that paſs'd by, on which occaſion two of his Garriſon, who were natives, appearing not quite ſo ready as he would have them, he cauſed them to be hang'd on the ramparts in ſight of their Countrymen, and committed all ſorts of Hoſtilities imaginable. This conduct was like to provoke the Siamites to act a bloody Tragedy with him and his Sons, accordingly they had already begun to raiſe forts on the banks of the River to cut off his retreat by water. But his Fire ſoon abated, upon which, and his laying all the blame of his conduct upon his people, who would not obey commands, the Dutch Reſident perſuaded the Court, that it would be more for their Honour to take revenge of him by generouſly overlook-

Faulcon's execution.

What happen'd to the French General.

ing and ſlighting his bravadoes. This repreſentation had the effect, that ſoon after he obtain'd leave to depart with his people. I cannot forbear mentioning an odd accident which happen'd on this occaſion. The aboveſaid Fourteen Hoſtages having endeavour'd to make their eſcape from *Livo* were overtaken again, and carried back on Horſeback; Their Guards according to the cuſtom of the Country put ropes about every one's necks, which ceremony put one of the Frenchmen, an Engineer by his profeſſion, into ſuch a fright, that he fell ſtone dead to the Ground. There were ſtill two of the King's Ships out at Sea, with Frenchmen on board, ſent to cruiſe upon Pirates, and their return was expected much about that time. Theſe the Siamites endeavour'd to get into their power before the Captains could have notice of the rupture between the two nations. Their attempts ſucceeded to expectation, for they attack'd the Sloop, which the French General ſent down in the night, to acquaint the Captains with what had happen'd, juſt as falling down the River, ſhe came out of reach of the Canons of the fortreſs, and after a deſperate fight took and burnt her. All the other Frenchmen, who then were in *Siam*, either in the Service of the Country or otherwiſe, pay'd very dear for the treaſonable practices of *Faulcon*, and the ill conduct of their General by ſuffering a long and tedious impriſoment. Monſieur *Louis*, the Metropolitan Biſhop, who had liv'd in the Country for ſeveral years, had his new-built palace out of the Town plunder'd, and was carried himſelf in Cuſtody into the Court of the Royal Magazines, together with the other Jeſuits his Collegues, who I think were ſeven or eight in number. I viſited them there, living chearfully in little Houſes built of Bambous and Reed. M. *Louis* is a Gentleman of profound learning, and throughly verſed in the Religion of *Siam*, and the Language of their holy books and prieſts: As he is alſo a very pious man, he had by his Chriſtian doctrine and exemplary Life gain'd ſo much upon the Hearts of his Keepers, as another *Paul*, that they venerated him as a holy Miniſter of God Almighty. Three other Jeſuits, who had ſetled at *Livo*, near the Temple of *Wathniak prani Waan*, on pretence of learning the Siamian *Pali*, or Language of their Holy Books from the Prieſts, with whom they had alſo conform'd in ſhaving their head, in their habit, and in their way of living, diſappear'd of a ſudden, nor was it ever known what was become of them. During theſe Troubles, the Dutch were aſſur'd by order of *Petraatia* of his favour and protection. Orders alſo were ſent down to *Bankock* to let their ſhips and boats paſs by unmoleſted.

A French man dies of fright.

Mr. Louis carried into Cuſtody.

His Character

Petraatia afterwards ſeiz'd the King's two Brothers, on pretence of being in *Faulcon*'s Intereſt, and caus'd them to be carried out of the City of *Livo* to a neighbouring Temple, where they were beaten to death with Clubs made of Sandal-wood, the reſpect for the Royal blood forbidding the ſhedding of it. And ſo the King to his great grief liv'd to ſee his own Brothers die the ſame death, to which he on the ninth of

The King's two Brothers beaten to death.

of *October* 1656. had put his Uncle *Pracitama Ratia*, who had ſucceeded his Father, and was then in the third month of his reign, when his Nephew took poſſeſſion of the Throne. What added ſtill to the King's mortification was, that he had always look'd upon *Petraatia*, as his moſt intimate friend, who was his Siſter's Son, whoſe Siſters and Daughters were the King's Wives, and who beſides having on all occaſions expreſs'd an abhorrence for the burthen of a Crown had never given the King room to ſuſpect him of ſo cruel a deſign. Under this Grief he died two days after, being the eleventh of *July* 1689, or according to the *Soncarad* (which is the *Epocha* of *Siam*) 2232, in the fifty fifth of his age, and the thirty ſecond of his peaceable reign.

The King dies.

In this manner *Petraatia* got poſſeſſion of the Adminiſtration with the Title of *King of Siam*, *Tanaſſari*, *Sucketa* and *Poiſeluke*, as alſo of Protector of *Cambodia*, *Jehoor*, *Pattany* and *Queda*.

Petraatia aſcends the Throne.

By virtue of the ancient Laws of *Siam* upon the demiſe of the King, the Crown devolves on his Brother, and upon the Brother's death, or if there be none, on the eldeſt Son. But this rule hath been ſo often broken through, and the right of Succeſſion brought into ſuch a confuſion, that at preſent upon the death of the King he puts up for the Crown, who is the moſt powerful in the Royal Family, and ſo it ſeldom happens, that the next and lawful Heir aſcends the Throne, or is able to maintain the peaceable poſſeſſion of it.

Laws relating to the Succeſſion to the Throne.

This uncertainty of Succeſſion even ſometimes gives an opportunity to Strangers, who have no pretenſions at all to aſpire to the Throne, two late Inſtances of which I will briefly relate. A Prince of the family of the Kings of *Maccaſſar*, having ſome years ago fled for protection to *Siam* with many of his Countrymen, ſettled near the Camp of the *Malagans*, which the King of *Siam* had aſſign'd to this latter Nation for their Habitation. (*It muſt be obſerv'd here that the ſeveral ſpots of ground, on which the Malagans, Chineſe, Japaneſe, Portugueze, Dutch and other Nations live at* Siam, *and which are more particularly expreſs'd in the annex'd Plan of the King's Reſidence, are call'd* Camps.) The ſaid Prince form'd a deſign with the aſſiſtance of thoſe *Malagans*, who profeſs the Mahometan Religion as well as he, to ſeize on the Capital City and to poſſeſs himſelf of the Throne. But his deſign being diſcover'd before it could take effect, the Prince was ſummon'd to Court to ſubmit and beg pardon, which he refuſing according to the innate obſtinacy of thoſe of *Maccaſſar*, he was cut to pieces with all his Countrymen except his Son of eight years of age, after a bloody fight, in which they made a brave defence, and kill'd a great number of the Siamites. The Malagans, who had aſſiſted him, having ſubmitted in time, eſcap'd this ſevere puniſhment, and were pardon'd and reſtored, the King being of a merciful temper. This happen'd in the year 1687 in the late King's Life time.

Rebellion of a Prince of Maccaſſar.

In

Rebellion of a Peguan Prieſt.

In the year 1689 a Prieſt of *Pegu*, who had been formerly in cuſtody at *Juthia*, and was acquainted with the affairs of that Court, made the like attempt. He went about the Country, giving out that he was the eldeſt of the late King's brothers (who were kill'd by order of *Petraatia*) and conſequently was the next Heir to the Crown. This Story found ſo much credit, that in a ſhort time he brought over to his Intereſt about Ten thouſand men, being for the greater part an undiſciplined rabble. Having had notice, that the Prince Royal was to go to a certain place for his diverſion attended by his Court, he went thither, and hid himſelf in the wood, in order to murder the whole Company, afterwards to ſurprize the City, and to make away with the King and all his Servants. But he was diſſappointed in his Scheme, for the Prince perceiving ſo many people, and ſuſpecting ſome ill deſign, left them his plate for a prey and fled back to Court. The King having with great ſpeed gather'd an army of Twelve thouſand Men, ſent them to meet the undiſciplined multitude, as they were marching towards the City. This unexpected oppoſition put them under ſuch a conſternation, that they immediately diſpers'd and fled with ſo great a precipitation, that not above one hundred of them were kill'd, and but three hundred taken priſoners, whoſe eſcape the Victors prevented by burning the Soles of their feet. Some days after the Prieſt was found out himſelf lying a ſleep under a Tree in the Wood, and having only a Boy with him. He was forthwith carried to *Juthia*, and being fetter'd with his neck and breaſt againſt a poſt, expos'd for a publick ſpectacle for ſome days; afterwards his belly was cut open he being alive, and his Inteſtines given to the Dogs to tear and devour.

Officers of the King's Court.

The King's Court conſiſts of the following great Officers of the Crown. 1. *Peja Suruſak* call'd alſo *Peja Wani-a* and *Faiwani*, to whom the King hath committed the Crown affairs, as for inſtance the direction of the Criminal Courts and Confiſcations, as being the moſt odious part of the Regal power. It is commonly thought the King by laying this truſt upon him deſigns to render him obnoxious to the People, but others pretend it was rather done to ſecure the ſucceſſion to him. 2. *Peja prah' klam*, (Foreigners pronounce it *Berklam*) is High Chancellor, and hath the direction of foreign affairs. He is a more comely Perſon, and of better aſpect, than I ever met with amongſt this black race of mankind who are generally ſhort ſiz'd and look almoſt like Monkeys. He is alſo of a quick underſtanding and lively action, for which reaſon he was a few years ago ſent Ambaſſador to *France*, of which Country, its Government, Fortreſſes and the like, he would often entertain us in his diſcourſes; and the hall of his Houſe, where we had a private audience of him, was hung with the pictures of the Royal Family of *France*, and European Maps, the reſt of his furniture being nothing but Duſt and Cobwebs. 3. *Pejawam*, otherwiſe call'd *Tnau Peja Taramaſa*, is great

great Chamberlain, and hath the Inſpection of the King's palaces and their apartments. 4 *Peja Jummeraad*, a learned Chineſe, is Chief Juſtice. 5. *Peja Polethep*, Receiver general, hath the adminiſtration of the Crown Lands and their Revenue. 6. *Peja Tſakru*, great maſter of the Stables, hath the Inſpection over the Elephants and Horſes, and all that relates to the King's Train and Equipages. 7. *Peja Klahom*, Steward of the Houſehold, hath the command of the King's Servants, pleaſure yachts, and the Royal furniture. Theſe are the chief *Mandarins*, or officers of State, who make up the great Council of the Kingdom. *Mandarin* is properly a Chineze word us'd only among foreigners, and is in the Language of the Country expreſs'd by *Tſiankrue*, or *Tſiant Tſiam*. Next to them are the State and Court officers of an inferiour rank, and an uncertain number, as for inſtance: *Peja Tareman*, the chief of the Malagans; *Opera Tſijat*, the chief of the Moors, as they are call'd, or Mahometans: He is alſo Siabander, or Receiver of the cuſtoms for foreign merchandize. *Oja Pipat*, *under* or Deputy *Berklam*, was formerly a domeſtick of *Faulcon*, of whom he learnt the ſkill of pinching Strangers; *Oja Tewijata*, Querry of the Elephants, is a Mahometan from *Indoſtan*, a Man of worth. *Oja Tamam* Captain of the Guards. *Oja De Tſiu*, Captain of the Land forces. The Siamites have no hereditary family names, but receive their denomination from the fancy of others, particularly their Superiors. Great Men are call'd after their employments, and ſuch are the names above related. Court Titles and Dignities go in this order. 1. *Peja* and *Oja* is as much as a *Prince*. 2. *Opera*, who are about forty in number both at Court, and in the Country, are like Lords or Barons. 3. *Oluang*, or *Luang* are their Noblemen or Gentry. This Title the King beſtows alſo on his Interpreters or Truchemans. 4. *Okucen*, are perſons deſcended of great families. 5. *Omucen*, Inferior officers of diſtinction. 6 *Majalacks*, Pages and young Gentlemen.

Names of the Kingdom of Siam.

The Kingdom of *Siam* is by the Natives called *Muan Thai*, which is as much as to ſay, the *Land Thai*. In their books it is founded with this Epithet, *Krom Thep Pramma haa Ikoon*, (Circuitus viſitationis Deorum) *the Circuit of the Viſitations of the Gods*. The *Malagans* and *Peguans* call it *Tziam*, from whence comes the European name *Siam*. *Its ſituation.* Its *Northern* Latitude about the middle of it, or where the Capital City is ſituated, is fourteen degrees eighteen minutes, and its Longitude according to the common Maps 138, but according to the late Obſervations of the Jeſuits 120 degrees. Eaſtward it borders upon the Kingdoms *Tunkin*, *Coſynſina* and *Cambodia*; on the South it is limited by the Sea, and the Countries of *Malacca*, of which the King of *Siam* poſſeſſes *Ligoor*, *Tanaſſeri*, and ſome other ſmall Provinces. On the Weſt is the Kingdom of *Pegu*, and on the North that of *Laos*. Conſidering its extent it is but indifferently peopled being beſt inhabited only along the banks of the Rivers. *Extent.* The great quantity of Deer and Buffalo-

ſkins, that are yearly exported by Sea are a proof of vaſt Woods and Wilderneſſes, the rather becauſe thoſe Animals are killed only in the neighbourhood, Tygers and Moraſſes hindering the hunting of them far into the foreſts. This Kingdom contains twelve large provinces, each of which is govern'd by an *Oja*, or Prince, as the King's Lieutenant, who hath ſeveral *Opera's*, or ſubaltern Officers under him. Beſides there is an *Oja* at Court for every Province, who manages its Concerns, and keeps a watchful Eye over the commanding Lieutenant's conduct. The late King had added a thirteenth Province to the aforeſaid twelve, which he conquer'd from the Kingdom of *Laos*, and in all probability he would have conquer'd more, if the ſwelling of a large River had not put a ſtop to his progreſs. But a few years after that Province was taken from him again, ſo that all the benefit of an expedition undertaken in ſo remote a Country, and with ſo much expence, was only the creating a Jealouſy between the two Nations, which ruin'd the former trade between them, and remov'd it to *Cambodia*.

Its Diviſion.

Account of the Kingdom of Laos.

Since I have mention'd *Laos*, it will not be improper to communicate to the Reader what account I had of this Kingdom, which is otherwiſe but little known, becauſe of its being an Inland Country, and remote from the Sea. *Laos* is ſituated under the ſame Northern Climate with *Tunquin*, and is a large and powerful Kingdom ſeparate from the neighbouring States by Foreſts and Deſarts. It lies a month's Journey North of *Judia*. It is very inconvenient and troubleſome travelling thither by Land, on account of the high mountains, and on the River, by reaſon of the rocks and Catarracts, ſo that the Veſſels, or *Prows* as they call them, are built in ſuch a manner, that they can be taken to pieces, and carried over the eminences in order to purſue the Journey by water. It is a fruitful Country. The Soil is a fat clay, which in ſummer grows ſo hard and firm, that the Inhabitants uſe to threſh the Rice upon it, in order to ſeparate it from the huſks, for which in other places they make uſe of a wooden Trough. It produces Rice of the beſt kind in abundance, and furniſhes *Cambodia* with the beſt Benzoin and Gumm Lacc, though both theſe commodities grow alſo in that Country. It likewiſe yields the moſt valuable Muſk, ſome Gold, and ſome precious Stones, chiefly Rubies, beſides Pearls, which the Siamites call *Muk*, which is the more to be admired, ſince I could not hear, that there was any Salt Sea in the Country. Their Religion agrees with that of *Siam*, nor do they much differ in their Language and writing, except only that the Inhabitants of *Laos* cannot pronounce the Letters *L.* and *R.* They write upon leaves like the *Peguans* and *Malabarians*, and as the *Siamites* write their religious Books; but civil affairs are writ upon a ſort of courſe paper with earthen pinns. They boaſt that the Siamites have learnt the art of writing and the Language of their holy Books from them. They reſemble the Chineſe in their ſhape and mien, but are more tawny and ſlender, and

conſequently

conſequently of a much handſomer appearance than the Siamites. They have long Earlaps like the *Peguans*, and the Inhabitants of the Sea-coaſt, the Men without any ornament, but the Women, as long as they remain unmarried, with pieces of gold in them. The Men cauſe their Legs to be painted from the ancle up to the knee with flowers and branches, like the Braſpintados of the Siamites, as a mark of their Religion and Manhood. An arm of the River *Ganges* runs through the Country, which falls into the River of *Cambodia*, and renders it navigable, ſo that the Inhabitants of *Cambodia* go thither every Year in their Prows, or veſſels in order to trade with the Inhabitants. The two chief Cities are *Landjam* and *Tſiamaja*: The whole Country is ſaid to have been formerly tributary to the King of *Siam*.

Deſcription of Judia.

But not to expatiate beyound our ſubject, we will return to *Juthia*, or *Judia*, the Capital City and place of reſidence of the King of *Siam*, which in ſome deſcriptions of Travels is wrongly call *India*, perhaps by a miſtake in print. This City in ancient times ſtood at the place, which is now call'd *Bankok*, on the Weſtbank of the great River *Menam*, from whence it was afterwards remov'd to the place, on which it now ſtands, being a low Iſland form'd by the ſaid River. This Iſland, with the City upon it, is of the ſhape of the ſole of a man's foot, with the heel turning weſtward, and hath about two German Miles in circumference. It is ſituate in a Country all flat, as far as the Eye can reach, on a low ground, which is cut through by many Canals coming from the River, and by them divided into ſo many Iſles and ſquares, that one cannot go far without the help of Boats. It is ſurrounded with a Brick wall, which on the South and North is four fathoms and a half high, clean, well condition'd and adorn'd with Battlements, but the reſt of it is lower, neglected and decay'd. This wall is open in many places, where there are ſmall gates towards the River. On the inſide there are ramparts rais'd againſt it at different diſtances for placing Cannons upon them. At the lower end of the City appears a large baſtion advancing into the water, beſides ſeveral ſmall ones. The firſt is furniſh'd with Cannons againſt the Ships coming up. To fence the Citywall againſt the waſteing of the current, a narrow bank, or key is left, which is built upon in many places. Divers great Canals go out of the River quite through the City ſome from Eaſt to Weſt, others from North to South, and abundance of ſmaller Canals being derived from the great ones, Ships may come from the River up into the Town, and put on ſhore near the principal Houſes and Palaces. The Streets run in a ſtreight line along the Canals; Some of them are tolerably large, but the greater part very narrow, and all, generally ſpeaking, foul and dirty: Some alſo are overflow'd at high water. Conſidering the bigneſs of the City, it is not very populous, and in ſome parts but thinly inhabited, particularly on the Weſt ſide on account of its remoteneſs, and towards the South

South by reaſon of the moraſſy ground, over which people make ſhift to get upon planks, or paltry bridges. This makes that in thoſe parts there are abundance of empty ſpaces and large gardens behind the ſtreets, wherein they let nature work, ſo that they are full of graſs, Herbs, Shrubs and Trees, that grow wild. The firſt Street upon entring the City is that which runs Weſtward along the turning of the Wall: it hath the beſt Houſes, amongſt which are thoſe, that formerly belonged to the *Engliſh*, *Dutch*, and *French*, as alſo that in which *Faulcon* reſided. The middle Street, which runs North towards the Court, is beſt inhabited, and full of ſhops of Tradesmen, Artificers, and Handicraftmen. In both theſe Streets are ſeen above one hundred Houſes belonging to the Chineſe, Hindoſtanians and Moors, as they call them. They are all built alike of Stone, very ſmall, being but eight paces in length, four in breadth and of two Stories, yet not above two Fathoms and a half high. They are cover'd with flat tiles, and have large doors without any proportion. The reſt of the Streets are leſs inhabited, and the Houſes of ordinary Inhabitants are but mean and poor cottages, built of *Bambous* (which is a hollow reed, two or three Spans thick) and boards, and careleſly cover'd with *Gabbé Gabbé*, Branches and leaves of Palm Trees growing wild in Moraſſy places. The *Mandarins* or Miniſters of State and Courtiers live in ſeparate palaces, with Courtyards to them, which are very dirty. The Buildings in general, though rais'd with Lime and Stone are but indifferent, and the apartments neither clean, nor well furniſh'd. The booth, or Shops of the town are low, and very ordinary, however they ſtand in good order, and in a ſtreight line, as the Streets are. The many Canals occaſion a great number of bridges. Thoſe which are laid over the great Canal are of Stone, with *Balliſters* of the ſame, but as there are no Waggons, nor Carts in this place, they are narrow; in the middle they are high and eighty paces long; but the Bridges over the by Canals are of no Architecture, and for the greateſt part of wood. (See. Tab. 11.)

Royal Palaces. There are three Royal palaces in this, City. The firſt is the new palace built by the late King on the Northſide towards the middle of the Town. (See. *Tab.* 111 *Fig.* 1.) It conſiſts of a large ſquare, with ſeveral ſubdiviſions, and many buildings, which according to the Chineſe Architecture are adorn'd with many Roofs, and Frontiſpieces part of which are gilt over. Within, the walls of the Palace as well as without, are to be ſeen long Stables, in which ſome hundred of Elephants ſtand in a long row magnificently harnaſs'd. Since the french troubles, as they are here call'd, there is but one entry left ro go into the palace, through which no perſon is admitted but on foot, though it is ſo dirty, that people ſometimes ſtep in the mud up to the calf of their Legs, if they do not keep an exact ballance in walking over the ſmall planks, that are laid for them; even an ordinary *Mandarin* dare not enter but attended only with one ſervant. For this ſame reaſon no ſhips

or

or boats are allow'd to come upon the great river, as far as it runs by the walls of the palace. The gates, and other avenues of the palace are crowded with ſwarms of naked fellows, whoſe tawny ſkin is painted with black checquered figures, pointed in the manner, as they do with the Images at the holy ſepulchre at *Jeruſalem*; ſome of them are thus mark'd only on the arms, but others all over the body to the loyns, which are wrapt up in a cloth according to the general cuſtom of the Natives. They are call'd by a Portugueze word *Braspintades*. Theſe are the King's Guards, Door-keepers, and watermen, who wear inſtead of arms ſhort thick clubs, roving and ſauntering about the palace like idle Vagrants. The ſecond palace, call'd the *foremoſt palace*, is ſituated in the North Eaſt part of the City towards its extremity. It is of a ſquare figure, but not near ſo large as the firſt. It was the ancient place of Reſidence of the former King's, but at preſent, in 1690, it is inhabited by the Prince Royal, who is twenty years of age. The third and laſt Palace is ſmaller than any of the two, and ſituated in the Weſt and leaſt inhabited part of the City. In this lives at preſent a Prince of the Royal Blood, and it is call'd the Palace of the Querry of the King's Elephants, the ſaid Prince being the Conductor and Manager of the Elephant, which carries the King. The Prince doth not ride upon the Elephants neck as uſual, but lies upon its Crupper behind the King, from whence he hath a way of governing the beaſt by certain ſigns, to which it is uſed.

Palace of the Prince Royal.

Palace of the Querry of the King's Elephants.

After the Palaces I ſhall take notice of the Temples and Schools of this City. They are in great number, for as the whole Country is ſtock'd with Prieſts and Monks, this City in particular abounds in all parts with Temples, the Courts of which keep a regular proportion with the Streets, and are full of pyramids and columns of divers ſhapes and gilt over. They do not equal our churches in bigneſs, but far exceed them in outward beauty, by reaſon of the many bended roofs, gilt frontiſpieces, advanced ſteps, columns, pillars, and other ornaments. Within they are adorn'd with many images as big as the life and bigger, ſkilfully formed of a mixture of plaiſter, roſin, oyl and hair, the outſide of which is firſt varniſh'd over with black then gilt. They are placed in ſeveral rows on an eminence, on which the Altar ſtands. In ſome temples alſo along the walls in ſingle rows, ſitting with their legs croſs'd and naked, except the waſte, about which is tied a dark yellow cloth; over the left ſhoulder down to the navel hangs another piece of cloth of the ſame colour twiſted cloſe together. Their earlaps are cut through with a ſlit, and are ſo long, that they reach the ſhoulders. Their hair is curl'd, tied over the crown in two knots, ſo that it cannot be diſtinguiſh'd whether it is a cap, or ſome ſuch ornament. The right hand reſts upon the right knee, and the left lies in the lap. The chief place, which is in the middle, is for an Idol of a ſize far above human, ſitting in the ſame poſture under a Canopy. It repreſents their chief Teacher, and the Founder

Temples and Schools.

Chief Idol of the Siamites.

of their Religion. The Siamites call him *Prah*, the Saint, or *Prah Pudi Dſiau*, the Saint of high deſcent, or with a particular name, *Sammona Khodum*, which the Peguans pronounce *Sammona Khutama*, a Man without paſſions. The Japaneſe and Chineſe call him *Siaka*, or *Saka*, the Ceyloneſe *Budhum* and *Budha*. This *Prah*, or *Khodum* is repreſented in a monſtrous ſize in ſome Temples. In a Peguan Temple out of the City, call'd in the Peguan Language *Tſianpnun Tſiun*, there ſits on an eminence ſuch an Idol ſtrongly gilt, the proportion of which is ſuch, that it would be of 120 foot in length, if ſtanding, and we ſhall hereafter meet with another *Siaka*, or Idol, at *Miaco*, the Capital of Japan, and Reſidence of its Eccleſiaſtical Hereditary Emperor, which is not inferior to this at Judia, either in ſize, or beauty. The poſture of the ſaid Idol is the ſame with that, in which *Budha*, and his diſciples placed themſelves, when they were enthuſiaſtically meditating upon religious Subjects. Even to this day the prieſts his followers are obliged by their rules to ſit down daily at ſtated times in the poſture of their Maſter, when they are exerciſing their devotions of meditation and Enthuſiaſm. They alſo go about in the ſame dreſs, only with their heads ſhav'd, covering their face againſt the Sun with a Fan made of palm wood, and leaves.

Houſes of the Monks.

Next to the Temples are the habitations of the Monks, which are but poor Houſes. On one ſide of them they have a publick hall, or oratory, call'd *Prahkdi*, which commonly is a pretty large timber building much like the Temples, the edges of the roof gilt, with a few ſteps leading up to it, and furniſh'd with many Timberſheds inſtead of windows to give paſſage to the air, during their publick aſſemblies, or lectures. The cieling within is ſuported by two rows of columns, and the room divided into divers claſſes, and benches. In the midſt of it, ſome ſteps above the floor, ſtands a deſk, or pulpit, curiouſly carv'd and gilt, like thoſe in our churhes, on which at certain hours appears an old prieſt, who from large palm leaves ingrav'd with black Characters, reads with a ſlow and diſtinct voice ſome holy words to his audience, conſiſting chiefly in ſtudents of their divinity, or young monks. Upon the hearing of certain words, and names the audience clap their hands together above their forehead, but upon the main ſhew little attention, and devotion; for I my ſelf ſaw ſome cutting *Pinang*, others grindinging powders, or mixing Mercury with the Juice of Herbs, or employing their Hands with ſome other paſtime. Near the *Desk*, or in ſome other place is to be ſeen the Idol of *Amida* ſtanding upright on the flower *Tarate*, or *Faba Aegyptiaca*, or *Nymphæa magna incarnata*, whom they believe to be the Interceſſor of departed Souls. Round about the hall are hung up flowers and crowns, cut of paper banners, and other gilded ornaments, ſuſpended of Bambooreeds, which they uſe to carry in funeral proceſſions.

During their aſſemblies I have commonly obſerv'd a machine ſtanding

ing before the Desk or Pulpit, awkwardly join'd together of Bambous in the form of a table, and hung with yellow pieces of cloth, which the prieſts make uſe of for their dreſs, or rather covering their waſte. There were flowers ſtuck about it for ornament's ſake, and ſeveral diſhes plac'd on it fill'd with Rice, *Pinang*, *Piſang*, dried Fiſhes, Lemons, *Mangoſtanges*, and other fruits of the Trees of the Country, which were offerings and preſents made to the Convent. It happen'd once, when I was going into one of them, that on the ſteps I met ſuch a machine, when they were carrying it home, the aſſembly being finiſh'd, either the throng of the people, or the careleſsneſs of the bearers, were the occaſion of their breaking it to pieces, ſo that the Diſhes with the eatables, and all the Trumpery together, fell upon the ground, which made me ſpeedily get out of the way, for fear the Mob might fall upon me as the cauſe of all the miſchief.

Suburbs of Siam.

Round the City lie many Suburbs and Villages, ſome of which conſiſt of inhabited Ships, or Veſſels, rather than Houſes, containing two, three, or more Families each; they remove them from time to time, and float them particularly when the waters are high, where Fairs are kept, to ſell their Goods there and get their Livelyhood by it. (*See Tab.* III. *Fig.* 4, 5, 6.) The Houſes in the common Villages, that ſtand upon firm Ground, are generally built of Bambous, reed, planks, and other ordinary ſtuff; ſome of the Houſes in the Villages along the banks of the river ſtand on pales a fathom high, that the waters, which overflow the Country for ſome months, may freely paſs under the Houſes. Each Houſe is furniſh'd with Stairs, or a Ladder, to come down in dry weather, and with a boat, to go about it at high water. (*See Tab.* III. *Fig.* 7.) Other villages ſtand on higher and dry ground, and conſequently not being ſubject to thoſe Inundations their Houſes want neither ſuch ſtairs nor boats. On thoſe eminences alſo ſtand Temples, Convents, burying Places, where they bury their dead, and Yards where they burn their bones and aſhes, and erect coſtly Pyramids over them. On the South-ſide, at a ſmall diſtance down the River, the Dutch have their Factory and Magazines very ſplendidly and conveniently built on dry ground. Lower down on the ſame bank are other villages inhabited by Colonies of Japoneſe, (the beſt Soldiers of former Kings) Peguans and Malaccans. On the oppoſite ſide of the River ſtands a village inhabited by a Portugueſe race begot on black Women, and further down ſtands a Church, dedicated to St. *Domingo*, to which belong the Fathers of the Dominican Order. Behind it ſtands another ſmall Church, which is kept by two Fathers of the Order of St. *Auſtin*, who with the foreſaid three Dominicans live peaceably together in a Houſe built of Reed. Not far from hence, on the ſame plain, ſtands a Jeſuit Church nam'd St. *Paul*, after the chief Church at *Goa*, belonging to the Fathers of this Order, who through all *Aſia* are better pleas'd to be call'd *Paulins* from that Church than Jeſuits. South Weſt of the City, oppoſite to that ſide of the

Inhabited Boats.

Dutch Factory.

the River, where it lets out the branch *Klang Nam Ja* the Metropolitan Biſhop Mr. *Louis* had caus'd a ſtone Palace to be built, together with a fine Church, which is now lock'd up ſince his Impriſonment. The Roman Catholick Eccleſiaſticks in *Siam* have aſſur'd me, that there live above three thouſand ſix hundred Chriſtians in the neighbourhood of *Judja*, who are paſt ſeven years of age, and have been admitted to the Sacrament.

Pyramid Pkah Thon. See Tab. IV.

I cannot forbear taking notice in a few words of two remarkable curioſities near *Judja*. The firſt is the famous Pyramid *Pkah Thon* or *Puka' thon*, which ſtands on a plain one League North Weſt of the City. It was built by the Siamites in remembrance of a great victory obtain'd in that place over the King of *Pegu*, whom they kill'd and defeated his numerous Army, thereby freeing themſelves of the ſubjection they were under to the Peguans, and reſtoring their ancient Liberty. It is a bulky, but magnificent ſtructure, forty odd fathoms high, ſtanding in a ſquare taken in with a low neat wall. It conſiſts of two ſtructures which are built one upon the other. The lowermoſt ſtructure is ſquare, each ſide being one hundred and fifteen paces long, and riſes to the height of twelve fathoms and upwards. Three corners jet out ſome few paces on each ſide, which are continu'd up to the top,, and altering its ſquare figure make it appear, as it were, multangular. It conſiſts of four Stories, built one upon the other, the uppermoſt of which growing narrower leaves at the top of that below it an empty ſpace, or walk to go round. Every Story hath its Corniſhes curiouſly diverſify'd, and all the walks, the lowermoſt only excepted, are taken in with low neat walls adorn'd in each corner with fine columns. The middlemoſt corner of each Story repreſents the frontiſpiece of the Building. It exceeds the others in beauty and ornaments, eſpecially in a magnificent gable it ends into. The Stair-caſe is in the middle of it, which leads up to the upper area on which is built the ſecond ſtructure, and conſiſts of ſeventy four ſteps, each nine Inches high, and four paces long. The ſecond ſtructure is built on the upper ſurface of the firſt, which is ſquare, each ſide being thirty ſix paces long. It ſtands out in the middle for ornament's ſake, and is taken in like the reſt, with a low neat wall. It hath a walk five paces broad to go about the ſecond ſtructure. The Stair-caſe ends into this walk, each ſide of its entry being adorn'd with columns. The baſis, or pedeſtal of the ſecond ſtructure is octangular, conſiſting of eight ſides of different length, thoſe facing South, Eaſt, Weſt and North, being eleven, but the North Eaſt, South Eaſt, South Weſt, and North Weſt ſides, each twelve paces long. It hath its Corniſhes much after the manner of the lowermoſt ſtructure to the height of ſome fathoms. It then becomes not unlike a Steeple, on whoſe top ſtand ſeveral ſhort columns at ſome diſtances from each other, the ſpaces between being left empty. Theſe columns ſupport a pile of globes, which run up tapering, their diame-

ters

ters decreaſing in proportion to the height. The whole ends into a very long Spire, and withal ſo ſharp, that it is very ſurprizing, how it could hold out for ſo conſiderable a ſpace of time againſt all the Injuries of wind and weather. (*See Tab.* IV. *Fig.* 1. 2.) Next to this Pyramid are ſome Temples and Colleges of the Talapoins, which are taken in with particular neat brick walls. The Temples are of a very curious Structure, cover'd with ſeveral roofs, ſupported by columns. As to the whole, I muſt refer the Reader to the annex'd figures, which will give him a much better Idea, than could be expected of the moſt accurate deſcription.

Berklam's Temple.

The other remarkable Curioſity is a double ſquare joining together, and ſituate not far from the City towards the Eaſt; each ſquare contains ſeveral Temples, Convents, Chapels, Columns, Pyramids and other Buildings of different forms. They are ſeparated by a Canal, and are each enclos'd with a fine wall. To avoid entring into tedious particulars, I have given the Plan of thoſe Squares, together with ſome of the chief buildings, at large. (*See Tab.* V. *and* VI.) In the firſt Square occurs the Temple of Berklam, as it is call'd, mark'd with Lit. A. from which the whole place hath taken its name, and is become particularly famous. Its Structure in general is exquiſitely fine, but particularly the Gate at the great Entry is a piece of admirable workmanſhip compos'd of carven Images and branched work, or foliage. The Architecture reſembles that of the Temple near *Pka'thon*, the above deſcrib'd famous Pyramid, both which are repreſented in *Tab.* III. *Fig.* 2. 3. The middle of the Temple is for ornament's ſake cover'd with four roofs, that are bent, and lie one over another. The lowermoſt of thoſe roofs jets out on each ſide of the Temple like a wing which is ſupported by eight columns. The inſide is like all other Temples pretty dark, there being no windows, ſo that all the light can come in only through the door and ſome holes in the wall. The Porch is rais'd above the ground, and cover'd with ſeveral roofs, which are ſupported by eight Columns with gilt Capitals ſtanding in two rows. The outer row of Columns is join'd together by a red Lettice or Grate, before the frontiſpiece of the Temple, to preſerve the precious doors in it. There are three folding pair of doors in this frontiſpiece, each pair conſiſting of two valves, which are very nicely and skilfully carv'd into three Layers of branches twiſted together, and adorn'd with leaves and flowers, among which appear ſeveral ſmall Images of their Idols of different forms and poſtures, ſome of them having four arms and hands holding divers Weapons and Inſtruments, the whole well proportion'd and adorn'd with gold and different colours. Next to the Temple ſtands a ſmall open houſe mark'd with Lit. *a*, in the midſt of which hangs a bell gilt over, of two yards diameter, which they ſtrike with a hammer in the mornings and evenings to call the Monks to their prayers and devotions, which they perform ſinging in choirs with a trembling voice, as the Monks in Europe ſing Pſalms. (*See Tab.* VI. *Fig.* 7.)

Lit. B. is another temple like the former, only without ſo many ornaments. The porch of it conſiſts of two open rooms adorn'd with Plaiſter-work and gilt ſmall Idols. The Floor was cover'd with heaps of large palm-leaves, being the remains of their Pali, or religious Books, which when they grow old and worn out, are here laid aſide in this manner, as in a ſacred place. In viewing theſe Temples I took notice, as of ſomething particular, that I met with no images of beaſts, and Idols of a monſtrous figure, as the Brahmines and Chineſe have in theirs, for all their idols within the Temples are repreſented in human ſhape, either ſitting, or ſtanding, tho' without them, as for inſtance on the gates, entries, pyramids, particularly in theſe two ſquares, we are now ſpeaking of, appear as by way of ornament many monſtrous images, with hideous frightful faces.

Lit. C. is a Pyramid in the form of a ſteeple, gilt over from the top to half its height, and ſtanding on a pedeſtal rais'd above the ground, and taken in with a ſquare walk. The uppermoſt point is ſurrounded with a Crown of large extent turn'd upſide down, on which hang ſmall gilt Bells, or Cymbals, which being mov'd by the wind give a ſound.

Lit. D, is a ſmall wooden Houſe, in which is kept a very heavy Sedan, painted with divers colours.

Lit. E is a vaulted Chapel with a bulky Idol like that of Bacchus, call'd by the Brahmans *Viccaſwara*. It is much beyond the ordinary ſize of a man, ſtrongly gilt all over, turning with his Face ſmiling towards the Temple laſt mention'd. Under and above it and on the ſides ſtood ſeveral other ſmaller Idols, as is repreſented in *Tab.* V. *Fig.* 2. Before it were rails, on which appear'd the marks of wax Candles, that had been burnt there.

Lit. F. is another building vaulted and like the former. Within on the middle of the wall was engraven a Figure partly colour'd and partly gilt, in ſome meaſure reſembling a foot with four Toes, three Spans long, and one and a half broad, which they hold as ſomething very ſacred. (*See Tab.* V. *Fig.* 3.) Under it were plac'd divers ſmall Idols.

Pyramids The Pyramids ſtanding in thoſe Squares are built in honour of certain Gods, to whom they are dedicated and named after them. They are commonly provided with ſhelves on which the Devotees place their offerings for the benefit of the prieſts.

In the other Square (*See Tab.* V. *Fig* 1.) within its walls were rang'd Flower-pots and Boxes for plants. There ſtood alſo within it ſeveral *Topoo* Trees, in the Eaſt Indies call'd *Rawaſith*, and *Bipel*. This is a ſort of a Milk or Fig Tree, of the ſize of a beach, with extended branches, a ſmooth grey bark, and round but long pointed leaves, bearing a round fruit, which is inſipid, and nouriſhment only for Bats. All the Pagans of theſe parts hold it to be holy, and pleaſing to the Gods, for as much as their great Saint *Sammana Khodum* always

Topoo Trees.

choſe

choſe to ſit under it, and for this reaſon they love to plant it near their temples, if the Soil and Climate will allow it. The like holineſs is aſcrib'd to another Milk or Fig Tree, whoſe branches bending towards the ground take root in it, after they touch it, and form as many new Stems, by which means it extends it ſelf far round about: It hath leaves not unlike thoſe of the *Lauro-Ceraſus*, but larger and bears a fruit like the other, which bats love to eat. The Ceyloneſe call it alſo *Budhum Gas*, that is *Budhum's* Tree. But it is difficult to plant and not proper to ſtand near the temples by reaſon of its ſpreading ſo far. This ſecond ſquare contain'd two remarkable Temples, the firſt of which repreſented on each door in the porch two Savages with heads of Devils, (*See Tab.* V. *Fig.* 2.) and at the back door were painted two Portugueze as big as the Life. A great feſtival is yearly celebrated in this Temple. There ſtood beſides in this ſecond ſquare ſome other Chapels with Idols in them, as alſo divers fine pyramids, ſome of which are gilt over, and others full of monſtrous figures. It would be too tedious to deſcribe each of them in particular, and I think it ſufficient to have given the figures of the moſt remarkable ones in *Tab.* VI. *Fig.* 1. 2. 3. 4. 5. 6. 7.

Remarkable Fig Tree.

Before I leave this Subject, I muſt take notice of a Tree of a ſtrange nature, which one meets with going out of the City towards theſe two ſquares, over the Dyke made not long ago for ſhutting up the Southern arm of the great River. It is of the ſize of an Apple tree, has narrow leaves, and long ſpreading branches, at the extremities and ſmalleſt Twigs of which hang Bird's neſts, ingeniouſly twiſted together of dry graſs and other ſtuff in the form of a Purſe with a long and narrow neck. The openings of theſe Neſts look to the North-weſt, ſo that no South wind, nor rain can come in. I told upwards of fifty of them only on this tree, and never met with the like on any other. The Birds were of a dark yellowiſh colour, not unlike Canary Birds, and chirping almoſt like Sparrows, of which otherwiſe there is a great plenty in this Country. Another extraordinary thing in this Tree is, that the trunk and larger branches of it are full of crabbed excreſcencies, or warts of different figures, which the Inhabitants make uſe of as a Medicine againſt certain diſtempers.

Remarkable Tree with Birds neſts.

The Religion of theſe People is the Pagan Doctrine of the *Brahmans*, which ever ſince many Centuries hath been profeſs'd amongſt all the Nations from the River Indus to the extremity of the Eaſt, except that at the Court of the Grand Mogul, and in his great Cities, as alſo in *Summatra*, *Java*, *Celebes*, and other neighbouring Iſlands the Mahometiſm has gain'd ſo much ground, that it ſeems to prevail above it. This general Paganiſm, (which is to be diſtinguiſh'd from the Religion of the old Perſians worſhipping the Sun, now almoſt extinct) tho' branch'd out into ſeveral Sects and Opinions, according to the various Cuſtoms, Languages and Interpretations, yet is of one and the ſame Origine.

Religion of the Siamites.

Origine. The Siamites repreſent the firſt Teacher of their Paganiſm in their Temples, in the figure of a Negro ſitting, of a prodigious ſize, his hair curl'd, the skin black, but as it were out of reſpect gilt over, accompanied on each ſide by one of his chief Companions, as alſo before and round about him by the reſt of his Apoſtles and Diſciples, all of the ſame colour and moſt in the ſame poſture. They believe according to the Brahmans, that the Deity dwelt in him, which he prov'd by his Doctrine, Way of Life, and Revelation. For *Wiſtnu*, by which they mean the Deity, having already many hundred thouſands of years before aſſum'd different forms, and viſited the World eight different times, appear'd the ninth in the perſon of this Negro, whom for this reaſon they ſtile *Prahpuditſau*, that is to ſay, the Saint of high deſcent; *Sammana Khutama*, the Man without Paſſions: *Prah bin Tſſau*, the Saint who is the Lord; or plainly *Prah*, the Saint, or *Budha'* (or *Phutha'* in one ſyllable, according to their guttural pronunciation, like that of the Hottentots) The Ceylaneſe call him *Budhum*, the Chineſe and Japaneſe *Sacka*, or *Siaka*, or plainly *Fotoge*, that is, the Idol, and with an honourable Epithet *Si Tſun*, the great Saint.

Siaka

Where born. About his origine and native Country, I find the account of thoſe Heathens do not agree. The Siamites call the Country of his nativity *Lança*, which is the Iſland of *Ceylon*, from whence they ſay, their Religion was firſt brought over to them, and afterwards further propagated through the neighbouring Countries as far as *China* and *Japan*. Accordingly there are ſtill to be ſeen ſome foot ſteps of their Religion, as well of that which they exercis'd before, as of the other ſprung up in the room of it, on the top of a high mountain in the Iſland of *Ceylon*, by the Europeans call'd *Pico d'Adam*, which they look upon as holy, and in their Maps place it in the Centre of the World. The Ceyloneſe themſelves call the Country of his nativity *Macca deſia*, meaning by it the Kingdom of *Siam*, for they make uſe of the Pali, or Bible of the Siamites, which the Peguans call *Maccatapaſa*, in their *Khom*, or Language of the *Khomuts*, owning that they had it from the Siamites. The Chineſe and Japaneſe pretend that this Saint, and the Doctrine he reveal'd, had their origine in the Country of *Magatta*, or as the Japaneſe call it, *Tenſik Magatta Kokf*, that is the Heavenlandiſh *Magatta*, which according to their deſcription and opinion is the Continent of *India*, including *Pegu* and *Siam*, adding withal, that *Siaka* was the Son of the King of thoſe Countries, the Inhabitants of which aſcribe to each other the origin of their Teacher, a Prophet, as it ſeems, being always thought the greater for being of a foreign Country. The *Benjans* and learned *Brahmans* believe that *Budha* had neither Father nor Mother, and conſequently own, they know nothing of his birth and native Country. They repreſent him in the figure of a man with four arms, and as for the reſt have no other Legends concerning his miracles and actions, beſides a tradition of his adorable

piety

piety having now for 26430 years been ſitting on a *Tarate* flower, and praiſing the ſupreme God ever ſince 21639 years (reckoning from the preſent 1690 year of Chriſt,) when he firſt appear'd and reveal'd himſelf to the world. But the Siamites, and other Nations lying further Eaſt, have whole Books full of the birth, life and miracles of this God *Prah*, or *Siaka*. I am at a loſs how to reconcile theſe various and oppoſite accounts, which I have gather'd in the above-ſaid Countries, unleſs by ſuppoſing, what I really think to be the true opinion, *viz.* that the Siamites and other Nations lying more Eaſterly have confounded a younger Teacher with *Budha*' and miſtaken the former for the latter, which confuſion of the Gods and their names is very frequent in the Hiſtories of the Greeks and Egyptians; ſo that *Prah* or *Siaka*, is not the ſame with *Budha*, much leſs with *Ram*, or *Rama*, as he is call'd by Father *Kircher* in his *Sina Illuſtrata*, the latter having appear'd many hundred thouſand years before, but that he was ſome new Impoſtor who ſet up but about five hundred years before Chriſt's nativity. Beſides this, many circumſtances make it probable, that the *Prah*, or *Siaka*, was no Aſiatick, or Indian, but ſome Egyptian Prieſt of note, probably of *Memphis*, and a Moor, who with his Brethren being expell'd their native Country, brought the Egytian Religion into the Indies, and propagated it there, and this for the following Reaſons.

Siaka and Budha are not the ſame Perſon.

1. There appears in ſeveral material Points a conformity between this Eaſtern, and the Ancient Egyptian Paganiſm; for the Egyptians repreſented their Gods, as theſe Heathens now do, in the form of different ſorts of Animals and human Monſters; whereas their Neighbours in *Aſia*, as for Example, the Perſians, Chaldeans, and other Nations profeſſing the ſame Religion, worſhip'd rather the Luminaries of the Heavens, particularly the Sun, and the Fire, as being its Image; and it is probable, that before the introduction of the preſent Paganiſm among the Indians, they had the ſame ſort of worſhip with the neighbouring Chaldeans and Perſians. For as it cannot be ſuppos'd, that theſe ſenſible Nations liv'd without any Religion at all, like the brutal Hottentots, it is highly probable, that they rever'd the divine Omnipotence by worſhiping, according to the Cuſtom of the Chaldeans, the Sun, and other Luminaries of the Firmament, as ſuch parts of the Creation, which moſt ſtrike the outward ſenſes, and fill the underſtanding with the admiration of their unconceivable proprieties. And there are ſtill to this day among thoſe Heathens ſome remains of the Chaldean Religion, conſiſting in a worſhip paid to the Sun and the Stars, which however is not taught by their Prieſts, but only tolerated like ſome ſupererogatory worſhip, juſt as there remain even in Chriſtian Governments, certain antient pagan cuſtoms and ſuperſtitions, eſpecially the Bachanals. Two Articles in the Egyptian Religion, which were moſt religiouſly maintain'd, were, the Tranſmigration of Souls,

Eaſtern Paganiſm deriv'd from the worſhip of the Egyptians.

and a Veneration for Cows, particularly for the holy Cow at *Memphis*, call'd *Apis*, or *Serapis*, which had divine honours paid her, and was ſerv'd by Prieſts. Both theſe Articles are ſtill obſerv'd among the Aſiatick Heathens, particularly thoſe that inhabit the Weſt-ſide of the *Ganges*; for no body there dares to kill the leaſt and moſt noxious Inſects, as being animated by ſome tranſmigrated human Soul; and the Cows, whoſe Souls they think are by frequent tranſmigrations, as it were, deified, are ſerv'd and attended with great veneration, their Dung being burnt to aſhes is turn'd into holy Salve, their Urine ſerves for holy Water, the Image of a Cow poſſeſſes a peculiar Chapel before their Temples, is every day honour'd with freſh flowers, and hath ſweet-ſcented oyl poured upon her. It is alſo remarkable, that the nearer thoſe Heathens are to *Egypt*, the greater Zeal appears among them with relation to theſe two Articles, and the more remote they are from it, the more they abate in it, ſo that in *Siam* and the more Eaſtern Kingdoms, even the Prieſts themſelves make no ſcruple of eating Cows Fleſh, provided they have not given occaſion, nor conſented to their killing; nor doth the opinion of the tranſmigration of the Souls prevail there ſo much, as it does among the *Benjans* in *Hindoſtan*, for the Inhabitants of the Eaſt-ſide of the *Ganges* grant no quarters to Fleas or Flies, that attack their Skin. I ſhall barely mention, that among theſe Aſiatick Heathens we meet not only with the greater Deities of the Egyptians, but alſo with the leſſer, tho' they are diſguiſed by other names, and fabulous circumſtances, which however might be eaſily clear'd up and reconcil'd.

2. It is obſervable, that twenty three Centuries ago, or according to the moſt exact computation in the five hundred and thirty ſixth year before Chriſt's nativity, *Cambyſes*, the Perſian Tyrant, ſubverted the Religion of the Egyptians, kill'd their *Apis*, or *holy Cow*, the Palladium of their Worſhip, and murder'd, or exil'd their Prieſts. Now if one conſiders that the Siamites, reckoning their *Soncarad*, or Eccleſiaſtical *Epocha* from the death of their great Saint, their 2233-4th year falls in with our preſent 1690th year after Chriſt's nativity, it will appear, that the ſaid *Epocha* agreed with that time, and that it may be concluded from thence, that then a notable Prieſt of *Memphis*, to whom they gave the name of *Budha*, *Siaka*, or the great Saint, fled with his Brethren into *India*, where he publiſh'd his Doctrine, which was ſo well receiv'd, that it ſpread to the extremity of the Orient.

3. This Saint being repreſented with curled Hairs, like a Negro, there is room to conclude, that he was no native of *India*, but was born under the hot Climate of *Africa*, conſidering that the Air in *India* produces on its black Inhabitants none of that curl'd Wool, but long and black Hair, quite lank, and very little curl'd: And tho' the Siamites crop theirs, ſo as to leave it only of the length of a Finger; yet as it ſtands an end like briſtles, it is eaſily diſtinguiſh'd from the woolly Curls

Curls of a Negro, and conſequently it is more probable, that *Budha* was of African, than of Siamite extraction.

The Siamites in general are a plain and good natured people. Their Eccleſiaſticks lead a ſedate and auſtere life; for they aim at a ſtate of perfection in this World, acceptable to Heaven and attended with eternal rewards, by ſubduing their paſſions, and mortifying their deſires, purſuant to the doctrine and example of their great Maſter. They never marry, as long as they continue in an Eccleſiaſtical ſtate, but live together in Convents near the Temples. They go almoſt naked, having only a cloth, or apron, of a dark yellow colour tied about their waſte, and another piece of cloth hanging down from the left ſhoulder in narrow pleats, which in bad rainy weather they open and ſpread over their ſhoulders, and the upper part of the body, Their heads are never cover'd, but are ſhav'd cloſe; in their hands they carry a Fan made of Palm-leaves, or ſhavings of wood. There are different ranks and degrees among them. (1) The youngeſt call themſelves *Dſiaunces*, or Friars and ſtudents of divinity, who after having attain'd the twentieth year of their age, and undergone a rigorous Examen, are advanced to the dignity of *Dſiaukus*, or Fathers, on which occaſion there is a great entertainment given. The Peguans call them *Talapoi*, which name becoming firſt known to foreigners, they now beſtow it indifferently on all the Prieſts and Eccleſiaſticks of the Symbolic Religion in *Pegu*, *Siam*, *Camboja*, *Aracau*, *Parma*, *Laos*, *Tunkin*, and *Cochintſina*. (2) *Dſiauku* are the common Prieſts or Fathers, who live together in Societies inhabiting one, or more, buildings like Convents near certain Temples. Each ſuch Convent is governed by (3) a Prior, whom they call *Luangwad*, that is to ſay, the Head of the Temple, or *Sompan*, the Noble. All the Convents in each province depend on one (4) *Prahkhru*, like a Biſhop, or Metropolitan. Theſe again as well as all the reſt of the Clergy in the Kingdom are under the (5) *Prah Sankara*, as it were the Primate and High Prieſt. He lives in the Capital, and the King's reſidence *Judia*, and his authority is ſuch, that even the King himſelf is obliged to bow to him. Theſe Eccleſiaſticks are not of a particular race, like the *Brahmans*, but every body, who hath a mind for it, and can obtain it, may turn Monk, and even married men may leave their Wives, and go to live in the Convent. The Eccleſiaſticks, as ſuch, and as long as they continue in orders, cannot be puniſh'd by the ſecular arm for any offence whatſoever. For this reaſon they are firſt degraded, and ſtript of their Eccleſiaſtical habit, before they are deliver'd up to Juſtice. However out of reſpect to the Character they bore, they are treated with much leſs Severity, than ſecular perſons. And even ſometimes for capital crimes the King will only baniſh them to an uninhabited Iſland, call'd *Coccatſian*, where he alſo confines his Mandarines and Miniſters of ſtate, if they fall in diſgrace. There are alſo Nuns among them

Eccleſiaſticks of Siam.

Nuns.

them, whom they call *Nanktsij*, or *Bagins*, who wear such pieces of cloth like the Monks, but of a white colour instead of yellow. These Nuns in former times liv'd among the Priests near the Temples, but it having happen'd at a place a league above *Judia*, where the religious of both sexes liv'd promiscuously together in the same village, that several of the Nuns prov'd with Child, they have since been remov'd from the Temples to particular Houses, the better to keep their Vow of Chastity. The Temple of that Place still bears the Name of *Wad Nantsij*, or the Temple of Nuns.

Epocha of the Siamites. The Siamites begin their *Soncarad*, or *Epocha*, from the death of their great God *Sammona Khutama*, otherwise call'd *Prah*, and *Budha'*. In the year 1690, when I was in *Siam*, they told 2234. They have like the Chinese a Cyclus of sixty years, tho' there be but twelve years that bear particular Names, which being five times repeated make up the whole Cyclus. For the satisfaction of the curious Reader, I will insert the Names of the twelve Years, as also the Names of their Months, and of the Days of the Week, as they were communicated to me in the Country. The Years are,

Cyclus of sixty years.

Names of their years.

1. *Pije Tsoelat*, The Mouse-year.
2. *Pije Tsaloe*, or *Tslu*, or *Tsialou*, The Cow-year.
3. *Pije Kaen*, The Tyger-year.
4. *Pije To*, or *Tao*, The Hare's-year.
5. *Pije Marong*, or *Maroni*, The Year of the great Serpent.
6. *Pije Maceng*, or *Maseeng*, The Year of the small Serpent.
7. *Pije Mamia*, The Horse-year.
8. *Pije Mame*, or *Mamij*, The Ram's-year.
9. *Pije Wock*, or *Wook*, or *Woak*, The Monkey's-year.
10. *Pije-erka*, The Chicken's-year.
11. *Pije Tso*, or *Tsjoo*, or *Tgio*, The Dog-year.
12. *Pije koen*, The Swine-year.

Their Months. It appears by this List of the twelve Years, that *Pije* signifies a Year in general. The Year is divided into twelve Months, which are Lunar, of twenty nine, and thirty Days, alternatively. Every third Year they tell thirteen Months, one of the twelve being repeated twice. The general name of the Month is *Duan*, to which word is added the number, as they follow one another, for the names of particular Months, as for instance, *Dsuan Aey*, the first Month, *Dsuan Gie*, or *Dzi*, the second Month, and so on, *Saem*, for the third, *Sie*, for the fourth, *Ha*, for the fifth, *Hook*, for the sixth, *Tset*, or *Tsiet* for the seventh, *Pet*, or *Peijt*, for the eighth, which is told twice every third Year, *Cau*, or *Knau* for the ninth, *Sieb*, or *Sib*, for the tenth, *Siebeet*, for the eleventh, and *Sieb Song* for the twelfth. The first Month is of nine and twenty Days, the second of thirty, the third again of twenty nine, and so they go on

on alternatively, ſo that the whole year is of 354 days, and every third year of 384. They tell the days of the month from the new-moon to the full moon fifteen days, then they begin again at one, and ſo go on to the next new-moon. This is the reaſon, why ſome of their months are of thirty, others of twenty nine days. Their week conſiſts of ſeven days, which put in parallel with ours are as follows. *Days of the week.*

Sunday, is by them call'd,	*Wan Alit*, the Day of the Sun.
Monday	*Wan Tſan*, the Day of the Moon.
Tueſday	*Wan Angkaen*, the Day of working.
Wedneſday	*Wan Poeth*, the Day of meeting.
Thurſday	*Wan Prahat*, the Hand day.
Friday	*Wan Sock*, the day of reſt.
Saturday	*Wan Sauw*, the attracting day, or day

of attraction, becauſe it attracts a new week.

The Siamites celebrate the firſt and fifteenth day of every month, being the days of the new and full moon. Some alſo go to the *Pagods* every firſt day of the quarter, which in ſome meaſure anſwers to our Sunday. They have beſides ſeveral yearly ſolemn feſtivals, as for inſtance, one at the beginning of the year, call'd *Sonkraen*, another call'd *Kitimbac*, or *Ktimbac*, that is to ſay, the proceſſion by Land, on which, as I have been inform'd, the King goes to make his offering at a famous Temple at *Napathat*, in a Siamiſh Coach, drawn by men; another call'd *Ktinam* when the King attended with a magnificent train goes by water to make his devotions and offerings at a ſtately temple call'd *Banihin*, ſituated below *Judia*, and according to the opinion of the common people to cut the waters, which about the time of this ſolemnity are higheſt, and to command them to withdraw. Two others of the yearly feſtivals of the Siamites are known by the name of *Sahutſioian*, which is as much as to ſay, the feſtival of the waſhing of the Elephants, the Heads of theſe animals being on theſe two days waſh'd with great Ceremonies. The beginning of the feſtival days in general is by the Siamites call'd *Kaupaſa*, and the end thereof *Oppaſa*. *Their Feſtival Days.*

It remains that I ſhould ſay ſomething of the current money of the Kingdom of *Siam*. *Tſiani*, by foreigners call'd *Katti*, is underſtood of Silver, being two pound and a half, or twenty Thails, or fifty Rixdollars, that is, double the value of a *Katti*, as it is current at *Batavia* and in *Japan*. The *Thail* is by the Siamites call'd *Tamluni*, though there are none coin'd in the Kingdom. It is worth four *Tikals*. A *Tikal* by the Siamites call'd *Baat* is worth four *Maas*, or thirty Dutch Stievers. Every *Maas*, or as the Siamites call it *Slini*, or Sling, hath two *Fuangs*. Every *Fuang*, (the Siamites pronounce it *Phuani*, or *Pujang*) hath two *Siampais*. A *Siampai*, or *Sapai*, hath two *Puininis*. A *Money of Siam.*

Pynini contains an uncertain number of *Bijas*, by us call'd *Cowers*, being a ſmall white, or yellowiſh Shell of the *Conchæ Veneris* kind, which I have deſcrib'd in its proper place. The *Cowers* differ very much in value; One may buy for a *Phuang* from 500 to 800. They are imported in great quantities from the Maldive Iſlands. All the Silver money of *Siam* is coin'd of Dutch Crowns, which are for this purpoſe coin'd in Holland, and imported by the Dutch Eaſt India Company at ſeven ſhillings the Crown.

CHAP. III.

The Author's departure from Judia, *down the River* Meinam *to the harbour, and from thence to* Japan.

The Author falls down the River Meinam.

ON the fourth of *July* 1690 towards Evening, I went with the Captain of the Ship and others of the Company in a boat, in order to fall down the River *Meinam* to the Ship, which lay at anchor two days Journey from hence, and four Leagues from the mouth of the River. Having made two Leagues we arriv'd at the famous temple *Banihijn*, by Foreigners call'd the *Golden Pagod*. Every year, when the water is higheſt, the King goes thither with great pomp and a numerous attendance to perform his devotion, and to make his offerings to the Prieſts. The common people call this Solemnity *Ktinam*, that is to ſay, the Cutting of the water, from an erroneous tradition they have, that the King on that occaſion cuts the Water with a knife in order to make it fall. It may be, that this cuſtom obtain'd in ancient times, but at preſent there is nothing extraordinary in this Ceremony, beſides the magnificence of the proceſſion, which is made by water.

Banihijn a Pagod.

On the fifth of *July* we proceeded but ſlowly by reaſon of the contrary wind, which gave me frequent opportunities of going on ſhore and gathering ſimples, I found there.

Bankok.

On the ſixth of *July* we arriv'd at *Bankok* in the morning, having advanced but little all night, by reaſon of the difficulties we had to ſtruggle with. We found the old Fort, which lies on an Iſland, in good condition; but the new Fort, that had been built by the French on the Eaſt ſhore, was quite demoliſh'd. Before evening we reach'd the Dutch Habitation and Store-houſe called *Amſterdam*, which is but two Leagues diſtant from the Sea. It is built according to the faſhion of the Countrey on piles of *Bambous*. Stores of Deer and Buffle ſkins, were kept in lofts, but the red Wood for dying, call'd *Faang*, or as the Japoneſe name it *Tſiampan*, lies in an open place, till Ships come to take it in, which happens every year, and the greater part of it is carried

Amſterdam.

Red Wood.

carried to *Japan*. It comes from the Land of *Coy*, or *Kui*, belonging to the King of *Siam*, and ſome alſo from *Bambiliſoi*, ſituate on the Coaſts of *Cambodia*, and from *Bimen*, as the Dutch call it, which lies between *Bali* and *Timor*. This wood rubb'd with ſome lime and water yields the fineſt violet colour, one could wiſh to ſee. This mixture is ſaid to cure ſome eruptions on the ſkin. The Governor of this place was a Corporal, a Swede by Birth, and *Core* by name. I found him under ſome grief, for having loſt a tame *Suri Cat*, which he found again to day, but in the belly of a ſnake he had kill'd, and which, as he complain'd, had robb'd him before of many of his Hens, having been always lurking in Corners, under the Houſes. We had an accident with another ſort of a thief, who at night had got under the Houſe, where ſeven of us Fellow Travellers lay together. He had laid hold of the Corner of a waſtecoat, hanging through a crevice of the Floor, which was made of ſplit *Bamboous*, and was pulling it through with ſuch a force, that one of us awaked, who ſuſpecting a thief ſeiz'd it, and called to his ſleeping Companions for help. While they were thus pulling and hawling, who ſhould have it, *Core*, who from former experience immediately ſuſpected a Tyger, fired a Gun, and frightened him away.

Me Nam, or *Meinam* in the Siamite Language ſignifies *Mother of humidities*, which name hath been given to this River by reaſon of the abundance of its water, which renders the whole Country fruitful. For it is the only River in it, very deep, rapid, full of water, and broader than the Elbe; but below *Judia*, down to the Sea, it divides it ſelf into ſeveral branches. The account, which the Natives give of its ſource, differs from what is repreſented in our maps; for they ſay, that it takes its riſe like the Ganges of *Bengale* in the high mountains of *Imaas*, where it ſpreads it ſelf into ſeveral arms, which run through *Cambodia*, *Siam*, and *Pegu* into the Sea; and they pretend, that theſe arms are again joyn'd by ſeveral ſmaller branches, not only with each other, but alſo with the *Ganges* it ſelf, if they are not rather to be look'd upon altogether, as ſo many branches deriving from that very River. If it was not for the vaſt pains it would require to trace out its ſeveral Channels, through the Foreſts and Deſarts, and to open a navigation, it might perhaps be made poſſible for Veſſels to go from hence into *Bengale*. I will not ſtand to the truth of this account; but as for what relates to the deſcription of the River from *Judia* to the Sea, and the draught I have given of it, this wants no ſupport; forasmuch as I have had ſufficient opportunity, and leiſure, to obſerve it myſelf in ſailing up and down. In the Draught, which I here preſent to the Reader, (*See Tab.* VII.) I have mark'd the natural courſe of it, with its ſeveral turnings meaſured with a large Compaſs, its ſeveral branches, both where they ſeparate and joyn again, the ſituation of its banks, and adjoyning foreſts, villages, temples

Deſcription of the Meinam.

ples, and the new Forts lately rais'd in order to prevent the escape of the French General and his Soldiers.

Remarkable Particulars observ'd in the Meinam.

Several remarkable particulars are to be observ'd in this River. 1. It overflows its branches like the *Nile* in *Egypt*, tho' at contrary times, and by setting the Country under water, renders it fruitful. This overflowing begins with the Month of *September* or sooner, when the Sun entring the Tropick of Cancer, by its approach dissolves the Snow on the high Mountains to the North. To this also contributes not a little the rainy Season, which falls in with that time, and is observ'd in all Countries situate between the two Tropicks, when the Sun passes over the Heads of their Inhabitants. A most remarkable Instance of the Wisdom and Goodness of the Omnipotent Creator. In *December* the Waters begin to fall by degrees, and at last confine themselves to their former Channel.

2. Tho' the Water in the Earth appears upon digging the Ground to be regularly level with the River-water, yet it is observ'd to rise sooner, and to flow over the Surface of the Land, even before the River begins to swell, or can let any Water run over the Banks into the flat Country.

3. All the Water that appears upon digging the Ground hath a nitrous, not a salt, taste all over the Country, and is consequently not fit for drinking, whereas the River-water, tho' muddy, yet is always sweet, fit for drinking and wholesome.

4. Whereas all Waters naturally run towards the Sea, as lying lowest, with respect to the Land, yet it is observ'd, that this Inundation does not so much affect the Country near the Sea-shore, as it does the upper and middle Parts of the Kingdom.

5. The Waters by overflowing the Fields that are sown, make the Rice grow so quickly, that the Stalks grow as fast as the Water rises, and the Ears keep above the Surface, which when ripe, are cut off by the Reapers in Boats, and gather'd, but the Straw, which often is of an incredible length, is left in the Water.

6. When the Waters fall and return to their former Channel, which happens about the beginning of the North Season, as it is call'd, when the Northerly Winds drive the Water down, and forward its running off, they are apprehensive, that a great mortality will ensue among Men and Cattle, to avert which Calamity a solemn Festival is kept throughout the whole Country, in order to appease the destroying Spirits, which remain after the Water is run off. The Ceremonies are lighting paper Lanthorns near the chief Temples, in the King's Palace, and the Houses of Persons of Distinction and the Priests singing their Offices or Prayers in their Convents. Our Europeans have observed, that if the Northerly Winds, which commonly blow very strong at that time, are not high enough to push the Water forward, and that consequently it goes off but slowly, there appears a slime left on

the

the ground, the putrefaction and ill ſmell of which is not unlike to be the occaſion of the ſaid mortality.

Banks of the Meinam.

The banks of this river are low, and for the greater part marſhy, yet reckoning from *Judia* to *Bankok*, which makes at leaſt three parts in four of the way to the Seaſhore, they are pretty well inhabited. Along them appear many villages, the houſes of which are rais'd on piles, but built of poor ſlight ſtuff, and ſometimes fine Temples and Habitations of the prieſts, with abundance of Trees ſome bearing fruit, ſome not. But from *Bankok* to the Harbour there is nothing but Foreſts, Deſarts and Moraſſes; and every where there is plenty of *Bambous*, and *Gabbe Gabbe*, (a Shrub with leaves like thoſe of the Palm Tree) furniſhing the Inhabitants with materials to make Houſes, Hedges and Roofs.

Monkeys.

Three ſorts of animals afford much diverſion to Travellers ſailing on this River. Firſt are to be ſeen incredible numbers of Monkey's of a blackiſh Colour, ſome of which are of a very large ſize, and ſome leſs of the common ſort, and a grey colour, which walk about tame, and as it were for pleaſure ſake along the ſhore, or climb up the Trees, but towards evening perch themſelves upon the higheſt Trees on the ſhore in great numbers like Crows. The ſhe ones hold their young ſo faſt on their breaſts, that they would not let them go, even when they were ſhot down. They are fond of this part of the Country on account of finding their food there on large Milk Trees, call'd *Tjaak*, growing there in great plenty, with light green leaves of an oval ſhape, and a fruit not unlike our Apples as to their bigneſs and form, except that they ſeem compreſs'd, and are of a very harſh taſte. The Glowworms (*Cicindelæ*) repreſent another ſhew, which ſettle on ſome Trees, like a fiery cloud, with this ſurprizing circumſtance, that a whole ſwarm of theſe Inſects, having taken poſſeſſion of one Tree, and ſpread themſelves over its branches, ſometimes hide their Light all at once, and a moment after make it appear again with the utmoſt regularity and exactneſs, as if they were in a perpetual Syſtole and Diaſtole. What is remarkable in the third place, are the common Gnats, or Flies, which in the day time appear but ſparingly upon the water, but at night in ſuch ſwarms like Bees, that it is difficult to guard againſt them. There is a ſort like theſe in *Ruſſia*, with which Travellors are peſter'd, but they are ſmaller, have a leſs ſting, and conſequently do not hurt ſo much. This Vermin renders this Journey by water, which would be otherwiſe pleaſant enough, very troubleſome and diſagreeable.

Glowworms

Gnats very troubleſome to Travellors.

Return on board.

On the Seventh of *July*, being Friday, at break of day we left the River and the Land, and with a favourable North-wind arriv'd at eight of the clock on board our Ship, which lay at anchor four Leagues from the mouth of the River in ſix fathom of water. This harbour, or road, is the end of a bay between the Countries of *Cambodia* and *Siam*:

It hath a ſoft clay at the bottom, and its depth is about five or ſix fathoms more or leſs. Yonks and Ships unladen may by the help of the tide come up as far as *Bankok*. There lay ſeveral Yonks, or Chineſe Merchant-ſhips near the mouth of the River, where ſeveral marks were ſet up to avoid the ſhallows. Beſides theſe there were ſeveral Fiſher-boats, the Fiſher-men catching thereabouts great numbers of Fiſh, particularly Rays, of whoſe ſkin the Japoneſe make the fineſt ſort of work. The Fiſher-men uſe alſo to fix pales in ſhallow grounds, where the freſh water mixes with the ſalt, or Sea-water, which they take away again the next day, when it ebbs, with ſo many ſhells ſticking to it, as fifty people are able to eat. Being come on board we found the Ships Company, Officers as well as common Sailors, very much divided with mutual jealouſies, which diſorder increas'd by their exceſſive drinking of *Lau*, a ſort of Brandy made in the Country. The Captain, a civil and good natur'd Man, (a Character, which is very rare among the Dutch Seamen,) forthwith took care to ſet them to rights, by laying ſome of them in irons, and prepar'd to ſet ſail the next day.

On the 8th of *July*, when we were buſy with lading the laſt part of our Cargo of Hides, there came two Officers of the Dutch Factory at *Judia* on board to review our Ships Company according to Cuſtom. The wind blowing at South Weſt from Shore, they left us on the 11th, and return'd to the Shore in their boat, being ſaluted by us, with a treble diſcharge of five Guns. With the ſaid Wind we ſteer'd South Eaſt, in order to get upon the Main, and to make uſe there of the Southern Trade-wind, with which we were to ſteer North North-Eaſt along the Coaſts of *Cambodia*, *Cotſijnſina*, and *China* towards the Harbours of *Japan*. The Reader will obſerve, that in theſe Eaſtern Parts from *Malacca* to *Japan*, there are Winds conſtantly blowing South and South Weſt for four months together, which time is call'd the South or Weſt Seaſon, or *Monſoon*, then again North and North Eaſt for four other months, which is call'd the North or Eaſt Seaſon, or *Monſoon*. Between theſe two Seaſons there are two months, during which the wind is always variable, ſhifting from one of the ſaid quarters, till at length it ſettles in that, which is oppoſite. It happens however in ſome years, that, to the great diſappointment of ſea-faring people, theſe trade-winds fix ſooner or later than ordinary, by ſome weeks. Theſe Seaſons obtain alſo in other parts of the Indies, with this difference only, that according to the ſituation of the Countries, the Shores and the Seas, the winds blow more or leſs conſtant from Eaſt or Weſt, for which reaſon thoſe months are call'd the Eaſt or Weſt *Monſoons*. By theſe *Monſoons* all navigation in the Indies and *Aſia* muſt be directed. At this time the South Weſt Seaſon held on, under favour of which we reckon'd to ſteer our courſe, as ſoon as we ſhould have got out of this Gulf or Bay. And ſo we weigh'd both our anchors

Monſoons.

chors full of good hopes., in which however we ſoon found ourſelves diſappointed, the wind coming about South, and contrary to our courſe, ſo that with tacking about, lying ſtill, weighing and caſting anchor, the weather being variable, and ſometimes very rough, we loſt many days, advancing but little all the while. I ſhall avoid tiring the Reader with a tedious account of the different winds and weather, and other minute particulars of our navigation, as I ſet them down in my Journal and Map; and therefore I will give only the main ſubſtance in as few words as poſſible.

Departure from Siam.

On the 23d of *July*, being *Sunday*, we left the coaſts of *Siam*, and the mountains of *Kui*, and ſail'd over this Gulf, ſteering South Eaſt.

Pulipanjang.

On the 26th we ſaw a long and low Iſland *Pulipanjang*, bearing E. N. E. at ſome few leagues diſtance, along which we ſteer'd our courſe.

Puli ubi.

On the 27th we made the Iſland *Puli ubi*, which appear'd to be compos'd of high mountains, and ſeveral ſmall Iſlands. We left it on our Larboard-ſide about four Leagues off.

Puli-condor.

On the 28th of *July* we ſaw the large Iſland *Puli Condor* a-head. It belongs, as well as the former, to the King of *Cambodia*, and is uninhabited, but provided with a good harbour and freſh water. We ſail'd by it, leaving it on our Starboard-ſide, about three Leagues off, and ſoon after diſcover'd a-head us to the Larboard two Rocks, between which we ſteer'd North Eaſt, the wind continuing till then at South Weſt.

Tſiampa.

The 29th in the morning we perceiv'd that the current from the River of *Cambodia* had carried us too far out of ſight of Land, which endeavouring to regain, by keeping to the North, we found to be *Tſiampa*. We bore away ſo violently with the current towards N. N. E. that conſidering the uncertainty of depths in thoſe parts, tho' it brought us very much forward, we reſolv'd to drop, and accordingly came to an anchor, as ſoon as we found ground, and lay there that night.

Puli Cambir de Terra.

On the 31ſt, we had at two or three Leagues on one ſide, a very high and formidable wall, which on the firſt and ſecond of *Auguſt* became a little lower, repreſenting a bare, unfruitful and rough aſpect, which drew off ſometimes to the N. E. ſometimes to the N. We purſu'd our courſe along it, having no ſounding, with a gentle wind and fair weather, in the evening we found our ſelves a little beyond the Iſlands *Puli Cambir de Terra*, at the end of the Country of *Tſiampa*, and at the ſide of the Kingdom of *Cotſin Tſina*, which we coaſted along.

Cantaon.

On the fourth of *Auguſt* we came in ſight of the Iſland *Cantaon*, which we left behind us in the afternoon. On the fifth we ſteer'd N. N. E. with a S. and E. S. E. wind, to croſs the Bay of *Tunquin*.

Some obſervations made on Sharks.

On the ſixth of *Auguſt*, the weather being calm, our Ships Company took that opportunity of fiſhing, in which they met with good ſucceſs. One with his hook, on which there was but a glittering piece of tin inſtead of a bait, catch'd two Sharks, (*Hayes*, or *Tuberones*) of a middling ſize, and ſoon after one another, which by the help of a line tied

tied about their bodies were pull'd into the Ship. This ſort of Fiſh is very frequent in all the Seas of the Indies: Its full length is ten or twelve foot, and its fleſh hard, and unpleaſant of taſte. It is reckon'd the fierceſt of all Sea animals, and a great enemy to mankind, againſt which ſailors are oblig'd to be very much upon their guard when they go a bathing. This is the reaſon, why *Athenæus* calls it *Anthropophagos*, or the Man-eater. He hath a wide mouth, not in the foremoſt part of the head, but a little lower, for which reaſon he is obliged to turn upon the back, when he takes in food from above. Three things appear'd to me remarkable in them. 1. A ſtrange ſmall Fiſh ſticking to one's ſide, and holding the fleſh ſo faſt with its mouth, that it requir'd ſome ſtrength to pull it off; this little Fiſh the Seamen call *Sucker*. 2. There were in one's belly ſix young ones alive, each one ſpan and half long. It is ſaid, that theſe young ones creep in and out of the old one's belly, before they grow bigger. I was not able to examine into the poſſibility and truth of this aſſertion, the ſailors cutting and mangling it too quickly, and hurrying it to the kitchen. 3. In the back part of the head of thoſe two Fiſhes next to the head there lay a good quantity of a white ſubſtance like Crabs-eyes wrapt up in a thin membrane, which they carefully preſerv'd, as an approv'd remedy againſt the ſtone and hard labour in women.

Sucking Fiſh.

Soon after was catch'd by another, a very fine Sea-ſtar, with nine rays, which being not unlike that we catch'd upon the coaſts of *Malacca*, in our voyage from *Batavia* to *Siam*, and which I have given an account of in my Journal of that voyage, I need not repeat the deſcription here.

But I muſt not forget to take notice in this place, that this and the preceeding days we met with great numbers of certain Sea-animals, which we might juſtly call *Icthyothuria*, or fiſhy Qualms, becauſe they are ſomething like fiſh, and alſo ſerve for food for men. The Dutch call them *Sea Cats*, after the name which is given them in the Country Language, which implies as much. The fore part reſembles a *Polypus marinus*, provided as it were with ſnouts, about nine in number of different length. The belly is quite empty, open above, and may be blown up; the fleſh is tranſparent without bones or nerves. If I remember right, *Bontius* gives the figure and deſcription of them, to which I refer, adding only, that between the jaws the mouth is cover'd with a membrane, under which are two black, thick and crooked teeth, one above the other, ſtrong enough to break the hardeſt object.

Sea cats.

Auguſt 7th, Having hitherto ſail'd to the North Eaſt with a South, and South Weſt gale, without ſeeing any Land, we began to take the height of the pole, as often as we were not hinder'd by the clouds, which on the eighth of *Auguſt* we found to be 19°, 21', on the tenth 21°, 4'. On the 11th, 22°, 13'. When we had taken this latter height we diſcovered a-head of us ſome of the mountains of *Fokien*, a Province

Fokien.

vince of *China*. On the 12th of *Auguſt* in the morning we found our ſelves two leagues off the coaſts of *China*, where the ſaid mountains end, and at noon near a famous Sandbank, along which the Ships coming from *China* and *Japan* ſail towards *Batavia*. We met here a great number of Chineſe fiſher-boats and the men fiſhing, and at a farther diſtance I counted thirty four ſail of them. A little before we were boarded by a *Prawe*, ſent from a Chineſe *Tonk*, which offer'd us a parcel of Tobacco to ſell. This evening we alter'd our courſe to avoid *South Lamos*, which we gueſs'd to be near, being two or three low Rocks mark'd in the Maps at 23°. 10'. On the 13th of *Auguſt*, being *Sunday* we diſcover'd the ſaid Rocks, at a ſmall Leagues diſtance from us to the lar-board, and ſteer'd by with the help of the current, Sea and Air being calm. In the evening we ſaw other ſuch Rocks on the ſame ſide, which we weather'd in the like manner, and then ſteer'd N. E. by E. I mention thoſe Iſlands and Rocks, in order to make the Reader ſenſible of the danger of our Voyage, particularly in the night time, and in ſtorms, and that our ſlow progreſs, and the changing of our courſe ſo often proceeded only from caution. On the 14th of *Auguſt*, four fiſhermen came contrary to what they uſe to do, with *Hayes* and *Beggers* on board of us: The goods they had to offer us, being of no value, we bought none but diſmiſs'd them, after having given each a glaſs of Brandy for their trouble. This civility invited others to us, of whom we took ſome of their Fiſh, for which they refus'd to take Rice, or Linnen, and rather took Brandy and Pepper, which made us conclude, that they are not neceſſitous. They carried Water-melons with them againſt thirſt. Their dreſs was, Straw-hats, and dark brown Gowns coming down to the knees, and tied with a ſaſh. They play'd ſtrange gambols, and made a noiſy chattering like the Malabarians. The altitude was this day 23°. 58'. in a place marked in the Maps at 24°. 10'. We ſteer'd N. E. and N. by E. under favour of the current, the weather being almoſt calm. The Coaſts were low with a few Hills. This evening we found our ſelves over againſt the River *Kſianſio*. On the 15th of *Auguſt* things continu'd the ſame, and the Coaſts appear'd like the day before. Before Sun-ſet a Chineſe Iſland appear'd in view, which the following morning being the 16th of *Auguſt* we had left behind us, and ſo we bid farewell to the Coaſts of *China*, and ſteer'd with the ſame weather and courſe through the main towards *Japan*. About noon we were at the height of 25°. 56'. on the 17th at 27°. 13'. on the 18th, 28°. 15'. This Day after morning prayers the wind ceas'd entirely, but a little after we had a ſmall breeze from N. by E. and N. N. E. The following days to the 25th of *Auguſt*, the weather varied continually, there being ſometimes high, ſometimes but little wind, ſometimes it was calm, and all for the greateſt part contrary to our Voyage, ſo that it ſeem'd the North East Monſoon was ſetting in earlier than uſual. So we were

South Lamos.

Kſianſio.

oblig'd to tack about with great trouble, and ſuch loſs of time, that what we gain'd one day, we almoſt loſt again another, as will appear by the different heights we took then, which were on the 19th of *Auguſt* 28°. 2'. on the 20th 28°. 42'. on the 21th 28°. 52'. on the 22d 29°. 1'. on the 23d. 29°. 23'. on the 24th none, on the 25th, 29°. 34'. During thoſe days nothing remarkable occurred, except that about the 27th degree I obſerv'd a yellowiſh green ſubſtance floating on the ſurface of the Sea, which appear'd for two days, the depth being fifty fathoms, and the ground being a ſandy clay with Sea-weed. There came alſo for ſeveral days ſome Birds of a black colour, which perch'd on divers parts of the Ship, and ſuffer'd themſelves to be taken with the hand. One day a Woodcock was found among them. This day we had a dead calm and exceſſive hot weather. Towards evening a violent contrary Wind roſe out of E. N. E. which oblig'd us to ſteer Southward, and paſs a very troubleſome night. On the 26th of *Auguſt* the ſtorm increas'd with thunder and lightning. Having met with ſhallows at thirty two fathom, we took to the other ſide to S. E. and S. E. by E. On the 27th of *Auguſt* being *Sunday*, the ſtorm continu'd out of N. E. by E. We found thirty ſix fathom depth, and ſteer'd to the other ſide to E. S. E. We took the height of the Sun at noon, and by it found our ſelves at 29°. 50'. This evening at nine of the clock, a Chineſe Jonk, with all her ſails crowded and full before the wind, ruſh'd by our board to put into ſome harbour. The Seamen on this coaſt have certain marks, by which they foreſee an impending ſtorm, and retire in time to the neareſt harbour they can make. On the 28th of *Auguſt* the ſtorm increas'd with ſuch vehemence that before evening we were neceſſitated to tie our rudder faſt, to bring to the main ſheet and mizzen, and to let the ſhip drive. Some *Cajan*, (Indian Vetches) and Rice boil'd in Water were ſet down upon deck for our dinner, but the toſſings of the Ship were ſo violent, that only two of the Sailors, who held the porringer, were able to ſnatch and ſwallow ſome of it, but the reſt had enough to do, to creep off on all four to ſave our bodies. This evening we found fifty ſix fathom depth. On the 29th of *Auguſt*, the wind having turn'd that night to a perfect and furious ſtorm, the toſſing became intolerable, ſo that there was no ſtanding any more upon one's legs. We endeavour'd to make uſe of the rudder, but night approaching ſoon oblig'd us to tie it faſt again; but we were not much the better for it, the bulky waves beating with ſuch force againſt the Ship, that even before day break we were fain to take our ſails in again, which began to be tore in pieces, to keep the rudder tied up, and to leave our Ship to the mercy of the two raging Elements. The ſails were contrary to expectation brought in, taking a lucky opportunity for it. But the ſtorm and impetuoſity of the waves ſtill increas'd more and more, ſo that every thing was like to be broke to

Green Subſtance floating on the Sea.

Strange Birds.

Remarkable Storm.

pieces

pieces. The Cramp-Irons, and ropes, with which the Cheſts were faſten'd, breaking, the goods were thrown from one ſide of the Ship to the other. It was reſolved to bring to the mizzen, but when the ſailors were about it, the wind laid hold of it, and tore it to pieces. What made our condition the more lamentable was the darkneſs of the air, which beſides was full of water, which to me ſeem'd to proceed from ſome other cauſe, than only the rain, and the breaking of the waves, which the wind mix'd with the air. We could not ſee each other at half the Ships length, and the confuſed noiſe of the wind, the Sea, and the Ship made it impoſſible to underſtand one another. The waves cover'd us like ſo many mountains, they beat the Doors open without intermiſſion, and the water run over Deck into the Cabin in ſuch quantity, that all was fill'd with it; beſides the Ship began to be leaky, ſo that we were obliged to throw the water out with pails, and to add to the pump, which was continually playing, a ſecond one. During this noiſe we heard a continual thumping at the ſtern of the Ship, as if all was to be ſtav'd to pieces: We had no opportunity to find out the cauſe of it till in the afternoon, when the ſtorm ſhifted to the Eaſt, and then we ſaw, that the hinges of the Rudder were broke, the Cramp Iron pull'd out, and the Rudder draggling after. This misfortune augmented the danger we were in, and though we endeavour'd, as well as we were able, to faſten the Rudder to its Chains, yet the thumping continued with ſuch force, that we had reaſon to apprehend, that in a few hours the Ship would be broke to pieces and ſunk. All the while we were driving back to the S. W. and W. S. W. towards the fatal Iſlands of *China*, a new formidable appearance of danger, which was ſtill heigthen'd by the great confuſion of our Men, who would not hearken to the command of their Officers, who were as much diſorder'd by ſtrong Liquors as they themſelves; For as no drinking water could be got out of the hold, and all their food was but ſome boil'd rice, they were obliged to keep up their ſpirits with Arrack and Brandy, which at laſt ſo diſorder'd them, that any ſober man would tremble at the complication of ſo many dangers. To compleat all, dreadful night came on, which however ſeem'd to be ſo far more comfortable than the day-light, as it was to hide from our Eyes the Horrours of our impending deſtruction. The moſt important point was to ſave the Ship from the terrible blows ſhe receiv'd by the Rudder, every time it was lifted up by a ſwelling wave, in order to which either the Rudder was to be diſengaged and taken in, or ſome other method to be tried; accordingly the Ship's Carpenter with his aſſiſtants went into the Cabin, provided with leavers, hatches, ropes, and other tools. They looſen'd tables and ſeats, broke through the hatches in the floor into the room under it, and being tied with ropes were let out through the Cabin windows. But all their pains for mending the Rudder were in vain, it was impoſſible

poſſible for them to reſiſt the force of the many raging waves, and they were neceſſitated to deſiſt, and to ſave themſelves, being throughly ſoak'd. Upon deck they were in the mean time buſy with hoiſting another mizzen which they had been mending and preparing all day long, and this they were obliged to venture, or to loſe all their maſts in the night time by the encreaſing ſhocks. The Captain, having watch'd a proper opportunity, gave a Signal, and it was hoiſted with good ſucceſs almoſt in a moment. It was already three hours after Sunſet, and all that could be done that night, was to pump on and hope the beſt. On the 30th of Auguſt early in the morning the ſtorm began to abate and the waves to ſubſide, whereupon immediately the ſprit-ſail was brought to ſerve inſtead of a Rudder, with the help of which we ſail'd Southward before the wind, and conſequently without being much toſs'd, which put our Carpenters in a condition of repairing the Rudder, the maſter Carpenter being let down on a Rope fix'd a new beam to the Rudder, and in ſhort the whole buſineſs was finiſh'd about noon, when the ſky clearing up, the Cook was able to make a fire, and the ſailors took the height and found it 28° 31' ſo we hoiſted ſail again, and with a fair wind ſteer'd N. E.

On the thirty firſt of *Auguſt*, having thus eſcap'd this danger, we were comforted at break of day, by the bright appearance of the Sun, though the wind ſtill continued to blow very hard, and being after five days faſting very hungry, and quite diſpirited by the great fatigue, we were in expectation of refreſhing ourſelves with a hearty meal and good drink, but our ſottiſh ſteward, who ſeldom was ſober when on ſhore, and always drunk when on board, had drank all our wine to the laſt drop, a fat Hog and all our poultry had died of the bad weather, and the Cook had nothing to give us, but boil'd rice, *Cajan*, or Pigeon peaſe, and old Bacon, on which we feaſted for want of better dainties in expectation of catching ſome freſh fiſh in the next calm. The firſt and moſt laborious of this days work was to ſtrain the ſhrewds, which were ſo ſlacken'd by the continual toſſing in the late ſtorm, that they were not able to hold up the maſts; mean time others were buſy to find out the leaks of the ſhip, though without diſcovering any as yet. Some Bales of ſilk, and hides, that had been wetted, were brought upon Deck to dry, as were alſo our cloaths and bedding, which buſineſs took up the two following days. Our Courſe was to the N. E. and N. N. E. the wind being Eaſt, and Eaſt by North. The height at 29° 20' and the depth in the evening 43 fathom. On the firſt of *September* a leak was diſcover'd under the kitchen, to ſtop which the Ship was for ſome hours leaned on one ſide. There were ſtill more leaks, which obliged us ſtill to pump every Hour, but we could not find them out and judged that they were above water. I will not detain the Reader with a long account of the winds, but only tell in general, that they continued all along variable,

riable, for the greater part contrary, ſometimes a little favourable, which oblig'd us to ſail very much by the wind, (as the Sea term is) and tack about. At noon we found 30°. 9'. of altitude, and in the evening 23 fathom depth. On the ſecond of *September* we had 30°. 20'. of altitude, depth 90 fathom. On the third of *September* being *Sunday*, the altitude was 31°. 16'. depth 26 fathom. On the fourth of *September*, the weather being ſtormy, no altitude could be taken. We had from 25 to 32 fathom depth, the ground yielding all day long a white ſand. On the fifth of *September* at noon, the altitude was 31°. 15'. the depth in the evening 26 fathom. This evening ſeveral Sea-devils, or Rays, paſs'd by our Ship, being flat Fiſhes two or three fathom long of an ugly figure. *Sea-devils.*

On the ſixth of *September*, the altitude was 31°. 30'. This afternoon we unexpectedly met with the moſt eminent danger of a nature quite different from what we had experienc'd in the late ſtorm. We were ſteering Southward with a gentle gale blowing from E. S. E. when behind us in the North we obſerv'd ſome lightning, and ſoon after huge hollow waves tumbling over each other, like ſo many clouds, and with great rapidity rolling towards our Ship, which thereby was brought into ſo diſorderly and confuſed a motion, that we almoſt loſt our ſenſes, not knowing what to do or reſolve on. For the waves of the Southerly Monſoon ſtanding againſt our courſe, and not permitting the Ship to run ſwiftly, the wind being beſides but gentle, and coming ſo obliquely, the immenſe force of the oppoſite huge waves muſt neceſſarily fall upon the ſtern of the Ship. Two hours after Sun-ſet two of thoſe waves almoſt at the ſame moment, came from behind like mountains, and overwhelm'd the whole Ship with ſuch force, that they bore her down deep under water, with all the perſons ſtanding upon quarter deck, of whom I was one, all thinking we were going down to the bottom of the Sea. This ſhock was attended with ſuch a terrible cracking and noiſe, that it ſeem'd, as if the whole ſtern was tore off and broke to pieces. Our Captain and his Mate, who were both above ſixty years of age, as well as others, who from their firſt youth had ſerv'd at Sea, own'd that they never met with the like all their life-time. They look'd immediately after the Rudder, which they found entire on its hinges, except a few planks and other things broke off. The pump was alſo ſet to work, but no leak appear'd. But in the Cabin almoſt every thing was deſtroy'd and ſoak'd with ſalt water, and our drunken Steward almoſt drown'd in his bed, tho' he lay under deck in one of the ſafeſt places. The deck was cover'd with water knee deep, and the tackling floated about. And tho' the holes were immediately open'd to let the ſalt water run out, yet it had already penetrated into the inmoſt parts of ſeveral things, as I found to my great grief it had done into my Papers and written Memoirs. We had ſtood the ſhock of ſome more waves, when a *Second ſtorm.*

briſk Gale ariſing out of the North, attended with Rain and Storm, quicken'd the courſe of our Ship towards South and Eaſt, and thereby ſhelter'd her againſt the fury of thoſe monſtrous waves, tho' with terrible toſſing, which continu'd the whole night following, and all the next day, being the ſeventh of *September*, tho' without ſtorm, and by tolerable weather, ſo that this danger was alſo over. It was remarkable, that this day the wind ſhifted round all the points of the Compaſs, and contrary to the courſe of the Sun. We found no altitude this day, but had from 30 to 40 fathom depth. On the eighth of *September* at noon we had 31°. 11'. of altitude, and in the evening 42 fathom depth. The Sea was ſtill very rough, and occaſion'd great toſſing, and a troubleſome night. On the ninth of *September*, the altitude was 31°. 5', depth from 42° to 48'. fathom.

On the tenth of *September* being *Sunday* the altitude was 30°. 20'. but no bottom to be found. This afternoon we were again toſs'd by
Third ſtorm. a violent ſtorm out of the North. We were oblig'd to turn about, to bring to the lower ſails, to tie up the Rudder, and ſo let the the Ship drive where ſhe could, truſting for the reſt upon providence. On the eleventh of *September* towards evening, the ſtorm after having laſted twenty four hours abated, ſo we hoiſted the main ſheet again, and made uſe of the Rudder. At noon we found 29°. 55'. of altitude, and in the evening 60 fathom depth; and ſo we had met with three different ſtorms between *China* and *Japan*, during which many of the goods had been damag'd by the toſſing and tumbling about. There appear'd an unwillingneſs and diſcontent among the Ship's Company, on account of this troubleſome Voyage, the rather becauſe there was but little hopes of reaching *Japan*, the North Seaſon, which is contrary to our courſe, ſeeming now to be fully ſettled and fixed; for this reaſon it was reſolv'd on the twelfth of *September* to let the Ship drive more before the wind, conſequently with more eaſe back to S. W. by W. This day at noon we had 29°. 30'. of altitude, and in the evening 62 fathom depth. On the 13th of *September* early in the morning, when they were careening the Ship, it was obſerv'd, that the clamps which are like the ribs and braces of this floating Body, were grown looſe in the accident that befel us on the ſixth of *September*. This put both Officers and common Sailors out of heart, and made them quite tired with tacking about any longer. It was thought moſt adviſeable to make for ſome harbour in *China*, in order to take in freſh water, of which we had not enough for one month more, and then to return to *Batavia*. Some Paſſengers, and whoever elſe had any credit with the Ship's council, endeavouring to make them come into the propoſal, the ſame would in all probability have been approv'd of, had not the Mate offer'd ſome objections againſt it. As for my ſelf, having in my cuſtody a Journal of a Voyage to *Japan*, which I had receiv'd from a very good hand, I look'd into it, and found, that ſome years

before

before a Dutch Ship was ſafely arriv'd in *Japan* the latter end of *September*. So I went privately to the Captain, and firſt left to his conſideration, that the wet hides would hardly keep in the hot air of *Batavia*, without being ſpoiled, and he afterwards be made accountable for that damage, as occaſion'd by his Faintheartedneſs and precipitate return. I afterwards ſhew'd him the ſaid paſſage in the Journal at which he was ſtartled, and having read it thrice over immediately, alter'd his reſolution without making any further objection. On the fourteenth of *September* the Elevation was 29° 36', and in the evening we had from 41 to 46. fathom of depth. On the fifteenth of *September* we found the altitude 29° 57' depth 36 fathom. On the ſixteenth of *September* the altitude was 30 13' depth 38 fathom. On the 17th of *September* being Sunday we found no elevation, the depth was 47 fathom. On the eighteenth of *September*, the weather being ſtormy, we could take no elevation, the depth was 34 fathom. On the nineteenth of *September* the altitude was 30° 31', the depth in the evening 45 fathom. On the twentieth of *September* the altitude was 30° 36', the depth in the evening 58, at night 70 fathom. This morning we kill'd a Dolphin, or Dorado, with a Javelin. Its colour was of a yellowiſh blue, and its length ſix ſpans, the fleſh of it was very delicious and acceptable to our ſick ſtomachs. On the twenty firſt of *September* we attained 31° 30' of elevation, which according to the common maps is the Latitude of the rocky Iſland *Matſima* ſituate in the Japoneſe Ocean, which like a Hermes is look'd out for by ſea-faring people ſailing to or from *Japan*. We ſaw it two Hours after we had taken the elevation at nine or ten leagues diſtance, bearing N. E. whence we concluded, that it lies in effect a little more Northerly and near 32° degrees of latitude. A little before Sunſet this ſo long wiſhed for Hermes appeared at five leagues diſtance to the Northward. Six hours after, the Moon ſhining very bright, and the Iſland lying before us a league off on our larboard, we obſerved that it conſiſted of about ſeven pointed Rocks, being rough and bare, lying near each other, daubed over in moſt places with the dung of birds, ſo that they appear only inhabited by Sea-mews, which we ſaw there in great numbers. We made the ſame obſervation two years after, when we ſailed by it in our return from *Japan*. We had the good luck to catch another Dorado, and in the evening we found 78 fathom depth, the ground being a ſandy Mud. On the twenty ſecond of *September* early in the morning we ſaw *Matſima* lying W. S. W. at a great diſtance, ſo that we could hardly diſtinguiſh it. Some time after we obſerv'd a Chineſe Jonk from *Nankin*, and next two more, which by the building we judged likewiſe to be Chineſe, all coming from *Japan*. On our larboard we ſaw the Japoneſe Iſlands *Gotho* inhabited by huſband-men, and before it was noon came into our view the high mountainous Country before *Nagaſaki*, the long expected Harbour, which at Sunſet we had at ſix or ſeven leagues diſtance before us, bearing

Matſima.

Iſlands Gotho.

ing

ing N. E. by N. We ſail'd with a North Weſt breeze and a few ſails towards it, and on the twenty third of *September* at midnight arriv'd at the entry of the Bay in 50 fathom water. But the ſaid entry being full of rocks and Iſlands, which we were unacquainted withal, and which it is impoſſible to ſail through at night, we tack'd about till morning came on, when we found 43 fathom of water on a ſandy ground, and ſteer'd towards the Harbour. But being all of a ſudden becalmed, we could not proceed, and therefore notified our arrival with firing five Guns, which were heard in the Dutch place of reſidence two leagues off. Accordingly in the afternoon four veſſels came out to us, with the factors ſent by our Superiors there, and accompanied by ſwarms of Japoneſe officers, clerks, ſoldiers, and a chief interpreter, who came to receive us, and to demand the writings, and letters, we had on board. After a ſhort ſtay they left us, being ſaluted by us with ſeven Guns, and we follow'd them, though very ſlowly, the wind being variable, as far as the mountain call'd *Papenberg*, from whence we tow'd our Ship off by the help of caſting anchor, till we brought her within half a league of the City of *Nagaſaki*, and ſo after having return'd thanks to the Almighty for his protection in our Voyage, we caſt anchor at ten at night.

Arrival in the Harbour of Nagaſaki.

We had had neither ſick, nor dead, during our whole Voyage, excepting only the abovementioned ſteward, who being denied any more Arrack, or Brandy, was the day before ſeiz'd with an Apoplectick fit, which ſoon render'd him ſenſeleſs and ſpeechleſs, and threw him into convulſions, which a few hours after made an end of his life. He was otherwiſe an able man, the ſon of a noted divine at the Hague, but by indulgence early fell into debauches and a diſſolute life. We were no ſooner come to an anchor, but we had two Japoneſe Guardſhips put on both ſides of us, which all night long went the round with great diligence. All the Chineſe Jonks that put to Sea this day, were each of them attended with a Guardſhip, till they got out of the Harbour into the open Sea. Not far from our Ship we ſaw a fleet of 40 pleaſure boats coming to an anchor, being the uſual pompous train of a great Man, who had been on a voyage. They were built much after the manner of the *Strubes* in *Ruſſia*, which are a ſort of boats uſed on the *Wolga* in going from *Moſco* to *Caſan*. This little fleet made a fine ſhew with its many lights at night, and in the morning, when it ſailed, with its ſails, half of which were white, and the other half black, which they hoiſted all at once.

Death of the Steward.

Japaneſe pleaſure boats.

On the twenty fourth of *September* in the morning we mov'd with a ſmall breeze half of our way, and afterwards twenty Japoneſe rowing boats faſten'd to a rope towed us the other half as far as 200 paces within the City and our habitation. This Harbour is enclos'd with high mountains, Iſlands, and rocks, and guarded by nature againſt the rage of the Sea, and the fury of ſtormy winds. On the tops of the

Caſt anchor near Deſima.

Harbour of Nagaſaki.

the neighbouring Mountains ſtand Guard-houſes with Guards in them, who with their ſpying Glaſſes are obſerving whatever happens at Sea, of which they give immediate Information to the Government at *Nagaſaki*, and by this method they had notice of our arrival already two days before, being the 22d in the morning. Along the ſhore, which is form'd by the foot of thoſe Mountains, which encompaſs the Harbour, there ſtand divers round Baſtions, on which I obſerv'd only Rails, or Paliſadoes, painted red, as it were for Ornament's ſake, but ſaw no Cannon. Beſides theſe, there are on both ſides of the City, not far from the ſhore, on two Eminences, as many imperial head Guards, which are hung about with cloth for Ornament, as well as to hinder people from ſeeing the number of Cannon and Men, that are in them. When we paſs'd by them, we ſaluted every Guard with twelve great Guns, and after being arriv'd at the place aſſign'd to us, we dropt anchor at about three hundred paces from the City, and as far from *Deſima*, which is the habitation of the Dutch on a ſeparate Iſland form'd purpoſely near the ſhore without the City. Then came to us, two *Buggioſes*, or Gentlemen of the Governors, ſent by them with their Commiſſion, with many ſubordinate Clerks, Interpreters and Soldiers, who called all thoſe that were newly arriv'd, and made them paſs in review before them one after the other, according to the Liſt given them, viewing every one from top to toe, and writing his name, age and buſineſs, with a pencil on paper. Beſides this, about ſix perſons more were examin'd, every one in particular, concerning our Voyage, viz. from whence we came, when we ſet out, how long we had been on the way, whether we did not land ſomewhere, &c. and the ſeveral anſwers were carefully written down. Many queſtions were ask'd upon the deceaſed Steward's account, and the anſwers alſo taken down, his Breaſt and the reſt of his Skin were narrowly viewed, whether there was any croſs, or other mark of the Popiſh Religion upon it. We obtain'd ſo much by our repeated Inſtances, that the Corpſe was fetch'd away the ſame day, but none of us could get leave to attend it, and to ſee where it was interr'd. This review being over, Soldiers and Clerks were put into every corner, and the whole Ship with all her cargo taken, as it were, in poſſeſſion by the Japoneſe. The boat and ſkiff was left to our Men, only for this day, in order to look to their anchors. But piſtols, cutlaſſes, and other arms were by them demanded, and taken into cuſtody, which were follow'd the next morning by the gun-powder packt in barrels. In ſhort, had I not been before hand acquainted with their uſual proceedings, I could not have help'd thinking we were got into a hoſtile Country, or had been taken for Spies. I muſt alſo remember here, that in our Voyage, as ſoon as we diſcover'd this Land, every one was oblig'd, purſuant to an order from above, and ancient cuſtom, to give his Prayer-book, and other Books of Divinity, as alſo all Euro-

Deſima,

Japaneſe come on board

Their procedures.

pean Money he had about him, to the Captain, who, after having taken a memorandum of every one's name for it, pack'd all up in an old cask, and hid it from the Japoneſe till our return. This evening they ſent us from the Dutch Factory divers ſorts of Refreſhments, viz. Fowls, Eggs, Shell-fiſh, and other Fiſh, Radiſhes with their Leaves, Turneps, Onions, freſh Ginger, Pompkins, Water-melons, white Bread, and a barrel of Sacki, or Japoneſe Rice-beer.

On the 25th of *September*, early in the morning, came from *Deſima* on board our Ship both Reſidents, or Directors of the Dutch Trade, one M. *Sweras*, who was to be reliev'd by the other M. *Butenheim* his Succeſſor, but newly arriv'd from *Batavia*, with three Ships laden with Merchandize. All the Ships's Company having been call'd together, they read to us the orders both of the Dutch Eaſt-India Company, and of the Governors of *Nangaſaki*, chiefly to this purpoſe, that every one of us, ought to behave ſoberly and diſcreetly with reſpect to the Natives, and the Laws and Cuſtoms of the Country. A Paper containing theſe Orders, having been read publickly, was according to the Cuſtom of *Japan*, put up on board the Ship for every Body to read. In the afternoon I went on ſhore to *Deſima*, on which occaſion one is oblig'd to take out a Paſſport from the Japoneſe Ship-Guard to thoſe on ſhore, and on the return another from the Land-Guard to that on board. Finding that the uſe of the raw Garden Fruit, that was ſent us yeſterday, had occaſion'd to me great pain, I was oblig'd to haſten back to our Ship, from whence I went on the 26th of *September* with my things, to live in the Habitation aſſign'd to me at *Deſima*.

CHAP. IV.

Of the Empire of Japan *in general, as to its ſituation, and the largeneſs of its ſeveral Iſlands.*

Japaneſe Empire. Its names.

THIS Empire is by the Europeans call'd *Japan*. The Natives give it ſeveral names and characters. The moſt common, and moſt frequently us'd in their writings and converſation, is *Nipon*, which is ſometimes in a more elegant manner, and particular to this Nation, pronounc'd *Niſon*, and by the Inhabitants of *Nankin*, and the ſouthern parts of *China*, *Sijppon*. It ſignifies, *the foundation of the Sun*, being deriv'd from *Ni*, *Fire*, and in a more ſublime Senſe, the Sun, and *Pon*, the *ground, or foundation of a thing*.

There

There are ſtill ſome other names and epithets, which are ſeldom mention'd in converſation, but occur more frequently in their writings. Such are for inſtance. 1. *Tenka*, that is, the *Subceleſtial* Empire, as if it were the only one exiſting under Heaven. Hence the Emperor is call'd *Tenkaſama*, the *Subceleſtial Monarch*. In former times this Name was peculiar to the Empire of *Japan* alone, but ſince commerce hath made known to them ſeveral other Countries, they now condeſcend to honour them alſo with the ſame epithet, particularly ſuch, whoſe Inhabitants are admitted and tolerated among them. Thus they call the Empire of *China*, *To Sin Tenka*, the united Provinces of the Netherlands, known to them by the name of *Holland*, *Hollanda Tenka*. 2. *Fino Motto*, is much the ſame with *Nipon*, and ſignifies, properly ſpeaking, the *Root of the Sun*, *Fi* being the Sun, and *Motto*, a Root; *No*, is only a particle, by which theſe two words are combin'd together. 3. *Awadſiſſima*, is the original name of this Country, and is as much as to ſay, a *Terreſtrial Scum Iſland*, *Awa*, ſignifying Scum, *Dſi*, the Earth, and *Sſima* an Iſland. This Name is grounded upon the following fabulous tradition, recorded in their Hiſtories, of the origin and firſt creation of the ſeveral Iſlands, which compoſe this mighty Empire, which in former times, for want of communication with other Countries, was looked upon by the Natives, as the only inhabited part of the Globe. In the beginning of the Creation, the ſupreme of the ſeven firſt celeſtial Spirits, (of which more in the ſeventh Chapter of this Book) ſtirr'd the then *Chaos*, or confuſe Maſs of the Earth with a Staff, which as he took out, there dropt from it a muddy Scum, which running together form'd the Japoneſe Iſlands, one of which, of the fourth magnitude, ſtill retains this Name, being particularly call'd *Awadſiſſima*. 4. *d Sin Kokf*, or *Camino Kuni*, the Country, or Habitation of the Gods. For by *Sin*, and *Cami*, are denoted the Gods, which were particularly and originally worſhip'd in *Japan*; and both *Kokf* and *Kuni* ſignify a Country. 5. *Akitſima*, or according to the common pronounciation, *Akitſuſſima*, is another name given to this Country of old, and frequently to be met with in their Chronicles and Legends. 6. *Tontſio*, the true Morning. 7. *Sio*, *all*, viz. all the ſeveral Iſlands ſubject to the Emperor of *Japan*. 8. *Jamatto*, which name is alſo given to one of its Provinces. Several others, as *Aſijwara*, *Aſijwara Kokf*, *Qua*, or *Wa*, and ſome more, I forbear mentioning to avoid being too tedious on ſo trifling a Subject.

Its ſituation.

The Empire of *Japan* lieth between 31 and 42 degrees of Northern Latitude. The Jeſuits in a late Map of *China*, made and corrected by their Aſtronomical Obſervations, place it between 157°. and 175°. 30' of Longitude. It extends to N. E. and E. N. E. being irregularly broad, tho' in the main, pretty narrow in compariſon to its length, which from one end of the Province *Fiſen*, to the extremity of the Province *Oſiu*, is ſuppos'd to be two hundred German Miles

Miles in a ſtreight Line, all the further diſtant Coaſts and Iſlands, tho' ſubject to the Japoneſe Emperor, not reckon'd.

Is not unlike Great Britain. It may in different reſpects be compar'd to the Kingdoms of *Great Britain* and *Ireland*, being much after the ſame manner, tho' in a more eminent degree, divided and broke through by corners and forelands, arms of the Sea, great bays and inlets running deep into the Country, and forming ſeveral Iſlands, Peninſula's, Gulphs and Harbours. Beſides, as the King of *Great Britain* is Sovereign of three Kingdoms, *England*, *Scotland* and *Ireland*, ſo likewiſe the Japoneſe Emperor hath the ſupreme Juriſdiction of three ſeparate large Iſlands. The firſt and largeſt, is call'd *Nipon*, from the name of the whole Empire. It runs length ways from Eaſt to Weſt in the form of a Jaw-bone, whoſe crooked part is turn'd to the North. A narrow Channel or Streight, full of Rocks and Iſlands, ſome inhabited, ſome uninhabited, parts it from the ſecond, which is next to it in largeneſs, and which from its ſituation, lying to the South-weſt of *Nipon*, is call'd *Saikokf*, that is, the Weſtern Country. It is alſo call'd *Kiuſiu*, or the *Country of Nine*, being divided into nine large Provinces. It hath 148 German Miles in circumference, and according to the Japoneſe it hath 140 of their own Miles in length, and between 40 and 50 in breadth. The third Iſland lies between the firſt and ſecond. It is near of a ſquare figure, and being divided into four Provinces, the Japoneſe call it *Sikokf*, that is the *Country of four*, viz. Provinces. Theſe three large Iſlands are encompaſs'd with an almoſt unconceivable number of others, ſome of which are ſmall, rocky and barren, others large, rich and fruitful enough to be govern'd by petty Princes, as will appear more fully by the next Chapter, wherein I propoſe to lay down a more accurate geographical deſcription of this Empire.

Its diviſion.

Nipon.

Saikokf.

Sikokf.

Is divided into 7 Tracts of Land. All theſe ſeveral Iſlands and Dominions compoſing the mighty Empire of *Japan*, have been by the eccleſiaſtical hereditary Monarch, *Siuſiun*, divided into *Gokiſitzido*, as they are call'd by the Japaneſe, or ſeven large Tracts of Land in the year of Chriſt 590. Many years after in the year of Chriſt 681. *Ten Mu*, divided the ſeven chief Tracts into 66 Provinces, appointing ſo many Lords of his Court to command and govern them, as Princes, or his Lieutenants. Two more Iſlands *Iki* and *Tſuſſima*, formerly belonging to the Kingdom of *Corea*, having been conquer'd in the laſt Century, and added to the Empire of *Japan*, there are now in all 68 Provinces. Both theſe diviſions of the Japaneſe Empire, tho' they ſubſiſt till now, yet through the miſery of time its 68 Provinces have been ſince their firſt conſtitution torn into 604 leſſer diſtricts. In the firſt and happieſt Ages of the Japaneſe Monarchy, every Prince enjoy'd the Government of the Province, which he was entruſted with by the Emperor, in peace and tranquility. The miſeries of enſuing times, the frequent quarrels and contentions, which aroſe among the chief branches of the Imperial Family about the

Sixty eight Provinces.

Six hundred and four diſtricts.

the ſucceſſion to the throne, by degrees involv'd the whole Empire into blood and confuſion. Its Princes eſpous'd different parties, and no ſooner were arms introduced among them, as the moſt powerful and ſureſt means to make up their diſſenſions, but every one endeavour'd thereby to maintain himſelf in the poſſeſſion of thoſe lands, whoſe government he was owing entirely to the Imperial bounty: Such as had not been provided for by the Emperor, took care to provide for themſelves. The Princes divided their Hereditary dominions among their Sons, who, though poſſeſs'd of but one portion of their Father's eſtate, would not be behind them in grandeur and magnificence. What wonder then if the number of princedoms and dominions went on perpetually increaſing. The Emperors of the now reigning Family, uſurpers themſelves of the throne, of which they are poſſeſs'd, think this great diviſion of the Provinces of the Empire no ways detrimental to their Government, but rather conducive, to make them the better acquainted with the true ſtate of their riches, and revenues; therefore far from reducing them to the former ſtandard, they ſtill tear and divide them more and more, as they pleaſe, or as their Intereſt requires, of which there are ſome late inſtances. The Province of *Tſikuſen* was not long ago divided into two Governments *Janagawa* and *Kurume* and the Prince of *Tſikungo* had orders from Court to ſurrender part of his dominions to the Prince of the two Iſlands above mention'd *Iki* and *Tſuſſima*, who till then had nothing in poſſeſſion upon the continent of *Japan*.

Its Borders.

The borders of this Empire are its rocky, mountainous Coaſts, and a tempeſtuous Sea, which by reaſon of its ſhallowneſs admits none, but ſmall veſſels, and even thoſe not without eminent danger, the depth of moſt of its Gulfs and Harbours being not yet known, and others, which the pilots of the Country are better acquainted withal, unfit for harbouring of Ships of any conſiderable bulk. Indeed it ſeems Nature purpoſely deſign'd theſe Iſlands to be a ſort of a little world, ſeparate and independent of the reſt, by making them of ſo difficult an acceſs, and by endowing them plentifully, with whatever is requiſite to make the lives of their Inhabitants both delightful and pleaſant, and to enable them to ſubſiſt without a commerce with foreign Nations.

Neighbouring Countries ſubject to the Emperor of Japan

Beſides the ſeveral Iſlands and Provinces already mention'd, there are ſome further diſtant Countries, which do not properly ſpeaking belong to the Empire of Japan, but either acknowledge the ſupremacy of the Emperor, or live under his protection. Of theſe I think it neceſſary to give ſome preliminary account, before I proceed to a more particular deſcription of the Japaneſe Empire it ſelf. They are 1. The Iſlands of *Riuku*, or *Liquejo*, the Inhabitants of which ſtile themſelves ſubjects, not of the Emperor of *Japan*, but of the Prince of *Satſuma*, by whom they were ſubdued and conquer'd. 2 *Tſioſin*, is the third

and loweſt part of the *Peninſula* of *Corea*, which is govern'd, in the name of his Imperial Majeſty, by the Prince of *Iki* and *Tſuſſima*. 3. The Iſland *Jeſo*, which is govern'd for the Emperor by the Prince of *Matſumai*, whoſe own dominions make part of the great Province *Osju*.

Liquejo Iſlands. I. The *Liquejo* Iſlands, as they are ſet down in our *Maps*, or the Iſlands of *Riuku*, as they are call'd by the Inhabitants, muſt not be confounded with the *Inſulæ Leuconiæ* or the *Philippine* Iſlands. They lie to the Southweſt of the Province *Satzuma*, which is ſituate upon the continent of *Saikokf*, and the neighbouring Iſland *Tana* or *Tanagaſima*, and according to our Maps reach down almoſt to the 26°. of Northern latitude. If we believe the Japaneſe, they are ſo fruitful, as to yield the Riceharveſt twice a year. The Inhabitants, which are for the moſt part either huſbandmen or fiſhermen, are a good natured merry ſort of people, leading an agreeable contented life, diverting themſelves, after their work is done, with a glaſs of rice beer, and playing upon their muſical Inſtruments, which they for this purpoſe carry out with them into the fields. They appear by their language to be of Chineſe extraction. In the late great revolution in *China*, when the Tartars invaded and poſſeſs'd themſelves of that mighty Empire, the Natives retired in great numbers, and were diſpers'd all over the *Eaſt-Indies*. Not a few fled to theſe Iſlands, where they applied themſelves chiefly to trade, being well ſkill'd in navigation, and well acquainted with thoſe Seas. Accordingly they ſtill carry on a commerce with *Satzuma*, and go there once a year. Some Centuries ago theſe Iſlands were invaded and conquer'd by the Prince af *Satzuma*, whoſe ſucceſſors ſtill keep them in awe by their *Bugios*, or Lieutenants and ſtrong Garriſons, though otherwiſe by reaſon of their remoteneſs from *Satzuma* the Inhabitants are treated with much regard and kindneſs; for they are oblig'd to give their Sovereign only one fifth part of the produce of their Country, whilſt his own natural Subjects, the Satzumeſe are tax'd at two thirds. But beſides what they pay to the Prince of *Satſuma*, they raiſe a contribution among themſelves, to to be ſent by way of a preſent, once a year, to the Tartarian Monarch of *China*, in token of loyalty and ſubmiſſion. They have like the Tunquineſe and Japaneſe a *Dairi* of their own, or an Eccleſiaſtical Hereditary Monarch, to whom they pay great reſpect, ſuppoſing him to be lineally deſcended from the Gods of their Country. He reſides at *Jajama*, one of the chief of theſe Iſlands, ſituate not far from the Iſland *Oſima*, which is of the ſecond magnitude.

Corea. II. *Corey*, or *Coræa*, is a Peninſula, which ſtands out from *Tartary*, running towards *Japan*, oppoſite to the coaſts of *China*. It hath been, as the Japaneſe relate, divided of old into three Provinces. That which is loweſt, and neareſt to *Japan*, is by the Japaneſe call'd *Tſioſijn*, the ſecond,

cond, which makes up the middle part of the whole Peninſula, *Corey*, and the third and uppermoſt, which confines upon Tartary, *Fakkuſai*. Sometimes the name of either of theſe Provinces is given to the whole Peninſula. The natives according to the account of the Japaneſe are of Chineſe extraction. They ſerved often and under different Maſters. Their neighbours the Tartars ſometimes enter'd into alliances with them, at other times they invaded and ſubdued them. *Mikaddo Tſiuu Ai*, Emperor of *Japan*, proſecuted them with war, but he dying before he could put an end to this enterprize, *Dſin Gu* his Relict, a Princeſs of great parts and perſonal bravery, purſued it with the utmoſt vigour, wearing the arms of the deceas'd Emperor her Huſband, till at laſt ſhe made them tributary to *Japan* about the year of Chriſt 201. Sometime after they enter'd into freſh alliances with their neighbours the Tartars, and ſo continued unmoleſted by the Japaneſe, till *Taiko* poſſeſs'd himſelf of the Secular throne of *Japan*. This valiant Prince, reading the hiſtories of his Empire, found it recorded, that the Coreans had been ſubdued by one of his predeceſſors and made tributary to *Japan*: As in the mean time he was but lately come to the throne, he doubted not, but that he ſhould get time fully to ſettle and to ſecure himſelf in the poſſeſſion thereof, if he could ſend ſome of the moſt powerful Princes of the Empire abroad upon ſome ſuch military expedition, and by this means remove them from Court and Country. He therefore gladly ſeiz'd this opportunity, and reſolv'd to renew and ſupport his pretenſions to the Kingdom of *Corea*, and through this kingdom, as he gave out his main deſign was, to open to himſelf a way to the conqueſt of the great Empire of *China* it ſelf. Accordingly he ſent over ſome Ambaſſador's to *Corey*, to deſire the Natives to acknowledge the ſupremacy of the Japaneſe Emperor, and to give tokens of their loyalty and ſubmiſſion. But the *Coreans*, inſtead of an anſwer, killing the Emperor's Ambaſſador, by this hoſtile act gave him juſt reaſons to proſecute them with war. Accordingly a numerous army was ſent over, without further delay, under the command of ſuch of the Princes of the Empire, whoſe preſence he had the moſt reaſon to be apprehenſive of. This war laſted ſeven years, during which time his Generals with much a do broke at laſt through the ſtrong oppoſition made by the natives, and their allies the Tartars, and after a brave defence made the Country again tributary to Japan. *Taiko* dying about that time, and the army returning, *Ijejas* his ſucceſſor order'd, that they ſhould once in three years ſend an embaſſy to Court, to acknowledge his ſovereignty. Since that time they relapſed by degrees under the domination of the Tartars, and drove the Garriſons left by the Japaneſe, down to the very coaſts of the Province *Tſioſijn*, the only thing they have now remaining of all their conqueſts in *Corea*. As things now ſtand, the Emperor of *Japan* ſeems to be ſatisfied, for the ſecurity of his own dominions, to be maſter of the Coaſts,

the

the care and Government whereof he committed to the Prince of the Islands *Iki* and *Tsusima*, who keeps there a Garrison only of fifty Men under the command of a Captain, or *Bugjo*, as they are here call'd. And the Inhabitants are order'd to send an embassy to Court, and to take the oath of allegiance and supremacy only once at the beginning of every new Emperor's Reign. The Coasts of *Corea* are about forty eight Japanese Water Leagues, or sixteen German Miles, distant from the Island of *Tsussima*, and this as much from the continent of *Japan*. Numbers of Rocks and small Islands lie between them, which tho' they be for the most part uninhabited, yet the Japanese keep strong Garrisons in some of the chief, to watch what Ships sail by, and to oblige them to shew what commodities they have on board, as claiming the sovereignty of those Seas. The Commodities brought from *Tsiosijn* are the best Cod, and other Fish, pickled, Wallnuts, scarce medicinal Plants, Flowers and Roots, particularly the *Ninseng*, so famous for its excellent Virtues, which grows in great plenty in the Provinces of *Corea* and *Fakusai*, as also in *Siamsai*, a Province of the neighbouring *Tartary*; this Plant, tho' it be found elsewhere, yet that growing in the Provinces abovesaid, is believ'd far to excel others in Goodness and Virtues. The Natives have also some few Manufactures. Among the rest, a certain sort of earthen Pots, made in *Japij* and *Niuke*, two Tartarian Provinces, were brought over from thence by the Coreans, which were much esteem'd by the Japanese, and bought very dear. But of late it was order'd by the Emperor, that there should be no more imported for the future. The Boats made use of by the *Tsioneese* are very bad indifferent Structures, which one scarce would venture further then *Tsussima*.

Island of Jesso

III. *Jesso*, or *Jesogasima*, that is the *Island of Jesso*, is the most Northern Island, the Japanese have in possession out of their own Empire. It was invaded and conquer'd, as I was inform'd in *Japan*, by *Joritomo*, the first *Cubo*, or Secular Monarch, who left it to the Prince of *Matsumai*, (a neighbouring Island belonging to the great Province *Osiu*) to be by him govern'd and taken care of. Some time after, the Inhabitants weary of a foreign Government, fell upon the Garrison, the Prince of *Matsumai* left there, and kill'd them all to a Man. This act of hostility no sooner reach'd that Prince's ears, but he sent over a good Army with three hundred Horse, to demand, and in case of refusal, to take ample satisfaction, and to chastise the Rebels. But the Prince of *Jesso*, to prevent further mischievous consequences, sent over an Embassy to *Matsumai*, and to take off all suspicion of his having had any intelligence or hand in the affair, he deliver'd up twenty of the Ring-leaders, which were executed, and their heads impaled, upon the coasts of *Jesso*. This act of submission entirely reconcil'd him to his Superiors, but the Natives being ever since look'd upon as a stubborn and tumultuous People, strong Garrisons are constantly kept upon the

Southern

Southern coaſts of this Iſland, to put it out of their power ever to attempt the like; and the Prince is oblig'd to ſend once a year, an Embaſſy to *Matſumai*, with preſents to the value of one *Mangokf*. This Iſland lies in 42° degrees of Northern Latitude, to the N. N. E. right oppoſite to the great Province *Ooſiu*, where its two promontories *Sugaar* and *Taajaſaki* running out very far into the Sea, form a large Gulph, which directly faces it. The paſſage over to this Iſland is ſaid to be of one day, and it is not to be made at all times, by reaſon of the currents, which run ſtrongly, ſometimes to the Eaſt and ſometimes to the Weſt, tho' otherwiſe it be but forty Japaneſe water Leagues, and in ſome places not above five or ſix German Miles diſtant from the Coaſts of *Japan*. It is ſaid to be as large as the Iſland *Kiuſiu*, but ſo thoroughly full of Woods and Foreſts, that it produces nothing, which might be of uſe to the Japaneſe, beſides ſome pelts and furs, which even the Inhabitants of the Southern parts of *Japan* have no occaſion for. Nor do the Jeſoans bring over any thing elſe but that, and the famous Fiſh *Karaſaki*, which is catch'd in great plenty about the Iſland, and which the Japaneſe reckon a great dainty, boiling and eating it like Cod. As to its figure, I could not gather any thing poſitive, neither from the accounts I had from the Japaneſe, nor from the Maps, I met with in the Country, they differing much from each other. Some repreſent it very near round, others make it of a very irregular figure, with large Promontories, Gulphs and Bays, the Sea running in ſeveral places ſo far up into the Country, that one might be eaſily induc'd to believe it compos'd of ſeveral different Iſlands. I am apt to believe, that the Country diſcover'd by *de Vries*, to the North of *Japan*, was part of this Iſland. I took notice that in ſome of the Japaneſe Maps, the South-weſt and larger part is call'd *Matſuki*, but it was generally ſpeaking ſo indifferently drawn, that I ſhould be at a loſs to determine, whether it be an Iſland by it ſelf, or join'd to the reſt. According to the account the Japaneſe give of the Inhabitants, they are a ſtrong, but ſavage, People, wearing long Hair and Beards, well ſkill'd in the management of Bows and Arrows, as alſo in fiſhing, the greateſt part living almoſt wholly on Fiſh. They deſcribe them further, as very dirty and naſty, but the truth of this accuſation is not ſo ſtrictly to be relied on, ſince they, the Japaneſe themſelves, are ſo extreamly nice and ſuperſtitious in frequently waſhing and cleaning their Bodies, as to have found the very ſame fault with the Dutch. The Language of *Jedſo* is ſaid to have ſomething of that, which is ſpoke in *Coræa*.

Behind this Iſland, to the North, lies the Continent of *Okujeſo*, as it is call'd by the Japaneſe, that is, *upper* or *high Jeſo*. That there is ſuch a Country is not in the leaſt queſtion'd among Geographers, but they have not as yet been able to determine, whether it confines on *Tartary*, or *America*, conſequently, where they are to place the *Continent of upper Jeſo.*

ſtreight of *Anian*, or the ſo long wiſh'd for paſſage out of the North Sea into the great Indian Ocean, ſuppos'd that there be ſuch a one, or whether it is cloſely join'd either to *Tartary*, or *America*, without any intermediate ſtreight, or paſſage at all. I made it my buſineſs, both in my travels through *Muſcovy* and *Perſia*, and during my ſtay in *Japan*, to enquire with all the diligence, I was capable of, into the true State of thoſe Northern Countries, tho' in the main to very little purpoſe, having hardly met with any thing worth the notice of the publick. At *Moſcow*, and at *Aſtrakan*, I ſpoke to ſeveral people, which either in their travels through *Siberia* and *Kataya* into *China*, or during their ſtay in *Siberia*, whither they had been baniſh'd by the *Czar*, and liv'd many years, pick'd up what few and uncertain informations they could, but could learn nothing farther, but that the great *Tartary* is by an Iſthmus, or Neck of Land, join'd to a neighbouring Continent, which they ſuppos'd to be *America*, and from thence concluded that in all probability there is no ſuch thing as a communication between the icy Sea and the Indian Ocean. In a Map of *Siberia*, which was made and cut upon wood, by one who was baniſh'd thither, and the names of the places mark'd in Sclavonian Characters, there were ſeveral conſiderable promontories, which from the eaſtern Coaſts ſtood out into the Sea, one of which, too great to be brought upon the table, was cut off at the edge. He that ſhew'd me this Map, told me at the ſame time, that according to the accounts which could be procur'd from the Tartars living in thoſe parts, this very promontory is nothing but an Iſthmus, which runs towards a neighbouring large Continent on which it confines, but that it is compos'd of high, rough, and almoſt inacceſſible mountains, and that in his opinion, if ever there hath been a paſſage there, for the firſt Inhabitants of the World to get over into *America*, and to people that Continent, ſuch another undertaking would be at preſent utterly impoſſible. This Map of *Siberia*, ſuch as it was, that is extream ill done, and without any ſcale of diſtances, or degrees of Longitude or Latitude, was yet the firſt, which could give the *Czar* of *Muſcovy*, ſome, tho' very imperfect, notions of the great extent of his Tartarian Dominions to the North. And 'tis from the ſame, my particular Friend, the ingenious Mr. *Winius*, who was by the *Czar* appointed Inſpector General over the Apothecaries and Druggiſts Shops in *Muſcovy*, made the firſt rude ſketch of his Map of *Ruſſia* and *Tartary*, which he afterwards conſiderably corrected and augmented by ſeveral accounts procur'd from different parts, and withal reduc'd to the neceſſary degrees of Longitude and Latitude. He was not a little aſſiſted in this undertaking by Mr. *Spitsbary*, Greek and Latin Interpreter at the Court at *Muſcovy*. This learned and induſtrious Man was, by the then reigning Monarch of *Ruſſia*, ſent his Ambaſſador to the Emperor of *China*, with ſecret Orders and Inſtructions to ſpare neither trouble nor expences, to get himſelf

The Author's Enquiries into the State of the Northern Countries.

himſelf acquainted with the true State, Situation and Extent of the *Czar*'s Dominions. Accordingly he went to *Pekin* through the Northern parts of *Ruſſia* and *Tartary*, and having diſpatch'd his buſineſs at the Court of *China*, return'd through the Southern provinces, and came back to *Moſcow* about the year 1680. During my ſtay at the Court of *Moſcow* it ſo happen'd, that he was to be our Interpreter, which brought me much acquainted with him, and fed me with no ſmall hopes of learning ſomewhat new and more particular, than was hitherto known, about the ſtate of thoſe Countries, but I found him too diſtruſtful and ſecret, and very unwilling to communicate, what obſervations he made upon his Journey. The late Illuſtrious *Nicolaus Witſen* L.L.D. and Burghermaſter at *Amſterdam*, a perſon to whom the publick is greatly indebted, met with much better ſucceſs in his own Enquiries, for in his laſt Embaſſy to the Court of *Muſcovy* he did, by his extraordinary good conduct, great learning and affability, inſinuate himſelf ſo far into the favour of the *Czar*, and the Grandees of his Court, that whatever accounts they had procured from all parts of *Ruſſia*, were without reſerve communicated to him, which enabled him to compoſe that excellent and accurate map of all the *Ruſſian* Empire, and the great *Tartary*, with its Mountains, Rivers, Lakes, Cities and Provinces, for the moſt part till then unknown, a work which by reaſon of its great uſefulneſs could not but highly oblige the curious. But however accurate this map of Doctor *Witſen's* was which afterwards prov'd very uſeful to Mr. *Isbrand Ides*, in his Journey by land to *China*, where he went Ambaſſador, yet the full extent of the Eaſtern Coaſts of *Siberia*, and the great *Tartary*, remains as yet undetermined, and we are ſtill in the dark, as to what relation they bear to the neighbouring Continent, which is probably that of *Oku Jeſo*.

Nicolas Witſen

The Japaneſe on their ſide are as little acquainted with the ſtate and extent of that Country, which lies behind the Iſland *Jeſo Gaſima*, and which is by them call'd *Oku Jeſo*. They ſay only that it is 300 Japaneſe miles long. But what authority they have to ſupport this aſſertion, I cannot tell. A Ship having ſome years ago been accidentally caſt upon the Coaſts of that Continent, they met among the rude and ſavage Inhabitants ſome perſons clad in fine Chineſe Silk, by which may be very probably conjectured ſome communication the Natives have with the neighbouring *Daats*, or *Tartary*, at leaſt that theſe Countries are not very remote from each other. A Jonk, which was ſent thither on purpoſe upon diſcovery, about the year 1684, returned after having been three months upon her voyage, and brought the very ſame account. An experienc'd Japaneſe Pilot, who was well acquainted with the Seas about *Japan*, as having been every where round this Empire, upon my enquiry could give me no other ſatisfactory anſwer, but that between *Japan* anh *Jeſogaſima* the Currents run alternatively, ſometimes Eaſt, ſometimes Weſt, and that behind *Jeſogaſima*, there

Accounts which the Japaneſe give of Oku Jeſo.

there is only one, which runs conſtantly, and directly, North, whence he concluded, that near *Daats*, ſo they call *Tartary*, there muſt be ſome communication with another Sea to the North. A few years ago another Imperial Jonk was ſent out in queſt of thoſe Countries. They ſail'd from the Eaſtern Coaſts of *Japan*, and after many troubles and incommodities endur'd between 40 and 50 degrees of Northern Latitude, they diſcover'd a very large Continent, ſuppos'd to be *America*, where having met with a good harbour, they ſtaid there during the Winter, and ſo return'd the next year, without any the leaſt account of that Country, or its Inhabitants, excepting only, that it run further to the North-weſt. Since that time it was reſolv'd at the Court of *Japan* to be at no further pain, or expence, about the diſcovery of thoſe Countries. I was little the better for conſulting the Japaneſe Maps of thoſe Seas, tho' I ſaw ſeveral of them in different places, as at *Jedo*, in the palace of *Tſuſſimano Cami*, Governor of *Nagaſaki*, in the Temple of *Symmios* near *Oſacca*, and in ſeveral other Temples. They all repreſent a large Continent, which ſtands out from the great *Tartary*, and extends it ſelf behind the Iſland *Jeſogaſima*, reaching about 15 degrees of Longitude further Eaſt, than the Eaſtern Coaſts of *Japan*. A large ſpace is left empty between it, and the neighbouring *America*. The Country itſelf is divided into the following Provinces, mark'd with their common writing Characters, *Kaberſari*, *Orankai*, *Sitſij*, *Feroſan* and *Amariſi*. Between the two laſt Provinces is mark'd a conſiderable River, which loſes it ſelf into the Sea, behind the Iſland *Jeſo* to the South-eaſt. But as all their Maps are very indifferently done, without any ſcale of diſtances or degrees, and as beſides the Names of the Provinces abovemention'd are only in their *Canna*, or common Writing, and not, as other more authentick Records, in their *Siſi*, or ſignificant Characters, I ſhall leave to the Reader's own Judgment to determine, how much there is to be depended upon them. And this is all I could learn in *Japan* about the State of thoſe Countries, which lie to the North of this Empire.

Gold and Silver Iſlands.

Before I leave off this general Geographical Deſcription of the Japaneſe Empire, I muſt not forget to mention two other Iſlands, which lie further off to the Eaſt, or E. N. E. of the Coaſts of *Oſiu*, at leaſt at 150 Miles diſtance, but as the Japaneſe pretend, belong to their Empire. They have given them very high ſounded Names, the ſmaller, more Northern, and more remote from *Japan*, being call'd *Ginſima*, the *Silver Iſland*, the larger, and nearer *Kinſima*, the *Gold Iſland*. They keep their ſtate and ſituation very ſecret from all Foreigners, chiefly the Europeans, for as much as their rich Names have already tempted them to go in queſt thereof. The King of *Spain* having been inform'd that they lie Weſtwards of *America*, in that part of the World, which by the Pope's diviſion was aſſign'd to him, as all thoſe Lands, which ſhould be diſcover'd from the Eaſt, were to the King of *Portugal*, ſent

out

out a very expert Pilot to look for them about the year 1620. But this voyage prov'd unſucceſsful. The Dutch attempted the ſame at different times with no better ſucceſs. They fitted out one ſhip for that purpoſe at *Batavia* in 1639, and two others in 1643, which had orders to go further, and to attempt the diſcovery of the Coaſts of *Tartary* and *America*. The voyage of theſe two ſhips, one of which was call'd *Bresken*, the other the *Caſtrecoom*, prov'd very unfortunate. For beſides that they ſuffer'd much by Storms, the Captain of the *Bresken* having hazarded himſelf on ſhore, with ſome of his ſhip's company, in a port of *Japan* lying under the 40 Degree of Northern Latitude, they were all ſeiz'd upon, put in Irons, carried Priſoners to *Jedo*, and ſo barbarouſly treated, as if their intention had been to betray or to invade the Empire.

Diſcovery of a New Iſland.

About the year 1675, the *Japaneſe* accidentally diſcover'd a very large Iſland, one of their Barks having been forc'd there in a Storm from the Iſland *Fatsiſio*, from which they computed it to be 300 Miles diſtant towards the Eaſt. They met with no Inhabitants, but found it to be a very pleaſant and fruitful Country, well ſupplied with freſh water, and furniſhed with plenty of plants and trees, particularly the *Arrack-Tree*, which however might give room to conjecture, that the Iſland lay rather to the South of *Japan*, than to the Eaſt, theſe trees growing only in hot Countries. They call'd it *Buneſima*, or the Iſland *Bune*, and becauſe they found no Inhabitants upon it, they mark'd it with the character of an uninhabited Iſland. On the ſhores they found an incredible quantity of Fiſh and Crabs, ſome of which were from four to ſix foot long.

Iſland Fatſiſio.

Fatſiſio, I juſt now had occaſion to mention, or *Fatſiſio Gaſima*, which is as much as to ſay, the *Eighty Fathom Iſland*, is the moſt remote Iſland the Japaneſe have in poſſeſſion Southward. It lies under the ſame Meridian with *Jedo*, and is reckon'd to be about 80 Japaneſe Water-leagues diſtant from the Continent of *Japan*, being the furthermoſt of a long row of ſmall Iſlands, almoſt contiguous to each other. It is the chief Iſland, where the great Men of the Emperor's Court, when out of favour, are uſually confined, purſuant to a very ancient cuſtom, and kept priſoners on a rocky Coaſt, from the extraordinary height of which the whole Iſland hath borrow'd its name. As long as they continue on this Iſland, they muſt work for their livelyhood. Their chief amuſement is weaving, and ſome of the ſilk ſtuffs wrought by them, as they are generally Men of ingenuity and good underſtanding, are ſo inimitably fine, that the Emperor hath forbid under ſevere penalties, to export, or to ſell them to foreigners. This Iſland, beſides it being waſh'd by a rough tempeſtuous Sea, is ſo well guarded by nature itſelf, that when there is ſome proviſion of the common neceſſaries of life, or ſome new Priſoners to be brought in, or the guard to be reliev'd, the whole Boat, with all the lading, muſt

be drawn up, and again let down by a crane, the coaſts being ſo ſteep and rocky, as to admit of no other acceſs.

CHAP. V.

The Diviſion and Sub-diviſion of the Empire of Japan *into its ſeveral Provinces; as alſo of its Revenue and Government.*

Diviſion of the Empire of Japan.

IN the general Geographical Deſcription of *Japan*, which I have laid down in the preceding Chapter, I took notice that this Empire hath been divided into ſeven great Tracts of Land, which were again ſub-divided into 68 conſiderable Provinces, and theſe into 604 ſmaller Diſtricts, or Counties, as one might call them. I proceed now more particularly to conſider the largeneſs, extent, fertility, produce, and revenues of each Province, as I found them in a Japaneſe deſcription of this Empire, publiſh'd in *Japan*, by the title of *Sitzi Joſſu.*

But before I proceed to a particular conſideration of the ſeven large Tracts of Land which the Empire of *Japan* hath been divided into, and of their ſeveral Provinces, I ſhall take notice of the *Gokinai*, or *Crown Lands.* *Gokinai goka Kokf*, that is the *five Provinces of the Imperial revenues*, ſo call'd, becauſe all the revenue, of theſe five provinces is particularly appropriated for the ſupport and maintenance of the Imperial Court. They amount to 148 *Man*, and 1200 *Kok* of Rice. The Reader is deſir'd to obſerve in general, that all the revenues in this Country are reduc'd to theſe two meaſures in Rice. A *Man* contains 10000 *Kokf*, and a *Kokf* 3000 bales or bags of Rice. Theſe five Imperial Provinces are 1. *Jamaſijro*, otherwiſe *Sanſju:* It is a large and fruitful Country. Its length from South to North is a hundred Japaneſe Miles; and there are ſeveral good towns and other places of note within its compaſs. It is divided into 8 diſtricts, *Otokuni*, *Kadono*, *Okongi*, *Kij*, *Udſi*, *Kuſſe*, *Sakanaka*, and *Tſukugi*. 2. *Jamatto*, or *Wosju*, is likewiſe a very good Country, and much of the ſame length with the former going from South to North. It had formerly ſeveral places of note within its compaſs, which are at preſent reduced to a very ſmall number. It is divided into 15 diſtricts, *Soono Cami*, *Soonoſimo*, *Feguri*, *Firole*, *Katzu-Dſiau*, *Katſunge*, *Okuno Umi*, *Utz*, *Joſino*, *Uda*, *Sikino Simo*, *Sikino Cami*, *Takaiidz*, *Tooidz* and *Jammanobe*. 3. *Kawatzij*, or *Kaſiu*, a tolerable good Country, about two days Journeys in length, and divided into 15 diſtricts. *Niſtori*, *Iſikawa*, *Fukaitz*, *Jaskabe*, *Ookake*, *Tukajatz*, *Kawatz*, *Sarara*, *Umbarada*, *Katanno*, *Wakaje*, *Sibukaja*, *Sick*, *Tanbokf*,

Jamaſijro.

Jamatto.

Kawatſy.

Tanbokf, and *Tannan*. 4. *Idſumi*, or *Sensju*, is a very large Country, but indifferently fruitful. Its length is an hundred Japaneſe miles from South to Weſt. It is border'd on one ſide by the Sea, on the other by a ridge of high Mountains. It is plentifully ſupplied with Fiſh by the neighbouring Sea: It produces alſo ſome buck-wheat, rice, peaſe and beans, though but few, and not of the beſt ſort. It hath but 3 ſmaller diſtricts, *Ootori*, *Idſume*, and *Fine*. 5. *Sitzu*, otherwiſe *Tſinokuni*, and *Sisju*. It hath two days Journey and a half in circumference. It is the furthermoſt Country Weſtwards on a large Gulph. The Southern parts of it are very warm, but the Northern colder, and abound more in what they call *Gokokf*, which are the five chief ſorts of peaſe eat in this Country. It affords alſo ſome fiſh, and ſalt, and is in the main a very good Country. It is divided into 13 diſtricts, *Sijfos*, or *Symmios*, *Kutatz*, *Fingaſſinai*, *Niſijnari*, *Jatſan*, *Simaſimo*, *Simakami*, *Teſijma*, *Kawanobe*, *Muko*, *Awara*, *Arima*, and *Noſje*.

Idſumi.

Sitzu.

I proceed now to the VII. large tracts of Land, which the Japaneſe Empire hath been divided into by the Emperor *Siuſiun*.

Seven great tracts of Land.

I. The firſt is *Tookaido*, that is, the *South Eaſtern Tract*, I have obſerved above, that the ſaid ſeven large tracts have been by the Emperor *Tenmu* further divided into 68 Provinces, the five Provinces above mention'd included, to which ſome hundred years after two more were added. The *Tookaido* conſiſts of 15 of theſe 68 Provinces, which are 1. *Iga*, otherwiſe *Iſju*, which is limited on the South and Eaſt by the Sea. To the North it is ſeparated from the neighbouring Provinces by a ridge of high mountains. It is a hot Country, but indifferently fruitful, producing ſome Plants, Trees and Bambous. It is divided into four diſtricts, *Aije*, *Namanda*, *Iga* and *Nabari*. 2. *Iſie*, otherwiſe *Seſju*, is three day's Journeys long, going from South to North. It is almoſt wholly encompaſs'd by the Sea, but extreamly fruitful, with an agreeable variety of hills and plains. It is divided into 15 diſtricts, *Quana*, *Aſaki*, *Suſuka*, *Itſiſi*, *Aanki*, *Taato*, *Niſikiſſima*, *Goſaſuma*, *Inabe*, *Mije*, *Ano*, *Itaka*, *Watakei*, *Ino*, and *Taki*. 3. *Sſima* or, *Siſio*, is but a ſmall Province, which one may travel a-croſs in half a day's time. It is a very barren Country, but the neighbouring Sea ſupplies it plentifully with fiſh, oyſters, ſhells and the like. It hath but three diſtricts, *Tooſij*, *Ako*, and *Kameſima*. 4. *Owari*, otherwiſe *Biſiu*, is an inland Country, entirely ſeparate from the Sea, but one of the moſt fruitful Provinces of the whole Empire, and richly ſtock'd with Inhabitants. It is three day's Journeys long, going from South to North, and divided into nine diſtricts, *Amabe*, *Nakaſſima*, *Kaquuri*, *Nirva*, *Kaſſungale*, *Jamada*, *Aitſi*, *Tſitta*, and *Tooſijnoſſima*. 5. *Mikawa*, otherwiſe *Miſiu*, is a very barren and poor Country, with too many ſhallow Rivers and Ponds, which are very prejudicial to the growth of the *Gokokf*. It is one day's Journey and a half long, going from Eaſt to Weſt, and divided

TOOKAIDO.

Iga.

Iſie.

Sſima.

Owari.

Mikawa.

vided into eight diſtricts, *Awoumi*, *Kamo*, *Nukada*, *Batz*, *Fori*, *Jana*, *Tſitarra*, and *Akumi*. 6. *Tootomi*, otherwiſe *Jenſſju*, a very good and fruitful Country, and one of the pleaſanteſt Provinces for a curious variety of Hills, Rivers, fertile Plains, Towns and Villages. Its length is ſuppos'd to be two days Journey and a half, going from Eaſt to Weſt, and it is divided into 14 diſtricts, *Fammana*, *Futz*, *Fuuſa*, *Aratama*, *Nangakami*, *Nagaſſimo*, *Sutz*, *Jammana*, *Kikoo*, *Faifara*, *Tojota*, *Jamaka*, *Sanno*, and *Jwata*. 7. *Surunga*, or *Siuſju*, deſerves likewiſe to be commended for the variety of its Towns, Villages, Hills and fruitful Plains. It is of the ſame length with *Tootomi*, going from Eaſt to Weſt, and divided into ſeven diſtricts, *Tſta*, *Maſiaſu*, *Udo*, *Itabe*, *Rofarra*, *Fuſij* and *Suringa*. 8. *Kai*, otherwiſe *Kaiſiu*, and *Ksjoobu*. is a flat Country, and abounds in Rice, Fields and Paſturage, Plants and Trees. It breeds alſo ſome Cattle, chiefly Horſes. It is two days Journeys long from South to North, and divided into four diſtricts, *Jamanaſſiro*, *Jaatzſiro*, *Coma* and *Tſur*. 9. *Idſu*, or *Tooſju*, a long Peninſula, being almoſt ſurrounded by the Sea. It affords a large quantity of ſalt, and all ſorts of fiſh, and is reckon'd in the main a tolerable good Country. It is pretty mountainous, with ſome flat ground, and ſome few rice fields. It hath but 3 diſtricts upon the Continent of *Nipon*, *Takato*, *Naka*, and *Camo*, whereto are added two neighbouring Iſlands, *Ooſima*, and *Firakaſima*. 10. *Sangami* or *Sooſiu*, is three days Journeys long, a flat and barren Country, which affords hardly any thing for the ſuſtenance of human life, but Torteſſes, Fiſh and Crabs from the Sea, beſides a good quantity of timber out of its large woods. It is divided into 8 diſtricts *Aſikaranno Cami*, *Aſikaranno Simu*, *Ooſimi*, *Juringi*, *Ajikoo Takangi*, *Camakura*, *Mijura*, and *Jeſima*. 11 *Muſaſi*, or *Buſiu*, a very large Province having five days Journeys, and a half, in circumference. It is a flat Country, without woods and mountains, but very fruitful, abounding in *Rice*, *Gokokf*, Garden fruits, and Plants. It is divided into 21 diſtricts, which are *Kuraggi*, *Tſukuki*, *Tama*, *Tatſinbana*, *Kaikura*, *Iruma*, *Toſma*, *Fijki*, *Jokomi*, *Saitama*, *Kodama*, *Tſibu Sima*, *Fabara*, *Faſiſawa*, *Naka*, *Kami*, *Adats*, *Tſitſubu*, *Jebara*, *Toteſima*, and *Ooſato*, 12. *Awa*, otherwiſe *Fooſiu*, a middling good Country with mountains, hills, rivers, and plains, affording both rice and corn; It is tolerably well inhabited and plentifully ſupplied by the neighbouring Sea with fiſh and oyſters, whoſe ſhells the inhabitants make uſe of to manure their ground. It is one day's Journey and a half long from South to North and divided into four diſtricts, *Fekuri*, *Awa*, *Aſaima*, and *Nakaba*. 13. *Kadſuſa*, otherwiſe *Kooſju* is 3 days Journeys long, going from South to North, a tolerable good Country, though not without high rough mountains, great numbers of the Inhabitants get their livelyhood by weaving of *Cannib*, or *Hempſtuffs*, which they underſtand very well. It is divided into 11 diſtricts, *Sſuſſu*, *Amafa*, *Itſuwara*, *Umingami*, *Foiko*, *Mooki*, *Iſſimi*, *Farinib*, *Nagawa*, *Jammanobe*, and *Muſſa*.

Tootomi.

Surunga.

Kai

Idſu.

Sangami.

Muſaſi.

Awa.

Kadſuſa.

Muſſa. 14. *Simooſa*, otherwiſe *Seosju*, is ſaid to be three day's journeys long going from South to North, a mountainous Country, indifferently fruitful, but abounding in Fowls and Cattle. It is divided into 12 diſtricts, *Kaddoſika*, *Tſibba*, *Imba*, *Sooma*, *Sasjuma*, *Iuuki Tooda*, *Kooſa*, *Unagami*, *Katori*, *Fannibu*, and *Okanda*. 15. *Fitats*, or *Sjoo*, a very large Province; my Author makes it almoſt ſquare, and ſays that it is three day's Journeys long on each ſide. It is but a middling Country, as to its fruitfulneſs, but produces a great quantity of Silk-worms and Silk, of which there are ſeveral Manufactures eſtabliſh'd there, as there are alſo of ſome other Things, the inhabitants being a very induſtrious people. They likewiſe carry on a trade with Cattle. It hath 11 diſtricts, *Nijbari*, *Makaije*, *Tſukkumba*, *Kawaats*, *Sſida*, *Umbaraki*, *Namingata*, *Naka*, *Kuſſi*, *Taka*, and *Iengoko*. *Iengoko* ſignifies a diſtant Country, by which is probably meant ſome neighbouring Iſland. The revenues of theſe 15 Provinces of the firſt large Tract call'd *Tookaido*, amount in all to 494 *Mankokf*.

Simooſa. *Fitats.*

II. *Tooſando*, that is, the *Eaſtern mountainous Tract*, hath 8 large Provinces within its compaſs, which are 1. *Oomi*, an extraordinary good and fruitful Country, with variety of mountains, hills, rivers and fruitful fields, producing both rice and corn, and affording to the Labourer a thouſand-fold reward, (according to my Japaneſe Author's way of expreſſing the fruitfulneſs of this Country). It hath three day's Journeys and a half in circumference, and is divided into 13 diſtricts, *Singa*, *Karimotto*, *Ius*, *Cammoo*, *Kanſaki*, *Inungami*, *Sakatta*, *Jetz*, the upper and lower *Aſſai*, *Imito*, *Takaſſima*, *Kooka* and *Jooſitzumi*. 2. *Mino*, or *Dioſiu*, is not inferior to the former, neither in an agreeable variety of hills and plains, nor in fertility, producing plenty of Rice, Corn, and Gokokf, and other neceſſaries of life. It is three day's Journeys long from South to North, and divided into 18 diſtricts, *Iſijntſu*, *Fuſa*, *Awadſi*, *Ikenda*, *Oono*, *Mottos*, *Muſsijroda*, *Katakata*, *Atſumi*, *Kakumi*, *Iamangata*, *Muggi*, *Guundsjo*, *Camo*, *Cako*, *Tokki*, *Jenna*, and *Taki*. 3. *Fida*, otherwiſe *Fisju*, falls far ſhort of the two former, both in largeneſs, and fertility. Its utmoſt extent from South to North doth not exceed two days travelling. It abounds in woods and foreſts, and yields a great quantity of Fire-wood, and Timber for buildings. It hath but four diſtricts, *Ofarra*, *Masijnda*, *Ammano*, and *Araki*. 4. *Sinano*, otherwiſe *Sinsju*, a very cold Country. Salt and fiſh are very ſcarce here, becauſe of its great remoteneſs from the Sea; and it is not well provided with Cattle, by reaſon of its few paſtures. It is otherwiſe tolerably fruitful, and produces a good quantity of Mulberry-trees, Silk, and Cannib, of which there are ſeveral good manufactures eſtabliſh'd there. It is ſaid to be five day's Journeys long from South to North, and is divided into 11 diſtricts, *Midſuts*, *Takaij*, *Fanniſſina*, *Tſiſagatta*, *Sacku*, *Ina*, *Sſuwa*, *Tſikumma*, *Atſumi*, *Sara* ond *Sijna*. 5. *Koodſuke*, otherwiſe *Dſiosju*, is four

TOOSANDO. *Oomi.* *Mino.* *Fida.* *Sinano.* *Koodſuke.*

four day's Journeys long, going from East to West, a warm and tolerable good Country, producing plenty of Mulberry-trees, though the Silk, they yield, is not of the best sort, and the Stuffs brought from thence but caarse. It is divided into 14 districts, *Ussui*, *Aassa*, *Sskanne*, *Ssetta*, *Sai*, *Nitta*, *Kattaoka*, *Soora*, *Gumma*, *Kanva*, *Tago*, *Midorino*, *Naba*, and *Jammada*. 6. *Simoodsuke*, or *Jassju*, is three day's Journeys and a half, long, going from East to West, a tolerable good Country, not very mountainous, but rather flat, with abundance of Pasture-ground and Rice-fields, which plentifully supply it with Grass Rice, Corn, and the Gokokf. It hath 9 districts, *Askara*, *Janada*, *Aso*, *Tsuga*, *Taka*, *Sawingawa*, *Suwooja*, *Nasu*, and *Mukabe*. 7. *Mutsu*, or *Oosju*, is by much the largest Province in *Japan*, being full 16 day's Journeys long from South to North. It is an extraordinary good and fruitful Country, and wants nothing for the support of human life. This whole Province was formerly subject to one Prince, together with the neighbouring Province *Dewa*, of which more hereafter. It is divided into 54 (and according to others 55) districts, *Sijrakawa*, *Kurokawa*, *Juwasi*, *Mijaki*, *Aitz*, *Nama*, *Oda*, *Asaka*, *Adatz*, *Sibatta*, *Karida*, *Tooda*, *Natori*, *Sinnobu*, *Kikkunda*, *Sibanne*, *Assomisa*, *Namingata*, *Iwadewaga*, *Kawatz*, *Fitzungi*, *Takano*, *Wattari*, *Tamadsukuri*, *Oonato*, *Kami*, *Ssida*, *Kuriwara*, *Jesan*, *Jeki*, *Misawa*, *Nagaooka*, *Tojone*, *Monowara*, *Oosika*, *Gunki*, *Kaddono*, *Fasikani*, *Tsungaru*, *Uda*, *Iku*, *Motojes*, *Isbara*, *Taidsi*, *Sikamma*, *Inaga*, *Siwa*, *Iwasaki*, *Kimbara*, *Kadsinda*, *Datte*, *Socka*, *Fei*, and *Kisen*. 8. *Dewa*, otherwise *Usju*, is five day's Journeys long, a very good Country, abounding in good pasture-ground, plants, and trees. It is said to have the Spring 15 days earlier than other Provinces. It belong'd formerly to *Osju*, but is now a separate Province, divided into 12 districts, *Akumi*, *Kawanobe*, *Murajama*, *Oitama*, *Ookatz*, *Firaka*, *Tangaira*, *Diwa*, *Akindatauri*, *Senboku*, *Mogumi*, and *Jamamottu*. All the revenues of these 8 Provinces amount to 563 Mangokf, according to the old Rentals, but at present they are considerably improv'd.

Simoodsuke.

Mutsu.

Dewa.

FOKU ROKUDO.

III. *Foku Rokkudo*, that is, the Northern Tract, hath 7 Provinces within its compass. 1. *Wackasa* otherwise *Siakusju*, is one day's Journey, and a half, long, going from South to North. It is limited to the North by the Sea, which plentifully supplies it with Fish, Crabs, Tortoises and the like. It hath some Iron-mines, and is divided into three districts, *Oonibu*, *Ooi*, and *Micatta*. 2. *Jetsissen*, otherwise *Jeetsju*. Its length from South to North is of three days travelling. It is very mountainous towards the South, but more flat and fruitful to the North, with abundance of good Pasture-ground, where the Inhabitants breed plenty of Cattle. It produces also *Cannib*, Mulberry-trees, and Silk, and the *Gokokf* very plentifully. It is divided into 12 districts, *Tsuruga*, *Nibu*, *Imadats*, *Asijba*, *Oono*, *Sakai*, *Kuroda*, *Ikingami*, *Takakida*, *Jossdsida*, *Sakagita*, and *Naandsjo*. 3. *Kaga*, otherwise *Kasju*,

Wackasa.

Jetsissen.

Kaga.

Kaſju, is two day's Journeys, and a half, long, going from Eaſt to Weſt, a tolerable good Country, yielding as much of the *Gokokf* as is neceſſary for the ſuſtenance of the Inhabitants. Some Silk manufactures are carried on here, and it affords the beſt vinegar, *Sacki*, and *Soja*, which are exported into other Provinces. It hath 4 diſtricts, *Jenne*, *Nomi*, *Iſikawa*, and *Kanga*, to which ſome add *Kaboku*. 4. *Noto*, otherwiſe *Seosju*, is a ſort of a Peninſula, almoſt wholly encompaſs'd by the Sea, and on this account plentifully ſupplied with fiſh and crabs. It hath ſeveral Iron-mines, but not much good ground, and the *Gokokf* ripen conſiderably later, than in other Provinces. It is two day's Journeys, and a half, long, going from Eaſt to Weſt, and is divided into four diſtricts *Bagui*, *Noto*, *Fukeeſund*, and *Sſus*. 5. *Jeetsju*, otherwiſe *Jaeſsju*, hath three day's Journeys in circumference, a tolerable good Country, pretty well ſupplied with *Gokokf*. A particular ſort of earthen pots is made here. It affords alſo ſome wood, which is made uſe of particularly for bridges. It is divided into four diſtricts, *Tonami*, *Imidſu*, *Mebu*, and *Nijkawa*. 6. *Jetſingo*, otherwiſe *Jeesju*, a large Province, having ſix day's Journeys in circumference. It is very mountainous to the South, otherwiſe tolerably fruitful, producing Silk, Cannib, and the Gokokf, though not of the beſt ſort. It is divided into ſeven diſtricts, *Kabiki*, *Kof*, *Miſſima*, *Iwoodſi*, *Cambara*, *Nutari*, and *Iwafune*. 7. *Sado*, or *Sasju*, a pretty large Iſland of three day's Journeys and a half in circumference, ſituate to the North of *Japan*, juſt over-againſt the two Provinces *Jeetsju* and *Jetſingo*. It is a very fruitful Iſland, plentifully ſupplied with Corn, Rice, and Gokokf. It hath alſo ſome Woods and good Paſture-ground. The Sea affords Fiſh, and Crabs. It is divided into three diſtricts, *Umo*, *Soota*, and *Camo*. The yearly revenue of theſe ſeven Provinces amounts to 243 Mangokf.

Noto. *Jetsju.* *Jetſingo.* *Sado.*

IV. *Sanindo*, that is, the *Northern mountainous, or cold Tract*, conſiſts of eight Provinces. 1. *Tanba*, otherwiſe *Tansju*, is two day's Journeys long, a middling good Country, producing plenty of Rice, beſides ſeveral ſorts of Peaſe and Pulſe. It affords alſo ſome Fire-wood, and is divided into ſix diſtricts, *Kuwada*, *Funaji*, *Taki*, *Amada*, *Fingami*, and *Ikarunga*. 2. *Tango*, otherwiſe *Tanſju*, is one day's Journey and a half broad, going from South to North, likewiſe a middling good Country, where Silk and Cannib may be had at a very eaſy rate. It is plentifully ſupplied by the Sea with fiſh, crabs and the like. It is divided into five diſtricts, *Kaki*, *Joki*, *Tango*, *Katano*, and *Kumano*. 3. *Taſima*, otherwiſe *Tanſju*, is two day's Journeys long, going from Eaſt to Weſt, a middling good Country, much like the two former, and divided into eight diſtricts, *Aſami*, *Jabu*, *Idſu*, *Ketta*, *Kinnoſaki*, *Flangaka*, *Sitzumi*, and *Mikummi*. 4. *Imaba*, otherwiſe *Insju*, is much of the ſame length and degree of fruitfulneſs with *Taſima*, It is limited to the North by the Sea, and on the South by a ridge of Mountains. It hath ſeveral Manufactures of coarſe Silk Stuffs, and is divided

SANINDO. *Tanba.* *Tango.* *Tſima.* *Imaba.*

divided into ſeven Provinces, *Togomi*, *Jagami*, *Tſidſu*, *Oomi*, *Takaguſo*, *Ketta*, and *Konno*. 5. *Fooki*, otherwiſe *Fakusju*, is two day's Journeys, and a half, long, going from South to North, a middling good Country, producing plenty of *Gokokf*, *Cannib*, and Silk, of which laſt there are ſeveral good Manufactures carried on here. It is divided into ſix diſtricts, *Kawamura*, *Kume*, *Jawata*, *Aneri*, *Oomi* and *Fino*. 6. *Idſumo*, otherwiſe *Unsju*, is two day's Journeys, and a half, broad, going from Eaſt to Weſt, almoſt wholly encompaſs'd by the Corean Sea, after the manner of a Peninſula. It is a very fruitful Country, producing variety of Trees, Graſs, and Plants. It hath alſo ſome Manufactures of coarſe ſilk ſtuffs. It is divided into ten diſtricts, *Iju*, *Nomi*, *Semane*, *Akiſika*, *Tattenni*, *Jadſumo*, *Kanto*, *Ijis*, *Ninda* and *Oofara*. 7. *Iwami*, otherwiſe *Sekisju*, is two day's Journeys long going from South to North, a middling good Country, producing plenty of *Cannib*, and affording ſome Salt. The Inhabitants give twice as much a year to their Prince, as they do in other Provinces. It is divided into five diſtricts, *Tſikama*, *Naka*, *Oots*, *Mino* and *Canoab*. 8. *Oki* otherwiſe *Insju*, an Iſland erected into a Province, and ſituate in the Corean Sea, oppoſite to the Coaſts of that Peninſula. It is a very barren Country, producing a few *Gokokf*. It hath two day's Journeys in circumference, and is divided into five diſtricts. All the yearly Revenues of theſe eight Provinces amount to 123 Mangokf.

Tookj. *Idſumo.* *Iwami.* *Okj.*

SANJODO. V. *Sanjodo*, that is, the *Southern mountainous, or warm, Tract*, is compos'd of eight Provinces, which are. 1. *Farima*, otherwiſe *Bansju*, hath three days Journey's and a half in circumference, a very fruitful Country, producing in plenty all manner of neceſſaries. It hath ſeveral manufactures of Silk-ſtuffs, Paper and Cloth. It is divided into fourteen diſtricts, *Akas*, *Kata*, *Kamo*, *Inami*, *Sikama*, *Iwo*, *Akato*, *Saijo*, *Sitz*, *Kanſaki*, *Taka*, *Mitzubo*, *Iſſai*, and *Itto*. 2. *Mimaſaka*, otherwiſe *Sakusju*, is three day's Journeys long, going from Eaſt to Weſt, a middling good Country, affording as much Fruits, Plants, Victuals, and Cloth as is neceſſary for the ſupport of its Inhabitants. It is obſerv'd, as ſomewhat remarkable, that this Province is leſs ſubject to Winds, than any other in the Empire. It is divided into ſeven diſtricts, *Aida*, *Katzunda*, *Tomaniſi*, *Tomaſigaſi*, *Khume*, *Ooba*, and *Maſuma*. 3. *Bidſen*, or *Bisju*, hath three day's Journeys in circumference, a middling good Country, producing plenty of Silk. Its Soil is pretty warm, and the produce of the fields and gardens are obſerv'd to ripen earlier, than in other Provinces. It is divided into 11 diſtricts *Koſuma*, *Waki*, *Iwanaſi*, *Ooku*, *Akoſaka*, *Kandatz*, *Minne*, *Ooas*, *Tſitaka*, *Tſingoſima*, and *Kamoſima*. 4. *Bitsju*, otherwiſe *Fiſin*, is one day's Journey, and a half, long, going from Eaſt to Weſt, a very good Country, plentifully ſupply'd with all the neceſſaries of life. The *Gokokf* and *Cannib* in particular are extreamly cheap here. It is divided into 9 diſtricts, *Utz*, *Kaboja*, *Kaija*, *Simomitz*, *Aſſanguts*, *Oda*,

Farima. *Mimaſaka.* *Bidſen.* *Bitsju.*

Oda, *Sitzuki*, *Teta* and *Fanga*, to which are added two Iſlands *Saburoſima*, and *Foriſima*. 5. *Bingo*, otherwiſe *Fisju*, is ſomewhat more than two day's Journeys long, going from South to North, a middling good Country, plentifully ſupplied with Rice and *Gokokf*, which are likewiſe obſerv'd to ripen here much earlier, than they do elſewhere. It is divided into 14 diſtricts, *Abe*, *Futſitz*, *Kamiiſſi*, *Aſuka*, *Numaſimi*, *Bonitz*, *Aſijda*, *Kooni*, *Mikami*, *Camidami*, *Mitſuki*, *Jeſſo*, *Sirra*, and *Mijwara*. 6. *Aki*, otherwiſe *Gesju*, is two day's Journeys, and a half, long, going from South to North, a mountainous and barren Country. Upon the Coaſts they make Salt. Corn, Rice, and Gokokf will hardly grow here, but it abounds with woods and foreſts, which afford plenty of muſhrooms. It is divided into 8. diſtricts, *Numada*, *Takatta*, *Tojoda*, *Sada*, *Cammo*, *Sabaku*, *Aki*, *Takamija*, and *IkuKuſſima*, which laſt is the name of a place particularly famous in this Province. 7. *Suwo* or *Seosju*, is three day's Journeys long, going from Eaſt to Weſt, a middling good Country, abounding chiefly in plants and good paſture ground. The Coaſts afford as much fiſh, Crabs, ſhells and other ſubmarine ſubſtances as any other Province whatever. It is divided into ſix diſtricts *Ooſima*, *Kuka*, *Kumade*, *Tſino*, *Sawa*, and *Jooski*. 8. *Nagata*, otherwiſe *Tſiosju*, is two day's Journeys, and a half, long, from Eaſt to Weſt, a middling good Country limited to the South and Weſt by the Sea, to the North by a ridge of mountains. It produces Gokokf, Fiſh, Crabs, and other neceſſaries, twice as much as there is requiſite for the maintenance of the Inhabitants. It is divided into ſix diſtricts, *Atſa*, *Tojora*, *Mine*, *Ootz*, *Amu*, and *Miſijma*. The whole yearly revenue of theſe eight provinces amounts to 270. *Mangokf*,

Bingo. *Aki*. *Suwo*. *Nagata*.

All the ſeveral tracts of Land, Provinces and diſtricts, hitherto mention'd, belong to the great Iſland *Nipon*. I proceed now to the ſecond Iſland, which is next to *Nipon* in largeneſs, and which is by the Japaneſe call'd *Kiusju*, the Weſtern Country, and *Saikokf* the Country of nine. This offers to our view the

KIUSJU.

VI. great tract of Land call'd, *Saikaido*, that is, the *Weſtern Coaſt Tract*. It is compos'd of nine large Provinces. 1. *Tſikudſen*, otherwiſe *Tſikuſiu*, is from South to North four day's Journeys long, a middling good Country, producing both Corn and Rice. It hath ſeveral China-ware manufactures, and is divided into 24 diſtricts, *Sima*, *Kama*, *Jaſſijka*, *Noſima*, *Mikaſa*, *Monagatta*, *Onka*, *Muſiroda*, *Fonami*, *Sara*, *Naka*, *Caſſija*, *Siaka*, *Muſima*, *Ito*, *Muſijro*, *Vutz*, *Kurande*, *Nokoſima*, *Sinotz*, *Kaſakura*, *Kamitzka ſakura*, *Kokuf*, and *Taſſai*. 2. *Tſikungo*, otherwiſe *Tſikusju*, is from South to North five day's Journeys long, a tolerable good Country producing corn, rice and peaſe in great plenty; The Coaſts afford fiſh, crabs and ſhells. A great deal of ſweetmeat is made here and exported into other Provinces. It is divided into 10 diſtricts, *Mijwara*, *Mij*, *Ikwa*, *Mi*, *Mike*, *Kandſima*, *Simodſima*, *Jammacando*, *Jammaſeta*, and *Takeno*. 3. *Budſen*, or *Foosju*, is four day's Journeys long

SAIKAIDO. *Tſikudſen.* *Tſikungo.* *Budſen.*

from South to North, a tolerable good Country, particularly famous for producing extraordinary good medicinal plants. Great numbers of Silk manufactures are carried on in this Province, ſome of which the Prince takes in part of payment for his Revenue. It is divided into 8 diſtricts, *Tangawa*, *Sakku*, *Mijako*, *Nakatz*, *Tſuiki*, *Kamitzki*, *Simotzki*, and *Uſa'*. 4. *Bungo*, otherwiſe *Foosju*, is three day's Journeys long middling fruitful. It affords ſilk from its Mulberry-trees, cloth, hemp' Gokokf, and ſome ſcarce medicinal plants. It is divided into 8. diſtricts, *Fita*, *Kees*, *Nawori*, *Oono*, *Amabe*, *Ookata*, *Faijami* and *Kuniſaki*. 5. *Fidſen*, otherwiſe *Fisju*, is from South to North full five day's Journeys long, a good, and middling fruitful, Country, beſides the produce of corn and rice, plentifully ſtored with fiſh and fowls. It hath alſo ſome Cloth manufactures, and is divided into 11. diſtricts, *Kickij*, *Jabu*, *Mine*, *Ooki*, *Kanſoki*, *Saaga*, *Maatſura*, *Kiſſima*, *Fuſitz*, *Kadſuraki* and *Takaku*. 6. *Figo* otherwiſe *Fisju*, hath about five day's Journeys in circumference, a middling fruitful Country, affording plenty of firewood, and wood for building, as alſo corn, peaſe, fiſh, crabs, and other neceſſaries, as much as will ſupply the want of the Inhabitants. It is divided into fourteen diſtricts, *Tamana*, *Jamaga*, *Jamamatto*, *Kikutz*, *Aſo*, *Takuma*, *Kuma*, *Aida*, *Maſiki*, *Udo*, *Jaadſiro*, *Koos*, *Amakuſa*, and *Aſſkita*. 7. *Fiugo*, otherwiſe *Nisju*, is about three day's Journeys long, a poor Country, mountainous, and producing hardly what corn, rice, and fruits are neceſſary for the ſuſtenance of its Inhabitants; ſome few Mulberry trees grow there. It is divided into five diſtricts, *Uski*, *Koiju*, *Naka*, *Mijaſaka*, and *Morokata*. 8. *Ooſumi*, otherwiſe *Gusju*, is from Eaſt to Weſt two day's Journeys long, a ſmall, but fruitful province, plentifully ſupplied with all the neceſſaries of life, particularly ſuch as the Sea affords. There is a great quantity of Paper made here, and ſome few ſilk ſtuffs. It is divided into eight diſtricts, *Ooſumi*, *Fiſingari*, *Kuwabara*, *Soo*, *Sijra Kimodſuki*, *Komadſij*, and *Kumagge*, to which is added the neighbouring Iſland *Tanegaſima*. 9. *Satzuma*, or *Satsju*, is much of the ſame length with the former, middling fruitful, producing chiefly Mulberrytrees and hemp. It hath a few cloth manufactures, but the cloth is very good. It can furniſh other Provinces with Hemp. It is divided into fourteen diſtricts, *Idſumi*, *Takaki*, *Satzuma*, *Feki*, *Iſa*, *Ala*, *Kawanobe*, *Jene*, *Juumaki*, *Fire*, *Fani*, *Jamma*, *Okinokoſima*, and *Koſſkiſima*. The yearly revenue of theſe nine Provinces amounts to 344 *Mangokf*.

Bungo. *Fidſen.* *Figo.* *Fiugo.* *Ooſumi.* *Satzuma.*

SIKOKF. An Iſland of the third magnitude, which lies between the two former, and is by the Japaneſe call'd *Sikokf*, that is, the *Country of four, viz.* Provinces, together with the neigbouring Iſland *Awadſi*,, ſituate to the N. E. of *Sikokf*, and the great Province *Kijnokuni*, which ſtands out from the Continent of *Nipon*, make up the ſeventh large Tract of Land, which is by the Japaneſe call'd

VII.

VII. *Nankaido*, that is, the *Tract of the Southern Coasts*. It is compos'd of the six following Provinces. 1. *Kijnokuni*, otherwise *Kisju*, is four day's Journeys, and a half, long, going from South to North, a flat and barren Country, wash'd by the Sea, on three sides and producing neither corn and rice, nor pease and pulse. It is divided into seven districts, *Ito*, *Naka*, *Naguſa*, *Amabe*, *Arida*, *Fitaka*, and *Muro*. 2. *Awadſi*, an Island of about a day's Journey in length, in the main very barren, affording however cloth, fish, and salt, as much as there is necessary for the maintenance of the Inhabitants. It hath but two districts, *Tſina* and *Mijwara*, to which are added two of the chief neighbouring Islands *Muſſima* and *Jeſima*. 3. *Awa*, otherwise *Asju*, is two day's Journeys long, a middling good Country, somewhat mountainous, and plentifully stor'd with cattle, fowl, fish, crabs and shells. It is divided into nine districts, *Mioſi*, *Ojen*, *Naſingaſi*, *Naniſi*, *Katſura*, *Naka*, *Itano*, *Awa*, and *Mima*. 4. *Sanuki*, otherwise *Sansju*, is three day's Journeys long, going from East to West, a middling good and fruitful Country, with variety of rivers, mountains and fields, producing rice, corn, pease and pulse. The Sea affords plenty of fish and crabs. This Province is famous for having given birth to several great and eminent Men. It is divided into eleven districts, *Owutſi*, *Samingawa*, *Miki*, *Mino*, *Jamada*, *Kanda*, *Ano*, *Utari*, *Naka*, *Tado*, and *Kako*. 5. *Ijo*, otherwise *Josju*, is two day's Journeys long, a middling good Country, mountainous in some parts, flat in others, some of the fields being sandy, others producing rice, hemp, mulberrytrees, grass and plants. Some salt is made upon the Coasts. It is divided into fourteen districts, *Nij Sucki*, *Kuwamira*, *Ootz*, *Kaſafaja*, *Nooma*, *Tſike*, *Otſumi*, *Kume*, *Fuke*, *Jio*, *Kita*, *Uwa*, and *Uma*. 6. *Toſa*, otherwise *Tosju*, is two day's Journeys long going from East to West, a middling good Country, supplied with plenty of pease and pulse, wood, fruits, and several other necessaries of Life. It is divided into seven Provinces, *Toſa*, *Agawa*, *Taka*, *Oka*, *Fata*, *Nanaoka*, *Kataſima* and *Kami*. The yearly Revenue of these six Provinces amounts to 140 Mangokf.

NANKAIDO.
Kijnokuni.
Awadſi.
Awa.
Sanuki
Ijo
Toſa.

There remain still two other Islands not hitherto mention'd, which were conquer'd, and annex'd to the Empire of *Japan*, in the late War with the Inhabitants of *Corea*. They are call'd *IkiTſuſſima*, both their names being put together, and have now a Prince of their own, having been formerly subject to the Prince, or petty King, of *Satzuma*. The first of these two Islands is *Iki*, otherwise *Isju*; it is a day's Journey long, and hath two districts, *Iki*, and *Isijda*. The second Island is *Tſuſſima*, otherwise *Taisju*; this is somewhat larger than the former, and likewise divided into two districts, *Akata*, and *Simoakata*, that is, upper and lower *Akata*. The fruitfulness of these Islands is said not to be very considerable, but they say, that some foreign Curiosities are to be seen there,

Iki.
Tſuſſima.

and

and the number of Idols worſhip'd by the Inhabitants is much talk'd of. The yearly revenue of theſe two Iſlands amounts to 3 Man, and 5000 Kokf.

Revenue of the Empire of Japan.

The whole Revenue of all the Iſlands and Provinces belonging to the great Empire of *Japan*, makes up in all a yearly Sum of 2328 *Man*, and 6200 *Kokf*, according to the account above given. My Japaneſe Author however puts it only at 2257 *Mangokf*.

Government of Japan.

Tho' it be not a proper place here to enter into particulars concerning the Government of the Japaneſe Empire, its provinces, and diſtricts, yet for the better underſtanding of my Hiſtory it ſeems neceſſary, that before I proceed any further, ſomewhat ſhould be ſaid on this Head. The whole Empire, in general, is govern'd by the Emperor, with an abſolute and monarchical Power, and ſo is every Province in particular, by the Prince, who under the Emperor enjoys the government thereof. The preſent *Kubo*, or ſecular Monarch, is

The Emperor Tſinajos, now reigning.

Tſinajos, fourth Succeſſor, and Great Grandſon of *Jejaſſama*, firſt Emperor of the now reigning Family, who uſurp'd the Throne upon the lawful Heir, and reign'd about the beginning of the 16th Century. *Tſinajos* hath the character of a ſevere, but juſt and prudent Monarch. He inherited from his anceſtors along with the Crown, an abſolute and unlimited Power over all his Subjects, from the meaneſt extraction up to the higheſt rank. Even the greateſt Princes, and Lords of the Empire, are ſo far his vaſſals, that he can diſgrace, exile and deprive them of their lives and dominions, as he pleaſes, or as he thinks, the peace and welfare of the Empire requires, or their crimes deſerve.

Daimio, Princes of the Empire.

Particular Provinces are govern'd by hereditary Princes, call'd *Daimio*, which ſignifies *High-named*, that is, Princes and Lords of the higheſt rank. Some of theſe have found means by force of Arms to enlarge their dominions. Thus the Prince of *Satzuma* made himſelf maſter of the two neighbouring Provinces, *Oosumi* and *Fiugo*, and the Prince of *Canga* of the neighbouring Province *Noto*, on which account theſe two Princes are ſaid to be the moſt powerful in the Empire.

Siomio, Lords.

The Lords of ſmaller diſtricts are call'd, *Siomio*, *well named*, Lords of an inferior rank. Their dominions whether they be Iſlands, as *Goto*, *Firando*, *Amakuſa*, *Matſaki*, and ſeveral others, or ſituate upon the continent of the three chief Iſlands, compoſing the Empire of *Japan*, are mention'd in the liſt of the 66 great Provinces, each under that Province whereto they belong, or in which they lie. All the *Siomio* are ſo far ſubject to the Emperor, that they are allow'd but ſix Months ſtay in their hereditary dominions. The other half year they muſt ſpend in the Imperial Capital *Jedo*, where their wives and families are kept all the year round, as Hoſtages of their Fidelity.

Among

Some of these smaller districts are Imperial demesns, or Crown Lands, either, because they have been appropriated of old for the support of the Crown, or because in success of time, as occasion offer'd, they were taken from their hereditary possessors by way of punishment, and annexed thereunto, it having been always one of the chief political maxims follow'd by the Emperors of *Japan*, to maintain themselves in peaceable possession of the Throne, by splitting large dominions into several small ones, and by endeavouring, by all possible means, to weaken the power and authority of the Princes of the Empire. The largest of these Crown Lands are govern'd by what they call, *Bugios*, acting in the nature of Lieutenants, the smaller ones by *Daiquans*, as they are call'd, or Stewards. All the revenues must be brought into the Emperor's Exchequer.

Crown Lands how govern'd.

CHAP. VI.

The Author's opinion of the true Origin and Descent of the Japanese.

IT hath been the constant opinion of most European Geographers, that the Japanese are originally of Chinese Extraction, descended from the Inhabitants of that mighty Empire. This opinion is grounded upon the following two Stories, which were brought out of the East by European travellers. The first is: It once happen'd in *China*, that several Families conspired against the Emperor. Upon discovery of the Plot, it was order'd, that all those, who had any hand in it, should be put to death without mercy. But the number of accomplices being so extensive, that at last the Executioners themselves grew weary of shedding so much blood, the affair was again laid before the Emperor, who thereupon resolv'd, that their sentence of death should be converted into transportation and banishment into the neighbouring, then rude and uninhabited, Islands of *Japan*, which they peopled, and thereby became the Progenitors of that numerous and powerful Nation, they are now inhabited by. The second Story hath been reported as follows. One of the Emperors of *China* unwilling to part with his Empire, and all that grandeur and power he was possess'd of, within the short term human life is limited to, endeavour'd to find out, if possible, some universal Medicine, which could make him immortal; on this account he sent expert and able Men into all parts of the World. Among the rest, one of his chief Physicians persuaded him, that the proper Ingredients for such a Medicine were, to his knowledge to be met with in the

Differing Opinions about the descent of the Japanese examin'd.

Conspiracy in China.

Search after an universal Medicine.

neighbouring Iſlands of *Japan*, but that they were of ſo tender and ſingular a Structure, that they would wither, and loſe their Virtues, if touch'd by any other, but chaſt and pure, hands. And the better to execute this deſign, he propos'd that 300 young Men, and ſo many young Women, all of a ſtrong and healthful conſtitution, ſhou'd be carried over thither, which accordingly he did himſelf, though far from having any real intention to ſatisfy his Sovereign, but rather out of a deſire to eſcape his Tyranny, to ſettle in happier climes, and to people theſe then uninhabited Iſlands. As to the firſt of theſe two Stories, *Linſchoot* is the author of it; but he not acquainting his Reader, what authority he had for it, or how he came by it, and there being not the leaſt mention made, neither in Chineſe, nor Japaneſe Hiſtories, of any ſuch Conſpiracy, it deſerves no credit, but ought to be entirely rejected, as forged and fabulous. But as to the ſecond, the coming over of a Chineſe Phyſician with ſo many young Men, and young Women, the ſame is not at all denied by the Japaneſe; nay, far from it, they ſtill ſhew a place upon *Khumano* (So they call the Southern Coaſts of the Provinces) *Kijnokuni*, and ſome neighbouring Provinces, where he landed, and afterwards ſettled with his gallant Collony, and the remains of a temple, which was there erected to his memory, for having brought over to them from *China* good manners, and uſeful arts and ſciences. As to the occaſion of his coming over, it is recorded in Japaneſe Hiſtories, that there was great ſearch made after an univerſal Medicine, during the reign of the Emperor *Si*, or *Sikwo*, or as the vulgar pronounce it, *Sino Sikwo*. This Emperor was one of the three Chineſe Nero's, *Sinosko*, *Ketzuwo*, and *Thuwo*, whoſe memory will be for ever abhor'd. He not only govern'd his Empire with unparallel'd Tyranny, but liv'd with the greateſt pride, and moſt profuſe magnificence imaginable, of which there are ſeveral remarkable inſtances mentioned in the Hiſtory of his Life. He caus'd once a large Spot of Ground to be dug up for a Lake, and having order'd it to be fill'd with Chineſe Beer, he ſail'd over it in ſtately Barges. He cauſed a ſtately Palace, nam'd *Kojaku*, to be built for his reſidence, the floors whereof were pav'd with Gold and Silver, and the whole Building of ſuch an extent, that the Emperor *Kooll*, who uſurp'd the throne upon his Grandſon, whom he put to death, with all the Imperial Family, having ſet it on fire, it burnt in the aſhes for the ſpace of three Months, which memorable event gave birth to a Proverb, whereby the Japaneſe expreſs the ſudden changes, and ſhort duration, human grandeur and happineſs are liable to. 'Twas this Emperor, who out of a ſtrong deſire for ever to enjoy the Empire, order'd that great ſearch ſhould be made after a Medicine, which could render him immortal. If it be therefore under his Reign, the aboveſaid Phyſician went over into *Japan* with his Colony, it muſt be granted to the Japaneſe, that they came by much too late to be the

Linſchoot refuted.

A Chineſe Phyſician comes over with a Colony to Japan.

Sikwo, Emperor of China.

His Tyranny and profuſeneſs.

Progenitors

Progenitors of their Nation, which was then already govern'd by *Koken*, their eighth Monarch; for the arrival of the Chineſe was in the 7th year of the reign of *Koken*, 453 years after *Synmu*, firſt Emperor of *Japan*, and 209 before the birth of our Saviour, the very ſame year in which *Sinoſikwo* died in the 50th year of his age. Since therefore theſe two Stories are by no means a ſufficient proof, that the Japaneſe Nation is deſcended from the Chineſe, it will not be amiſs to enquire, whether it be not poſſible to aſſign it another more probable origin.

Conjectures about the origin of different Nations taken from their languages.

It is unqueſtionably true, that languages, and their proprieties, are as ſure and certain marks, as perhaps it is poſſible to produce, whereby to diſcern, and trace out, not only the true origin of a Nation, but likewiſe to find out, how in ſucceſs of time it increaſed, by being, as it were, incorporated with other Nations. Of this moſt European Nations afford us evident proofs. Thus, for Inſtance, we may eaſily find by the language alone, that the Polanders, Bohemians and Muſcovites are of Slavonian extraction; that the Italians, French and Spaniards deſcend from the Romans; that the Germans, low Dutch, Danes and Swedes, are the offspring of the ancient Goths. Nay, we may go ſtill further, and aſſert, that the languages alone of ſeveral nations, and proper conſiderations thereupon, will qualify and enable us to form probable conjectures, what revolutions happen'd among them, whether, and what neighbouring nations they were conquer'd by, as alſo, whether, and how from time to time they increas'd by freſh ſupplies and colonies from foreign parts: For it may be laid down as a conſtant rule, that in proportion to the number of ſtrangers, who come to ſettle and live in a Country, words of the tongue ſpoke by them will be brought into the language of that Country, and by degrees, as it were, naturaliz'd, and become ſo familiar to the Natives, as if they had been of their own growth. The number of German, French, and Daniſh words, in the Engliſh language, doth it not evidently prove, that *England* was ſucceſſively conquer'd by the Danes, lower Saxons and French. Not even the Latin Tongue was able to preſerve its purity, but Greek words were freely, and in great number, adopted into it, after the Romans became Maſter of that Country, then the ſeat of learning and politeneſs. The language now ſpoke in Tranſilvania hath a conſiderable mixture both of the Latin and neighbouring Hungarian. The language of the Inhabitants of *Semigallia*, (a ſmall Country near *Ruſſia*) is compos'd of the Lettiſh, Slavonian and Latin. The ſame obſervation holds true in other parts of the World, as well as in Europe. *John de Barros* in his *Decades*, and *Flaccourt* in his *Hiſtory of Madagaſcar* aſſure us, that the language ſpoke by the Inhabitants of that large African Iſland, is full of Javan and Malagan words, as remaining proofs of the trade and commerce, which theſe two Nations, about 2000 years ago the richeſt and moſt powerful of *Aſia*, had

carried

carried on with *Madagaſcar*, where they ſettled in great numbers. The language ſpoke in the Peninſula *Crimea*, or *Taurica Cherſoneſus*, in *Aſia*, ſtill retains many German words, brought thither, as is ſuppos'd, by a colony of Goths, who went to ſettle there about 850 years after the Deluge. The late Mr. *Buſbeq*, who had been Imperial Ambaſſador at the Ottoman Port, collected and publiſh'd a great number of theſe words in his fourth letter; and in my own travels through that Country I took notice of many more. If we were better acquainted with the languages of the Javans, Ceyloneſe, Malabarians, Siamites, and other Indian Nations, they would doubtleſs enable us, to trace out their origin, mixture with their neighbours and the revolutions that happen'd among them. But to apply, what hath been ſaid, nearer to our purpoſe, I may venture to affirm, that if the Japaneſe language was to be throughly, and moſt rigorouſly examin'd into, we would find it entirely pure, and free from all mixture with the languages of their neighbours, at leaſt to ſuch a degree, as would give room to conjecture an original deſcent from them. By their neighbours I mean chiefly the Chineſe, who inhabit the Eaſtern maritime provinces of that Empire, and carry on a commerce to *Japan*. They ſpeak three different languages, according to the three chief Provinces they belong to, which are *Nanking*, *Tſiaktsju*, and *Foktsju*. Now a native of *Japan* doth not underſtand one word of either of theſe languages, excepting the names of a few things, which were brought by the Chineſe into *Japan* along with the things themſelves, and which conclude no more for an original deſcent of the Japaneſe from *China*, than ſome few Portugueſe words, as *Pan*, *palma*, *bolan*, *Cappa*, *fraſco*, *bidou*, *tante*, and a few more, ſtill left there, would be allow'd a ſufficient proof, of the Japaneſe being originally deſcended from the Portugueſe. Nor was the number of Chineſe, who came from time to time to ſettle in *Japan*, ever conſiderable enough to occaſion any remarkable alteration in the Mother-tongue of the Japaneſe, tho' they could, and actually did communicate and introduce among them the arts and ſciences, which had long before flouriſhed in *China*, nay even the knowledge of the learned and ſignificant Character language of that Country, which is likewiſe receiv'd in *Corea*, *Tunquin*, and other neighbouring Kingdoms, much after the ſame manner as the Latin is in moſt European Countries. But beſides, there are two other eſſential proprieties of a language, I mean the conſtruction and pronunciation, in the Japaneſe language ſo entirely different from that of the Chineſe, that there is no room left to think that theſe two Nations gave birth to each other. And firſt, as to the conſtruction and way of writing, the Chineſe ſet their characters one below another in a row, without any intermediate particles to connect them: The Japaneſe indeed do the ſame, but the genius of their language requires beſides, that the words and characters ſhould be ſometimes tranſpos'd, ſometimes joined together by other

Arguments againſt the deſcent of the Japaneſe from the Chineſe, drawn from the difference of their Languages.

other words and particles, particularly invented for this purpoſe, and which are ſo abſolutely neceſſary, that even in reprinting the books of the Chineſe, they muſt be added, to enable their people to read and to underſtand them. And as to the pronunciation, that alſo is vaſtly different in both languages, whether we conſider it in general, or with regard to particular letters, and this difference is ſo remarkable, that it ſeems the very inſtruments of voice are differently form'd in the Japaneſe, than they are in the Chineſe. The pronunciation of the Japaneſe language, in general, is pure, articulate and diſtinct, there being ſeldom more than two or three letters (according to our Alphabet) combin'd together in one ſyllable; that of the Chineſe on the contrary, is nothing but a confuſed noiſe of many conſonants pronounc'd with a ſort of a ſinging accent, very diſagreeable to the Ear. The ſame difference appears with regard to particular letters. Thus the Chineſe pronounce our letter H. very diſtinctly, but the Japaneſe can give it no other ſound, but that of an F. Again the Japaneſe pronounce the letters R and D, very diſtinctly, of which the Chineſe, particularly thoſe of *Nanking*, always make an L, even ſuch as are otherwiſe well ſkill'd in the European languages. I could give ſeveral other inſtances of this kind, and further ſhew, that, what hath been obſerv'd of the difference between the Chineſe and Japaneſe languages, holds equally true with regard to the languages ſpoken in *Corea* and *Jedſo*, compared with that of the Natives of Japan, but it is needleſs to give the Reader, and myſelf, ſo much trouble, the rather ſince no body ever pretended to draw the original deſcent of the Japaneſe from either of theſe two Nations.

From the Difference of their Religion.

Another argument againſt the deſcent of the Japaneſe from the Chineſe, I could draw from the difference of the Religion of both Nations. If the Japaneſe were a Colony of the Chineſe, they would have doubtleſs brought over from thence, into the uninhabited Iſlands of *Japan*, the Religion and Worſhip of their anceſtors, and propagated the ſame upon their poſterity. But this appears quite otherwiſe. The old, and probably, original Religion of the Japaneſe, which is by them call'd *Sintos*, and the Gods and Idols, worſhip'd by its adherents, *Sin*, and *Came*, is peculiar only to this Empire, nor hath it ever been admitted of, nor their Gods acknowledged and worſhip'd, nor the religious way of life of the Japaneſe followed by the Chineſe, or indeed any other heathen Nation. It was beſides the only one eſtabliſh'd in *Japan* during a ſucceſſion of many ages. For the foreign pagan doctrine of *Siaka*, which the Japaneſe now call *Bupo*, or *Budſdo*, and the Gods, which it commands to worſhip, *Buds* and *Fotoge*, tho' ever ſince its early beginnings it met with uncommon ſucceſs, and ſpeedily ſpread over the beſt part of *Aſia*, yet it was not introduc'd into *Japan* till ſixty ſix years after our Saviour's nativity under the reign of the Emperor *Synnin*, when it was brought over from *Corea*. And although after-

wards, through the connivance of the Japaneſe monarchs, it was ſucceſsfully propagated by ſeveral miſſionaries, who came over from *China*, and the neighbouring Kingdoms, and ſpeedily ſpread all over the Empire, yet it never could prevail ſo far, as to baniſh the reſpect and veneration for the old religion of their anceſtors out of the minds of a conſtant and ſtedfaſt Nation. On the contrary, the more the *Bupo* doctrine got ground, the more pains were taken for the preſervation of the *Sintos* worſhip, by embelliſhing the ſame with new Gods, Temples, feſtivals and fables.

From the difference of their ancient Characters.

What hath been infer'd from the difference of religion againſt the original deſcent of the Japaneſe from *China*, could be further ſupported by the wide difference there is between the Characters anciently uſed by both Nations, I mean the groſs and rude *Common Characters*, as they call them, of the Japaneſe, and the ſimple and plain Images of the Chineſe. But this being an argument of leſs moment, I will not inſiſt upon it, and only mention in a few words two other remarkable differences.

From their differing Cuſtoms and Way of Life.

And firſt I could plainly ſhew, that the Japaneſe greatly differ from the Chineſe, in their civil cuſtoms and way of life, as to eating, drinking ſleeping, dreſſing, ſhaving of the head, ſaluting, ſitting, and many more.

From the Inclinations of their Mind.

Secondly the very inclinations of the mind are remarkably different in both Nations. The Chineſe are peaceable, modeſt, great lovers of a ſedate, ſpeculative and philoſophical way of life, but withal very much given to fraud and uſury. The Japaneſe on the contrary are war-like, inclin'd to rebellions and a diſſolute life, miſtruſtful, ambitious, and always bent on high deſigns.

By what hath been hitherto obſerv'd, it appears plainly, that the Japaneſe are an original Nation, at leaſt that they are not deſcended of the Chineſe. The difficulty now remaining to be clear'd up, is, how, and from what parts of the world, to trace out their true original deſcent. In order to this we muſt go up higher, and perhaps it is not inconſiſtent with reaſon, and the nature of things, to aſſert, that they are deſcended of the firſt Inhabitants of Babylon, and that the Japaneſe language is one of thoſe, which Sacred Writs mention, that the all-wiſe Providence hath thought fit, by way of puniſhment and confuſion, to infuſe into the minds of the vain builders of the Babylonian Tower. This at leaſt ſeems to me the moſt probable conjecture, whatever way they went into *Japan*, or whatever time they ſpent upon this their firſt peregrination. Nay conſidering the purity of the Japaneſe language, I may purſue my conjectures, and further affirm, that they cannot have ſpent much time on their firſt Journey to *Japan*, for as much as we cannot ſuppoſe, that they made any conſiderable ſtay in any one Country, or with any one people then exiſting, without granting at the ſame time, that in all probability they would have adopted ſome words of the language of that nation into their own, of which yet it would be found upon

Japaneſe are Deſcendents of the Babylonians.

examination

examination to be entirely free, contrary to what we find in all European and moſt Eaſtern languages, known to us, which ſeem to have been from their very beginning ſo throughly mix'd and confounded, that there is ſcarce any, but what hath ſome words of another though never ſo remote. If then our Japaneſe Colony did reach that part of the World, which Divine providence aſſign'd for their future abode, as ſoon as the Chineſe, Tunquineſe, and other neighbouring Nations did theirs, it muſt be ſuppos'd that they fortunately fell in with ſuch a road, as could with ſafety and ſpeed bring them to the Eaſtern extremities of *Aſia*, from whence there is but a ſhort paſſage over to *Japan*. In order therefore to trace out what road it is probable they took, we muſt conſider the firſt Babylonians in the condition, they were in, after that dreadful confuſion of Languages, wholly diſappointed from going on with their vain deſign, and brought to the fatal neceſſity to part with each other, and to be diſpers'd all-over the world. And in order to this let us ſuppoſe. 1. That among the different parties there aroſe in all likelyhood a ſtrong emulation to chuſe for their future abode ſuch Countries, as were not only fruitful and delightful, but thought to be leſs expoſed to the invaſion of other parties, either becauſe of their commodious ſituation towards the Sea, or between large Rivers, and high mountains, or by reaſon of their great diſtance. And in this regard it is highly probable, that ſuch Countries, as were very remote, but ſituate under a temperate Climate, became not the laſt inhabited. This ſeems to be the caſe of the Empire of *Japan*, whoſe remoteneſs, as well as its fruitfulneſs, and pleaſant ſituation, between 30 and 40 degrees of Northern latitude, could fully anſwer all the expectations of a firſt Colony. But ſecondly let us ſuppoſe that the chief care of theſe firſt colonies, in their ſearch for a Country fit for their habitation, muſt needs have been to follow ſuch roads, and tracts of land, where in the mean time, they could be provided with the neceſſaries of life. This intention could ſcarce be anſwer'd more effectually, than by travelling, either along the Sea-Coaſts, or, and with more probability, along great rivers and lakes, where they could be ſupplied with fiſh for their own nouriſhment, with ſweet water to quench their thirſt, and where they were like to meet with good paſture ground for their Cattle, till at laſt they alighted at a Country, where they thought they could ſettle with ſafety ond convenience.

Conjectures about the firſt peopling of ſome Countries.

If therefore the dreadful confuſion of Tongues at *Babylon*, brought its Inhabitants, as indeed it muſt have done, to an indiſpenſable neceſſity to part one with another, and to be diſpers'd all-over the world, ſuch parties as ſpoke the ſame language, keeping together, and ſettling in what country they beſt lik'd, we may take it for granted, that not a few went towards the neighbouring Black and Caſpian Seas, and that by this means the country of *Hircania*, which is ſituate between the *Caucaſus* and Caſpian Shores, as the beſt and moſt delightful

ful ſpot of *Perſia*, became firſt inhabited, as did ſoon after the neighbouring fruitful Countries, ſituate between the Black and Caſpian Seas. Such as intended, or thought it expedient, to purſue their journey further, met here with two different ways, one up the Rivers *Tanais*, and *Wolga* to the North, the other along the Eaſtern Shores of the Caſpian Sea into *Aſia*. It is foreign to my preſent purpoſe to ſhew what became of the former. And as to thoſe that went along the Eaſtern Caſpian Coaſts, they muſt have at laſt reach'd to the mouth of the great river *Oxus*, or *Dſichuun*, where it diſcharges it ſelf into the Caſpian Sea, and if we ſuppoſe that they follow'd that river up to its ſource, it was then no very difficult matter for them to penetrate into the very midſt of *India*, where they muſt have ſoon met with the ſource of the rivers *Iudus* and *Ganges*, and going down the different branches of it, got into *Jndoſtan*, *Bengala*, *Pegu*, *Siam* and other neighbouring Kingdoms, much eaſier and ſafer, than if they had been oblig'd to travel over the barren, and ſtill uninhabited, *Maharounian* mountains, or to croſs the large deſarts of *Siftuun* and *Saableſtuun*. Even to this day, travellers going from *Iſpahan* to *Candahar* chuſe rather to go through *Meſhed*, a Journey of 375 miles, than to take the ſhorteſt road, which is but 250 miles, a-croſs theſe wild and dangerous deſarts. But to return to the Caſpian Sea, before I carry off our Japaneſe Colony from thence on their Journey to *Japan*, I muſt beg leave to make a ſhort digreſſion in favour of a famous and valiant Nation of the *Turks*, or *Turcomans* and *Usbeks*, as they are now call'd, which ſettled upon its Eaſtern and North Eaſtern Coaſts. *Turk* ſignifies a Shepherd, and *Turkeſtaan*, a Shepherd's Country. *Jusbeek* is as much as to ſay, *Hundred Lords*, which ſeems to imply, that the Country of *Usbeck* was once govern'd by ſo many Princes. Both Nations have the ſame language, the ſame religion, the ſame manners and cuſtoms, and muſt therefore be look'd upon as originally one, on which we may deſervedly beſtow the glorious epithets of being a mother of many Nations, a nurſe of illuſtrious Heroes, and a ſtem of mighty Monarchs. They ſpread from the North Eaſtern coaſts of the Caſpian Sea, between 40 and 50 degrees of Northern latitude, as far as the borders of *Kitaija*. Their way of life anſwered to their name, for during many Centuries they liv'd together in hoords, and ſmall common-wealths, wandering from place to place with their cattle, wherein their chief riches conſiſted. Of theſe *Turks*, or *Turcomans* are deſcended the *Dageſtaan* and *Nagajan* Tartars, the Tartarian Inhabitants of the Kingdom of *Caſan*, the *Boſcarian* Tartars, the Inhabitants of the Province of *Mogeſtan* in *Perſia*, and ſome other Tartars, which dwell in that Kingdom under Tents. The *Kiſilbacs*, or Noblemen, and great Families, in *Perſia* value themſelves mightily upon their being of *Turcoman* extraction. There are likewiſe deſcended of them the *Crim* Tartars, which live between the *Dniper* and *Danube*, upon the coaſts of

Some Obſervations of the Turks and Usbeks.

of the Black Sea, as alſo thoſe Tartars, whom the great *Conqueror Sinchiſcham* (a Prince, who well deſerved a *Plutarch*, or *Quintus Curtius*, to write the Hiſtory of his Life, Conqueſts and heroic Actions) ſent out upon an expedition into *Poland*, and who, not meeting with all the expected ſucceſs, choſe rather to ſtay, and to people the then as yet uninhabited *Pontus*, than to return without honour and victory. I muſt ſilently paſs over many other branches of the ſame race, which fell by degrees under the dominion of ſome neighbouring, chiefly Northern, Nations, with whom they were in ſucceſs of time ſo thoroughly mix'd and incorporated, that even the very foot-ſteps of their original deſcent would have been loſt, were it not for ſome few remains of their former Language. I will only add, that the famous *Tamerlan* was an *Usbekian Scythe*, and that the Ottoman Emperor, the great Mogul, and the King of *Sopra* are all of Turcoman extraction. Thus much of the *Turks* and *Usbecks*. In order now to come nearer to our purpoſe, I will avoid ſpeaking of thoſe Companies, which went along the River *Inike*, or from the ſource of the River *Obij* down the ſame towards the Tartarian Ocean, and became the firſt Progenitors of the Tartarian Nations living in thoſe parts. Nor will I pretend at preſent to determine, what way the Chineſe Colony took in their Journey to *China*. It is only ſix months travelling from the coaſts of the Caſpian Sea to the boarders of *China*. *Jagen Andaſen* in his voyage to *China* in 1647, did not ſtay longer. Two Tartarian Merchants, whom I convers'd with at *Aſtracan*, and who had been ſeveral times in *China*, gave me the following account of their Journey thither. They went from *Aſtracan* over the Caſpian Sea, (which they took to be 200 miles long, and 150 broad) to *Seratſijk* in 15 days, from thence by Land to *Urgentz*, the Reſidence of an *Usbeskian* Prince in 5 days, from thence to *Bochau* in 15 days, travelling through a wild large deſart: From *Bochau* there are two different ways, whereof Travellers may chuſe which they pleaſe. The one going over *Caſger* was then infeſted with Rovers, ſo they took to the other, which a-croſs a well inhabited Country brought them to *Taaſkend* in 14 days, thence to *Oxiend* in 7 days, thence to *Kaasker* the Capital of *Turkiſtaan*, and the chief Town between *Buchara* and *Katai*, in (*this number was omitted in the original*) days, thence to *Tſutſijk* the firſt frontier Town of *Kattai* in 30 days, thence to *Hamtſijk* in 5 days, thence to the great wall of *Kattai*, *Chatai*, or *China*, in 60 days, travelling through a well-inhabited Country, and laſtly from the great wall to *Cambalu*, or *Peking*, the Capital of *China*, and Reſidence of the Chineſe Emperor, in 10 days, compleating the whole Journey within ſix months time. A *Calmuckian* Merchant of the retinue of a *Calmuckian* Prince's Ambaſſador to the king of *Perſia*, whom I knew at *Iſpahan*, where he offer'd me to ſale the root *Taichuun*, that is *great yellow root*, or *Rhubarb*, which he had brought himſelf out of *China*, gave me the journal of

Diſtance of China from the Caſpian Sea.

his voyage from *Mienkiſilaag* to the great wall of *China* thus. He went from *Mienkiſilaag* to *Dſiem* in 20 days, from thence to *Gilgaas*, where they croſs a large river, in 15 days, from thence to *Torkai* in a few days, thence to *Milantsij* in 10 days, thence to *Toktán* in 10 days, thence to *Tſienrehſu* in 5 days, thence to *Iſijel* in 10 days, thence to *Kalah* in 4 days, thence to *Balane* in 6 days, thence to *Karbokatai* in 10 days, thence to the great wall of *China* in 9 days, travelling through a deſart and uninhabited Country, where he met only a few Tartarian Shepherds dwelling under black Tents. *Mienkiſilaag* ſignifies, in the country language, hundred winter-quarters, or reſting places. It is an Iſland ſituate on the Eaſtern Coaſts of the *Caſpian Sea*, near 45 degrees of Northern Latitude, and the reſidence of *Ajukeh*, the Prince of the *Calmuckian* Tartars living in thoſe parts, who expell'd the *Turks*, or *Turcomans*, out of their Country, and forc'd them to depart even from the *Caſpian Shores*. After all I think it no ways probable, that the firſt Chineſe went into *China* through ſuch deſart and barren Countries, where travellers are oftentimes neceſſitated to carry the neceſſary proviſions of water and victuals along with them. I am more inclin'd to believe, that their Journey was more to the South, and perhaps along the North-ſide of the *Imaaſian* Mountains, where the Country is very fruitful, with rich paſtures, and plenty of ſweet water, and fiſh, and other neceſſaries of life, and where they were like to meet either the ſource, or elſe ſome of the branches of the large river *Croceus*, which could conveniently and ſafely bring them into the very heart of *China*.

What Way the Japaneſe went on their firſt Journey to Japan.

But now at laſt it is high time to make a ſtep backwards, and to fetch the firſt Japaneſe Colony from the *Caſpian Shores*, where we left them above, on their Journey to *Japan*. If we ſuppoſe, that for ſome time they travell'd along the Eaſt, and North Eaſtern, Coaſts of the *Caſpian Sea* till they came to the Iſland *Mienkiſilaag*, and that thence they follow'd up ſome of the Rivers, which there diſcharge themſelves into the ſaid Sea, we will find, that by this means they got into a large and fruitful Country, extending itſelf far Eaſtwards, and very proper, by reaſon of its happy ſituation and great fertility, for the leiſurely and eaſily purſuing of their Journey. Conſidering this it will not appear improbable further to ſuppoſe, that having once met with ſo good and pleaſant a Country, where there was no want of proviſion for them and their cattle, they reſolv'd to keep to it, avoiding to enter the hot, deſart and barren Provinces, now inhabited by the *Turkeſteaans*, on one, or on the other ſide to go down the rivers *Iſtiſi*, *Jeneſi*, *Silinga* and others, which ariſe thereabouts, and would have brought them to the leſs agreeable and cold Northern Countries. Thus moving on inſenſibly Eaſtward, they perhaps diſcover'd in time the Lake of *Argun*, whence ariſes a large river of that name, and continuing their Journey along the ſaid river, for very near an

hundred

hundred German Miles, they muſt have neceſſarily met there another much more conſiderable river, call'd *Amuur*, which runs E. S. E. and could, in a Journey of about 200 German Miles, bring them to the Eaſtern coaſts of *Aſia* into the then uninhabited Peninſula *Corea*, where the ſaid River loſes itſelf to the Eaſtern Ocean. Perhaps alſo if our Travellers went down the river *Jeniſi* for about 150 German Miles, to 55 degrees of Northern Latitude, they might have there diſcover'd a much more commodious and pleaſant way to the River *Amuur*, which hath been of late very advantageouſly follow'd by the Muſcovites in their Journeys to *China*. But as to the whole plan of this Journey, I muſt refer the Reader to the accurate and excellent map of *Ruſſia*, and the great *Tartary*, which the late illuſtrious *Nicholaus Witzen*, L. L. D. Burgher-maſter at *Amſterdam*, and ſometimes the States Ambaſſador to the Ruſſian Court, publiſh'd in 1687, and thereby ſo highly oblig'd the curious, that he juſtly deſerves the honours due to diſcoverers of unknown worlds. This Map was afterwards corrected in ſome places, and abridg'd by Mr. *Iſbrand Ydes*, who prefix'd it to the account he imparted to the world of his Journey through *Tartary* into *China*.

Their Paſſage from Corea to Japan.

Having once brought our Japaneſe Colony as far as the Peninſula *Corea*, it will be no difficult matter, conſidering the nearneſs of *Nagatto*, the furthermoſt province, lying Weſtwards on the continent of the great Iſland *Nipon*, to bring them over thither, and this the rather becauſe of the ſeveral Iſlands, which lie between *Corea* and *Nagatto* in an almoſt continued row, particularly the two larger ones, *Iki*, and *Tſuſſima* : For it is but reaſonable to ſuppoſe, that a Colony, which had had courage enough to venture ſo far upon their firſt Peregrination, and which had been often neceſſitated not only to have recourſe to lakes and rivers, but frequently to croſs the ſame, had natural curioſity enough left, in ſtill and fair weather, to go out in Canes or Boats, ſuch as then probably they made uſe of, upon diſcovery of the ſtate and extent of the Corean Sea, and the neighbouring Iſlands; and that having by this means diſcover'd the continent of *Nipon*, they reſolv'd to go over thither, which they might eaſily do, even in ordinary Fiſher-boats, and to chuſe that Country for their future abode. Now if any body knows how to bring them hither thro' the Eaſtern Tartary and the Country of *Jeſo*, (which way perhaps the American Colonies went) ſafer and ſpeedier, I am very willing to ſubmit. Mean while I do not think it probable, that our Japaneſe Colony made any conſiderable ſtay upon theſe Weſtern Coaſts of *Nipon*. Their innate curioſity and travelling humour, and perhaps alſo the fear of being follow'd and diſturb'd by other parties, muſt needs have prompted them to travel up the Country, till they came to its Southern extremities, and particularly into the province *Isje*, which by reaſon of its fruitfulneſs, good air, and remoteneſs from the Weſtern Coaſts, fully anſwer'd all the expectations of a

Settle in the Province Isje.

ſecure

ſecure and pleaſant abode. I am the more inclined to believe, that they firſt ſettled in this Province, ſince their poſterity ſtill look upon it, as the place where their anceſtors dwell'd, and as ſuch honour it with frequent pilgrimages and other acts of devotion. Thus far my conjectures, for as ſuch only I deliver them, concerning the true original deſcent of the Japaneſe Nation.

The Increaſe of the Japaneſe Nation is owing chiefly to themſelves.

Before I put an end to this Chapter, it will not be amiſs to ſay ſomething of the increaſe of this firſt Japaneſe Colony, after they had once taken the reſolution to ſtay, and to people the Country, where doubtleſs for ſeveral ages, before any conſiderable improvements were made in agriculture, and other arts and ſciences, they led a ſimple and indigent life, living on their Cattle, on what the earth produced of plants, roots and fruits, and the Sea afforded of fiſh and crabs. It was unqueſtionably and chiefly owing to themſelves, that in ſucceſs of time they became ſo numerous and powerful a Nation, and the preſent Inhabitants of *Japan* muſt be look'd upon in general, as deſcendants of thoſe, who, after the confuſion of languages at *Babel*, came over and ſettled in theſe Iſlands. But on the other hand it cannot be denied, but that from time to time new Colonies were ſent over thither, chiefly from *China* and *Corea*, and perhaps alſo from ſome other neighbouring Countries. The Japaneſe themſelves make frequent mention in their Hiſtories of learned Chineſe, who brought over into *Japan* their books, and the knowledge of uſeful arts and ſciences, though not till the latter Ages, when the Japaneſe Monarchy was already become a powerful Empire. And indeed ſince ſo few foreign words have been brought into the Japaneſe language, that it is hardly viſible, that there hath been any alteration at all made in it, and ſince the religion and old cuſtoms ſubſiſt till now, it appears plainly, that whatever foreign Colonies did from time to time voluntarily, or by chance, come over into *Japan*, their number muſt have been very inconſiderable with regard to the bulk of the Japaneſe Nation.

But alſo to Colonies.

To Shipwrecks.

Conſidering further, that the Iſlands of *Japan* are encompaſs'd with a dangerous and ſtormy Sea, it is highly probable, that from time to time Ships coming from foreign Countries ſtranded upon the Japaneſe coaſts, and that, if any of the Ships company were fortunate enough to ſave their lives, they choſe rather to ſtay in Japan, and to ſettle among the Natives, than to truſt themſelves again to the mercy of the Sea, and to run the hazard of a perillous return into their own Country. Though navigation by this time be highly improved, yet the like accidents ſtill happen very frequently, and there is hardly a year, but ſome Ships are forc'd upon the Coaſts of Japan, coming ſometimes from Countries either ſo remote, or ſo entirely unknown, that ſcarce any conjectures can be made about them, neither by the Shape, nor the language and cuſtoms of the Ships company. Several remarkable inſtances of ſuch accidents are recorded in Japaneſe Hiſtories.

Inſtances of this.

The

The Japaneſe having ſome Centuries ago accidentally diſcover'd the Iſland *Genkaiſima*, ſituate to the North of *Japan*, found it inhabited, as their Hiſtories relate, by *Oni*, that is, *Black Devils*, which they proſecuted with War, and having purg'd the Iſland from this Vermin, as they call it, they peopled it with a Colony of their own. It is highly probable, that theſe Blacks had been forc'd upon the coaſts of this then uninhabited Iſland in a ſtorm. It is further obſerv'd in the Hiſtory of this war, that they wore long hairs ſpread over their ſhoulders, and that they had a ſtrange ſort of houſhold goods, as among the reſt high European Hats. As to the Japaneſe calling them Devils, we need not in the leaſt wonder at it, conſidering either their black colour, or the natural pride of the Japaneſe Nation, which ſo far deſpiſes all other Countries, as to call them *Umakokf*, that is, the Countries of Devils. Otherwiſe, what Countrymen theſe Blacks had been, is not very difficult to conjecture, by their wearing long hairs, by their furniture, and ſome other circumſtances; and I don't believe to impoſe upon any body, if I aſſert that they have been Malagans. It is well known, that the Malagans to this day are extreamly fond of their own hair, and delighted with wearing them of a conſiderable length, beyond any other of the black nations of *Aſia*. Beſides, they had in former times by much the greateſt trade in the *Indies*, and frequented with their merchant-ſhips not only all the coaſts of *Aſia*, but ventur'd over even to the coaſts of *Africa*, particularly to the great Iſland of *Madagaſcar*. The title, which the King of the Malagans aſſumed to himſelf, of *Lord of the Winds and Seas to the Eaſt and to the Weſt*, is an evident proof of this, but much more the Malagan language, which ſpread moſt all over the Eaſt, much after the ſame manner, as formerly the Latin, and of late the French, did all over Europe. The high Hats, which were found among the Houſhold-goods of theſe Blacks, muſt have been brought out of Europe, they having never been fabricated any where elſe. It was an ancient cuſtom of moſt Eaſtern Princes (which ſubſiſts till now in the Kingdoms of *Cambodia*, *Siam*, *Pegu*, and ſome others) to preſent their prime miniſters of ſtate, and chief favourites with ſuch hats, as tokens of their particular favour, and they alone had the privilege of wearing them, as ſingular badges of honour. They were formerly brought out of Europe by Land to *Ormus*, and from thence exported all over the Eaſt by the Malagans, Armenians, and other trading nations; but after the Portugueſe had diſcover'd a new way to the *Indies*, round the *Cape* of *Good-hope*, they exported them from Europe (where they are now out of faſhion) directly by Sea. Now whether there was not among theſe black Inhabitants of *Genkaiſima*, ſome great Man, who receiv'd theſe hats from his Prince, or whether they fell by ſome other accident into their hands, is not material to enquire. There is alſo mention made in Japaneſe Hiſtories of black Inhabitants, who were found in

Genkaiſima, an Iſland formerly inhabited by Blacks.

Probably Malagans.

ſome of the Iſlands lying to the South of *Japan*, and who in all probability muſt have been, either Malagan Merchants, or elſe Inhabitants of ſome of the *Molucca* Iſlands, who having been forced thither in a ſtorm, and finding them uninhabited, reſolv'd to ſtay and to people them. Not long before my arrival, and during my ſtay in *Japan*, ſeveral Ships ſtranded upon the Coaſts coming from remote and unknown Countries. In this caſe all the Ships Company, as well thoſe, that remain alive, as the bodies of ſuch as are drown'd, when thrown on ſhore, and all the Ship's tackle, and the boat, if any, muſt be brought up to *Nagaſaki*, as the place appointed for a general inquiry into maritime affairs. The Governours of this place examine into all the moſt minute circumſtances of the unhappy accident, with that care and jealous circumſpection, which is peculiar only to this Nation, and in order to diſcover, if poſſible, what Country the Ship came from and what Language thoſe, that ſaved their lives, ſpeak, this Examination is ſometimes made in preſence of the Dutch Reſident, who did me the favour, upon theſe occaſions, to carry me along with him. It is a duty incumbent on every Prince of the Empire, to take care, in caſe any Ships ſtrand upon the Coaſts of his Province, that they be ſent up, as aforeſaid, to *Nagaſaki*, which is commonly, out of reſpect for the Emperor, done with great expence. Not long ago a Jonk coming from *Manilhas*, on board which were ſome *Topaſſians*, a ſort of black Chriſtans, was wreck'd upon the Coaſts of *Satzuma*. Moſt of the Ship's Company were drown'd, ſome died on ſhore, and only three were brought up alive to *Nagaſaki*, the laſt of whom died there in priſon, after having taken ſome phyſick, order'd him by a Japaneſe Phyſitian. Of another Ship, which ſtranded upon the ſame Coaſts, only three black Sailors were ſaved, which could not pronounce one diſtinct word, beſides that of *Tobacco*; after having lain for ſometime in priſon, they were deliver'd to us, to be tranſported on board our Ships. Another Ship was brought to *Nagaſaki*, which had been forc'd upon the Northern Coaſts of *Japan*, without any body on board. The odd uncommon ſtructure of this veſſel, and the remains of three Chineſe Characters upon the ſtern, made the Japaneſe conjecture, that it came from the extremities of *Jeſo*. Not long ago another Ship periſh'd upon the Coaſts of the Iſland *Riuku*, and only two of the company were ſav'd, which were brought firſt to *Satzuma*, and from thence to *Nagaſaki*, with a convoy of eight barges, which muſt have put the Prince of *Satzuma* at the expence of ſome thouſand Rixdollars. They were well ſhap'd comely perſons, and had their heads ſhav'd much after the manner of the Polanders, no beards, and three holes in each Ear. They ſhew'd by their decent and civil behaviour, and free, but modeſt, appearance, a tolerable education, and a good clear underſtanding, by endeavouring to give the Japaneſe ſome notions of the number, ſituation and largeneſs of the Iſlands, from whence they came, which they did by putting

More Inſtances of Shipwrecks on the Japaneſe Coaſts.

putting ſtones of different ſizes upon a Table, calling each by its name; among the reſt, that Iſland, where they liv'd themſelves, was by them call'd *Patan*. We had reaſon to apprehend, that the good underſtanding and quick apprehenſion they ſhew'd, when under examination, would be the occaſion of their impriſonment for life at *Nangaſaki*. If we believe the Japaneſe, there is another unknown nation, and very different from theirs, as to their cuſtoms, ſhape and language, which inhabits the Iſland *Kubiteſima*, one of the moſt Northern Iſlands belonging to *Japan*. They deſcribe them as Pygmies, and from thence call the whole Iſland the *Pygmey-Iſland*. What extraction they be of, and how they came to inhabit this Iſland, I will leave to themſelves to determine. I will only add on this head, that the firſt European Ship, which came into *Japan*, was a Portugueze Merchant-ſhip, forc'd thither accidentally in a ſtorm.

Pygmey Iſland.

Upon the whole, the wide difference which is ſtill obſerv'd between the Japaneſe Inhabitants of ſeveral Provinces, as to their ſhape, ſeems to argue ſtrongly, that from time to time, different and new branches were grafted into the original Tree of this Nation. For although the Japaneſe in the main, particularly the common People of *Nipon*, be of a very ugly appearance, ſhort ſiz'd, ſtrong, thick-legg'd, tawny, with flattiſh noſes, and thick eye-lids, (tho' the eyes ſtand not ſo deep in the forehead, as in the Chineſe,) yet the deſcendants of the eldeſt and nobleſt families, of the Princes and Lords of the Empire, have ſomewhat more majeſtick in their ſhape and countenance, being more like the Europeans. The Inhabitants of the Provinces *Satzuma*, *Ooſijmi*, and *Fiuga*, are of a middle-ſize, ſtrong, couragious, and manly, otherwiſe civil and polite. The ſame is obſerv'd of the Inhabitants of ſome of the Northern Provinces in the great Iſland *Nipon*, excepting thoſe of the great Province *Osju*, who are ſaid to be beyond others cruel and unmerciful. The Inhabitants of ſome Provinces of *Saikokf*, particularly of *Fiſen*, are ſhort, ſlender, but well ſhap'd, of a good handſome appearance, and extreamly polite. The Inhabitants of the great Iſland *Nipon*, particularly of its Eaſtern Provinces, are known from others by their big heads, flat noſes, and muſculous fleſhy complexion.

The Japaneſe differ in Shape and Complexion.

Now to cloſe this Chapter, and to ſum up in a few words, what hath been therein largely dwelt on, it appears; that in the firſt Ages of the World, not long after the Deluge, when the confuſion of languages at *Babel* oblig'd the Babylonians to drop their deſign of building a Tower of uncommon height, and occaſion'd their being diſpers'd all over the World, when the Greeks, Goths and Slavonians departed for *Europe*, others for *Aſia* and *Africa*, others for *America*, that then the Japaneſe alſo ſet out on their Journey: That in all probability after many years travelling, and many incommodities endur'd, they alighted at this remote part of the World; that, being well pleas'd with its ſituation and fruitfulneſs, they reſolv'd to chuſe it for the place of their

abode

abode; that in all likelihood they ſpent many Centuries in a polyarchical way of Life, ſuch as is led to this day by the Tartars, living in hoords, and wandering with their Cattle and Families up and down the Country; that being inſenſibly, and by degrees, grown to be a numerous and powerful Nation, they thought it expedient for the good of the Country, and for their own ſafety, to deliver up the Government into the hands of one Prince, and chuſe for their firſt Monarch the valiant *Dſin Mu Ten Oo*; that conſequently they are an original Nation, no ways indebted to the Chineſe for their deſcent and exiſtence, and that, tho' they receiv'd from them ſeveral uſeful Arts and Sciences, as the Latins did from the Greeks, yet they were never made ſubject, and conquer'd, neither by them, nor by any other neighbouring Nation.

CHAP. VII.

Of the Origine of the Japaneſe, *according to their own fabulous Opinion.*

The Japaneſe trace their Origine from their Deities.

THE Japaneſe fancy themſelves highly affronted by the endeavours of ſome, who buſy themſelves to draw the original deſcent of their Nation from the Chineſe, or others of their Neighbours. They pretend, that they aroſe within the compaſs of their own Empire, tho' not out of the Earth, like Mice and Worms, as the proud Athenians, for that ſame reaſon, were upbraided with, by that Cynic *Diogenes*. They claim a birth much higher and nobler, and eſteem themſelves no leſs than Offſprings of their very Deities, whom otherwiſe they don't look upon as eternal, but ſuppoſe, that in the firſt motion of the Chaos, out of which all things were form'd, their Gods alſo were brought forth by its inviſible Power. They have two differing Genealogies of their Deities. The firſt is a ſucceſſion of Celeſtial Spirits, of Beings abſolutely free from all manner of mixture with corporeal Subſtances, who rul'd the Japaneſe World during an undetermin'd and incomprehenſible Series of Centuries. The ſecond is a race of Terreſtrial Spirits, or Godmen, who were not poſſeſs'd of that pure Being peculiar only to their Predeceſſors. They govern'd the Japaneſe Empire by a lineal ſucceſſion, each a long, but limited, number of years, till at laſt they begot that third race of Men, which *Japan* is now inhabited by, and who have nothing left of the purity and perfections of their divine Progenitors. It will not be amiſs, as a further proof of what I advance, here to inſert the names of theſe two ſucceſſions of Deities, taken out of their own Writings. The names of the firſt ſucceſſion are purely metaphorical, and the only thing mention'd of it in their Hiſtorical Books, for there is no account given, neither of their

Of which there are two Succeſſions.

The firſt Succeſſion of their Deities.

Lives

Lives and Actions, nor of their Government. They ſucceeded each other in the following Order.

Ten d Sin Sitzi Dai, that is, the *Succeſſion* of the ſeven great Spiritual Gods.

1. *Kuni toko Dat ſij no Mikotto.*
2. *Kuni Satſu Tſij no Mikotto.*
3. *Tojo Kun Nan no Mikotto.*

Theſe three Gods had no Wives; but the four following of the ſame Succeſſion were married, and begot each his Succeſſor by his Wife, tho' in a manner far beyond the reach of human underſtanding. Theſe were,

4. *Utſij Nino Mikotto*, and his Wife *Sufitſi Nino Mikotto.*
5. *Oo Tono Tſino Mikotto*, —— —— *Oo Toma fe no Mikotto.*
6. *Oo mo Tarno Mikotto.* —— —— *Oo ſi Wote no Mikotto.*
7. *Iſanagi no Mikotto*, —— —— *Iſanami no Mikotto.*

Theſe ſeven Gods are by them repreſented as Beings purely Spiritual, and the Hiſtories of their Lives and Governments as Dreams. The real exiſtence of ſuch a time, when ſuch ſpiritual Beings governed the Japaneſe World, is what they religiouſly believe, tho' at the ſame time they own, that it is far above their underſtanding to conceive how it happen'd, and entirely out of their power to determine how long their Government laſted.

Second Succeſſion of God-men.

The laſt of the firſt ſucceſſion *Iſanagi Mikotto*, and his Wife *Iſanami Mikotto*, are held in peculiar veneration by the Japaneſe, as being the progenitors of the ſecond ſucceſſion of God-men, of whom iſſued the third race of the now exiſting Inhabitants of *Nipon*. (*Mikotto* is an Epithet peculiar only to the firſt ſucceſſion of Spiritual Gods, and ſignifies the incomprehenſible bliſs and happineſs of theſe firſt Monarchs of *Japan*: Sometimes however they will beſtow it on ſuch of the inferior Gods, for whom they have a peculiar veneration.) Thoſe of the Japaneſe, who turn'd Chriſtians, call'd them their *Adam* and *Eve*. They are ſaid to have liv'd in the province *Isje*, though it is not known in what particular part of that Province they were born, liv'd or died. They obſerve only, that this preadamitical *Adam*, (if I may have leave thus to call him) was the firſt, who, taught by the Example of the Bird *Sekire*, or according to the vulgar, *Iſitataki*, lay with his Wife in a carnal manner and begot by her ſons and daughters of a nature excellent indeed, and far ſuperior to ours, but greatly below that of the divine Beings, of which they ſprung. *Iſanami*'s firſt-born Son, and the firſt of the ſecond ſucceſſion of God-men, is ſuppoſed by the very law of primogeniture, to have been entitled to a ſuperiority

How begot.

over his Brothers and Siſters, upon which, and a lineal deſcent from him, is grounded the right, the *Dairi's* or Eccleſiaſtical Hereditary Emperor's eldeſt Sons claim to the Crown of *Japan*, upon their Father's demiſe. This ſecond Succeſſion is call'd,

They are five in Number. *Dſi Sin Go Dai*; that is, the *Succeſſion of five Terreſtrial Gods, or God-men*, who are

Tenſio Dai Dſin. 1. *Tenſio Dai Dſin*, in the language of the learned, and *Ama Teru Oon Gami* in that of the vulgar. The characters, whereby this name is expreſs'd, ſignify, *a great Spirit ſtreaming out celeſtial Rays.* He is the firſt-born Son of *Iſanagi*, and the only one that left Children behind him. For 'twas his poſterity, Creatures not of a mean extraction, but of an excellent and almoſt divine nature, who inhabited the Country for many millions of years, till they begot the third race of its preſent ſhort living Inhabitants. All the Japaneſe, without exception, look upon themſelves as immediate deſcendants of *Tenſio Dai Dſin*, becauſe they ſay, that all his younger Brothers left the world without iſſue. But particularly the Eccleſtaſtical hereditary Emperor grounds his right to the Empire, (which is of late gone over into Secular hands, he himſelf having preſerved nothing but his title, and a ſhadow of his former power and grandeur) upon a lineal deſcent from *Tenſio Dai-Dſin*'s firſt-born Son, and ſo down. *Tenſio Dai Dſin* committed not only during his reign many noble and heroick actions, but even after he left this world, as is recorded in Japaneſe Hiſtories, he ſufficiently prov'd by many miracles, and manifeſted himſelf to be the moſt powerful of all the Gods of the Country, the very life, ſoul, light, and ſupreme Monarch of nature. For this reaſon he is devoutly worſhip'd by all the faithful adherents of the old Japaneſe Religion, as it was of old eſtabliſh'd in *Japan*. And the adherents of all other Sects, even their greateſt Philoſophers, and Atheiſts, ſhew a particular regard and veneration for his name and memory, as that of their firſt Parent. Devout pilgrimages are made yearly, by the Japaneſe of all ranks and qualities, to the Province where he lived, and where there is a Temple erected to his memory. Nor is there any province, or town, throughout the Empire, but what has at leaſt one Temple, where *Tenſio Dai Dſin* is worſhipp'd, and in hopes of obtaining by his power and aſſiſtance great temporal bleſſings, worſhip'd with much more aſſiduity and devotion, than any other of their Gods. There is otherwiſe no mention made in Japaneſe Hiſtories of his Wife, nor of the Wives of his ſucceſſors, and their names are entirely loſt to Poſterity. After ſome hundred thouſands of years *Tenſio Dai Dſin* was ſucceeded by his eldeſt Son

Ooſiwo. 2. *Ooſiwo ni no Mikotto*, or with his full title, *Maſſai Ja ſu Katz Katz ſai ja ſi Amani Ooſi woni no Mikotto.* His ſucceſſor was

3. *Niniki*

3. *Ninikino Mikotto*, or with his full title, *Amatſu ſiko ſiko Fono ni Niniki no Mikotto.* He was ſucceeded by *Niniki.*

4. *De mi no Mikotto*, or with his full title, *Fikofoo foo De mi no Mikotto.* He was ſucceeded by *Demi.*

5. *Awaſe Dſu no Mikotto*, or with his full title, *Tuki Magiſa Take Ugei Jakuſſa ſuki awadſi Dſuno Mikotto.* With him ends this Second, or Silver-age as one might call it, of the Japaneſe world. Something more ſhall be ſaid on this head in the firſt Chapter of the ſecond Book. The names of the five terreſtrial Gods of this ſecond ſucceſſion are expreſs'd in *Tab.* xvi. *Awaſedſu.*

Generation of theſe two ſucceſſions of Deities.

Theſe are the two Succeſſions of divine and half divine Beings, from whence the Japaneſe draw the original deſcent of their nation. The account they give how theſe Gods were created, and how they begot each other, is no leſs chimerical and fabulous. The firſt of the ſeven great Celeſtial Spirits, they ſay, was the very firſt thing that aroſe out of the *Chaos*, being its pureſt and inviſible part and power. His Son and Heir went out of him in a manner beyond the reach of human underſtanding, or as ſome pretend to explain it, and to make it intelligible, by the motion and active power of the Heavens, and ſub-celeſtial Elements. Thus were begot the ſeven great Celeſtial Spirits of the firſt ſucceſſion. 'Twas the laſt of them, who, knowing his Wife in a carnal manner, begot the ſecond ſucceſſion of God-men, of Beings half divine, and half human. Theſe, though they fell far ſhort of the perfection of their progenitors, yet by virtue of thoſe divine qualities, they had ſtill left them, they preſerv'd their lives, and continued the ſucceſſion of their Government upon their Poſterity, which they begot in a more comprehenſible manner, for an immemorial time, far exceeding the term human life is now limited to. At laſt all expired in the Perſon of *Awaſe Dſuno*, the laſt of this ſecond race, who himſelf became the firſt parent of the third, the now living Inhabitants of *Japan.* To thoſe of this third Race, who deſcend lineally from the firſt-born Son of *Awaſe Dſuno Mikotto*, from his firſt-born, and ſo down, or their Iſſue wanting to their next Heirs, is by the Japaneſe attributed a ſupernatural, almoſt divine, Power, and an unlimited authority over their Fellow-creatures. This is in ſome meaſure expreſs'd by the great titles and high ſounded epithets, they give to this whole Family, but particularly to its Head, and Prince. Such are *Oodai*, the great generation: *Mikaddo*, Emperor, (*Mikotto* being peculiar only to the firſt and ſecond ſucceſſion of Gods and God-men:) *Tenoo* heavenly Prince, *Tenſin*, Son of Heaven, *Tee*, Prince, and *Dairi*, by which laſt name is frequently denoted the whole Court of the Eccleſiaſtical hereditary Emperor. (*See Tab.* xvi.)

The third Race of Men how begot.

Thus

Some Remarks on this fabulous Tradition of the Japaneſe.

Thus far the common tradition of the Japaneſe about the original deſcent of their nation, which is eſteem'd as ſacred among them, as the authority of holy Scriptures is among Chriſtians. It were needleſs to refute it, it being of itſelf of ſo weak a nature, that it will not bear the enquiry of even the moſt common underſtanding. Some people perhaps will think it not unlikely, that under theſe two ſucceſſions of Gods and Godmen is allegorically couch'd an obſcure account of the Gold and Silver Age of Greek Writers, or of the firſt ages of the world before and after the Deluge. But then how will they reconcile that infinite time, during which the Japaneſe pretend, that theſe two ſucceſſions of Spiritual Beings govern'd the world, to that ſhort number of years, which paſs'd ſince the Creation, according to the divine account deliver'd to us in holy writs. The Japaneſe, it ſeems, would not be behind hand with the Egyptians, Chaldeans, Bramines, and others of their neighbours in the Eaſt; who all, purſuant to that pride and vanity, which is natural to Eaſtern Nations, dated their origin as high as they could, and eſteem'd it glorious to ſhew a long ſeries of Monarchs, that ruled over them. But what they ſeem to have more particularly aim'd at, is to out-do their neighbours the Chineſe; for they make *Tenſio Dai Dſin*, the firſt Progenitor of the Japaneſe Nation, in their hiſtorical writings, many thouſand years anterior to the firſt and fictitious, as they call him, founder of the Chineſe Nation, *Sinkwoſi*, or according to the Chineſe prononciation *Tien Hoamtſij*. And leſt even this ſhould not be ſufficient to clear them of all ſuſpicion of being any ways deſcended from the Chineſe, they prefix the Succeſſion of the firſt great celeſtial Spirits, which they derive from the very beginning of the Creation. They are however at a loſs, what to anſwer, when ask'd, how it came about, that *Awaſe Dſuno*, the laſt of their terreſtrial Gods, a Being endow'd with ſo many excellent and ſupernatural qualities, as they aſcribe to him, begot ſo poor and miſerable a race, as that of the preſent Inhabitants of *Japan*. They have as little to ſay concerning the ſtate of their Country, and the hiſtory of their Anceſtors before the time of *Sinmu* their firſt Monarch. For this reaſon ſeveral of their own Writers have ventur'd to call Japan *Ataraſikokſ*, and *Sinkokf*, that is, *New Country*, as if it had been newly found out and peopled under the reign of their firſt Emperor. Thus much is true, that the genuine Japaneſe Hiſtory begins but with the reign of this firſt Monarch, who liv'd about 660 Years before Chriſt. And herein the Chineſe are gone far beyond them, for they begun to write the Hiſtory of their Country at leaſt 2000 years before, and they can ſhew, what I believe no other nation can boaſt of, a ſucceſſion of Monarchs, with an account of their lives, government, and remarkable actions down to this time, for now upwards of 4000 Years. It muſt be own'd however,

however, that the Japaneſe Nation muſt needs have exiſted, and liv'd in the Country, a conſiderable time before their firſt *Odai*, *Mikaddo*, or Emperor, ſince when he was rais'd to the throne, they were then already grown very numerous, and ſince not long after, as is recorded in their Hiſtories, great Wars aroſe among them, and many thouſands periſh'd by plague and famine, unleſs one would bring them over at once from another Country, or out of the Earth like Muſhrooms, which is either impertinent or improbable. I am more inclined to believe, that from the time of their anceſtors coming into the Country, they led for many ages a wandring life, erring from place to place, with their families and cattle, which the very diſpoſition of the Country, divided by mountains, ſeas and rivers, ſeems to have requir'd, till the happy *Ninus Dſin Mu Ten Oo*, civiliz'd and brought them into better order, and became himſelf, whether by force or choice, their firſt Monarch. Since that time they have been accurate, and faithful, in writing the Hiſtory of their Country, and the lives and reigns of their Monarchs. To conclude, as *Dadsijno Mikotto* is by them believed to have been the greateſt of the firſt ſucceſſion of Celeſtial Spirits, and *Ten ſio Dai Dſin*, that of the ſecond of God-men, ſo they look upon *Sin Mu Ten Oo*, as the greateſt of the third race of the now living Inhabitants, in whoſe family the hereditary right to the crown with a more than human authority was continued down to *Kinſan Kiwotei*, the preſent 114th *Mikaddo*, that is 2360 years, computing to the year of Chriſt, 1700. I ſay, the hereditary right to the Crown, for the government of the Empire itſelf is of late gone over into Secular hands, as will be ſhewn more particularly in another place.

CHAP. VIII.

Of the Climate of Japan, *and its Produce as to Minerals.*

Climate of Japan. Its Air.

JAPAN boaſts of a happy and healthful Climate. The Air is very inconſtant and ſubject to frequent changes, in the Winter loaded with Snow, and liable to ſharp Froſts, in the Summer on the contrary, particularly during the Dog-days, intolerably hot. It rains frequently throughout the whole Year, but with the greateſt profuſion in the Months of *June* and *July*, which are for this reaſon call'd *Satſuki*, that is, *Water-months*. However the rainy Seaſon in *Japan* is far from coming up to that regularity, which is obſerv'd in other and hotter parts of the Eaſt-Indies. Thunders and Lightning happen very frequently.

Rains.

Sea.

The Sea, which encompaſſes the Iſlands of *Japan*, is very rough and ſtormy, which with the many rocks, clifs and ſhoals, above and under water, make its navigation very dangerous. It hath two remarkable and dangerous Whirlpools. The one is call'd *Faiſaki*, and lies near *Simabara* below *Amakuſa*. It is dangerous, chiefly when the Tide turns; for in high water it becomes even with the ſurface of the Sea, but as ſoon as the Tide begins to go out, it alſo after ſome violent turnings falls in of a ſudden, as I was inform'd, to the depth of fifteen fathom, ſwallowing up with great force, what ſhips, boats, and other things happen at that fatal juncture to come within its reach, which are daſh'd to pieces againſt the rocks at the bottom. The ſhatter'd pieces ſometimes remain under water, ſometimes they are thrown out again at ſome German Miles diſtance. The other Whirlpool lies near the Coaſts of the Province *Kijnokuni*. It is call'd *Narrotto*, and from the neighbourhood of the Province *Awa*, *Awano Narrotto*, which ſignifies, *the ruſhing of Awa*, becauſe it ruſhes with a great boiſtering noiſe about a ſmall rocky Iſland, which is by the violence of the motion kept in perpetual trembling. This, tho' of a formidable aſpect, is yet eſteem'd leſs dangerous than the other, becauſe its noiſe being heard at a conſiderable diſtance, it may be eaſily avoided. Japaneſe Authors, eſpecially Poets, frequently allude in their Writings to the wonderful nature and motion of this *Narrotto*, as do alſo the Prieſts in the Pulpit.

Whirlpools

Waterſpouts.

Water-ſpouts alſo are frequently obſerv'd to riſe in the Japaneſe Seas, and to turn towards the Coaſts. The Japaneſe fancy, that they are a kind of Water Dragons with a long watry Tail, flying up into the

the Air with a ſwift and violent motion, for which reaſon they are by them call'd *Tatſmaki*, that is, *ſpouting Dragons*.

Soil.

The Soil of *Japan*, in itſelf, is for the major part mountainous, rocky and barren, but through the indefatigable care and induſtry of the Natives, it hath been made fruitful enough to ſupply them with all manner of neceſſaries, beſides what the neighbouring Sea affords of fiſh, crabs and ſhells. Even the moſt rocky and uncultivated places yield their plants, fruits and roots, for the ſuſtenance of the Inhabitants, which their indigent Anceſtors by experience learnt to dreſs and to prepare, ſo as not only to make them fit for food, but likewiſe pleaſing and agreeable to the taſte. Conſidering this and the frugal way of living of the Japaneſe in general, we need not wonder, that this vaſt and populous Empire is ſo abundantly provided with all the neceſſaries of human Life, that as a particular World, which Nature ſeems purpoſely to have ſeparated from the reſt of the Globe, by encompaſſing it with a rocky and tempeſtuous Sea, it eaſily can ſubſiſt of it ſelf without any aſſiſtance from foreign Countries, as long as Arts and Agriculture are follow'd and improv'd by the Natives.

Rivers and Sweetwaters.

The Country beſides is plentifully ſupplied with freſh water, there being very many Fountains, Lakes and Rivers up and down the Empire. Some of the Rivers in particular are ſo large and rapid, by reaſon either of the ſteep high Mountains and Rocks, where they ariſe, or becauſe of the profuſe ſhowers of Rain, which fall frequently, that they are not to be paſs'd over without danger, the rather ſince ſome are ſo impetuous as to bear no bridges. Some of the moſt famous Rivers are, 1. *Ujingava*, that is, *the River Ujin*. It is about a quarter of a German Mile (or an Engliſh Mile and a half) broad, and there being no bridge laid over it, it muſt be forded through. The force and rapidity, with which this River falls down from the Mountains, is ſuch, that even when the water is low, and ſcarce kneedeep five ſtrong Men, well acquainted with the bed of it, muſt be employ'd to ford a Horſe through, which with the many large Stones lying at the bottom, makes the paſſage equally difficult and dangerous. The people, whoſe buſineſs it is to ford paſſengers through this and other ſuch like Rivers, leſt they ſhould not take due care, are by the laws of the Country made anſwerable for their lives. This is the reaſon, why there are but few unlucky accidents happen. 2. The River *Oomi*, is famous for its ſurpriſing beginning; for it is recorded in Japaneſe Hiſtories, that it ſprung up of a ſudden in one night in the year before Chriſt 285. It borrow'd its name from the Province where it ariſes. 3. The River *Aſkagava* is remarkable, for that the depth of its bed alters perpetually, on which account it it is frequently alluded to by Japaneſe Authors, chiefly Poets.

Ujingava River.

Oomi River.

Aſkagava River.

Japan

Earthquakes. *Japan* is very much ſubject to Earthquakes, which happen ſo frequently, that the Natives dread them no more, than we Europeans do an ordinary ſtorm of thunder and lightning. They are of opinion, that the cauſe of Earthquakes is a huge large whale's creeping under ground, and that they ſignify nothing. Sometimes however the ſhakes are ſo violent, and laſt ſo long, that whole Cities are thereby deſtroy'd, and many thouſand of the Inhabitants buried under the ruins. Such a dreadful accident happen'd, as Father *Lewis de Froes* relateth (*in opere de Rebus Japonicis collecto a Joh. Hayo*) in the year 1586, he himſelf being then in *Japan.* (*a*) The like accidents happen'd frequently ſince that time. In 1704, I had a letter from *Batavia*, from a friend of mine, then lately arrived from *Japan*, wherein among other things he gave me an account of ſuch a violent ſhock, which happen'd there in 1703, whereby, and by a great fire, which broke out at the ſame time, almoſt the whole City of *Jedo*, and the Imperial Palace itſelf, were deſtroy'd and laid in aſhes, and upwards of 200,000 Inhabitants buried under the ruins. It is remarkable, that ſome particular places in *Japan* are obſerv'd to be free from all manner of ſuccuſſions. The Japaneſe reaſon variouſly upon this Phænomenon. Some attribute it to the holineſs and ſanctity of the place, and to the powerful protection of its Genius, or tutelar God. Others are of opinion, that theſe places are not ſhook, becauſe they immediately repoſe upon the unmov'd Center of the Earth. The fact itſelf is not call'd in queſtion, and there are noted for having this ſingular Privilege, the Iſlands of *Gotho*, the ſmall Iſland *Sikubuſima*, on which ſtands a moſt ſtately Temple of *Bonzes*, being one of the firſt that was built in the Country, the large mountain *Kojaſan* near *Miaco*, famous for the number of its Convents, Monaſteries and Monks, beſides ſome few others.

Places free from Earthquakes.

The

(*a*) *The effects of this Earthquake were ſo ſtupendious and dreadful, that I could not forbear, with the Reader's leave, to inſert at length, the account, which F.* Lewis de Froes *gives of it in a letter dated at* Simonoſeki *in the Province* Nagatta *October* 15. 1586. *His words are.* 'In the 'year of Chriſt 1586 Japan *was ſhook by ſuch dreadful Earthquakes, that the like was never known* 'before. *From the Province* Sacaja *as far as* Miaco *the Earth trembled for forty days ſucceſſively.* 'In the Town of Sacaja *ſixty Houſes were thrown down. At* Nagaſama, *a ſmall Town of about a* 'thouſand houſes in the Kingdom Oomi, *the Earth gaped and ſwallowed up one half of that place, the* 'other half was deſtroy'd by a Fire. *Another place in the Province* Facata, *much frequented by Merchants,* 'and likewiſe called Nagaſama *by the Natives, after it had been violently ſhook for ſome days, was at* 'laſt ſwallowed up by the Sea, *the waters riſing ſo high, that they overflow'd the Coaſts, waſhed away* 'the houſes, and what ever they met with, drown'd the Inhabitants, and left no foot ſtep of that once 'rich and populous Town, but the place on which the Caſtle ſtood, and even that under water. A ſtrong 'Caſtle in the Kingdom of Mino, *built at the top of a high hill, after ſeveral violent ſhocks ſunk down* 'and diſappeared of a ſudden, the earth gaping, that not the leaſt footſtep remained, a lake quickly filling 'the place, where the foundations of the Caſtle had been. *Another accident of this kind happened in the* 'Province Ikeja. *Many more gaps and openings were obſerved up and down the Empire, ſome of which* 'were ſo wide and deep, that Guns being fired into them, the balls could not be heard to reach the other 'end, and ſuch a ſtench and ſmoke iſſued out of them, that people would not venture to travel that way. 'Quabacundono (*who was afterwards called* Taicoſama) *reſided at* Sacomot, *in the Caſtle Acke,* 'when theſe Earthquakes begun, but they growing too thick and violent he retired haſtily to Oſacca. 'His palaces were ſtrongly ſhook, but not thrown down.

The greateſt Riches of the Japaneſe ſoil, and thoſe, wherein this Empire exceeds moſt known Countries, conſiſt in all ſorts of Minerals and Metals, particularly in gold, ſilver and copper. The many hot Wells in ſeveral parts of the Empire, and the ſeveral ſmoking and burning Mountains, ſhew what a ſtock of Sulphur, which is the mother and main ingredient of Mineral and Metallical Bodies, is hid in the bowels of the Earth, beſides the vaſt quantities of this ſubſtance dug up in ſeveral places. Not far from *Firando*, where we had our factories and warehouſes, before we remov'd to *Nagaſaki*, lies a ſmall rocky Iſland, (one of thoſe, which by reaſon of their great number are call'd by the Japaneſe *Kiukiu Sima*, that is, the *Ninety-nine Iſlands*,) which, though never ſo ſmall, and encompaſs'd by the Sea, hath been burning and trembling for many Centuries. Another ſmall Iſland oppoſite to *Satzuma*, which is by the Japaneſe call'd *Fuogo*, which name they borrow'd from the *Portugueſe*, and retain'd ever ſince, and which is mark'd in our Maps by the name of *Vulcanus*, hath an ignivomous mountain, which hath been likewiſe burning, at different intervals, for many ages. At the top of a mountain in the Province *Figo* is to be ſeen a large cavern, formerly the mouth of a *Vulcano*, but the Flame ceas'd of late, probably for want of combuſtible matter. In the ſame Province there is another place call'd *Aſo*, famous for a Temple call'd *Aſa no Gongen*, or the *Temple of the jealous God of Aſo*, not far from which there is an almoſt perpetual flame iſſuing out of the top of a mountain, and more viſible in the night, than it is in the day-time. Another burning Mountain lies in the Province *Tſikuſen*, not far from a Place call'd *Kujanoſſe*. It was formerly a Coal-mine, which thro' the careleſſneſs of the Miners accidentally took fire, and continued burning ever ſince. Sometimes a black ſtench and ſmoke is obſerv'd to iſſue out of the top of the famous mountain *Feſi*, in the Province *Suruga*, which in height is ſurpaſs'd by the only Pic of *Teneriff*, but in ſhape and beauty hath I think, not its equal: The top of it is cover'd with everlaſting Snow, which, being, as it frequently is, blown up into flocks by the violence of the wind, and diſpers'd about, repreſents, as it were, a ſmoking hat. The Japaneſe Hiſtories mention, that formerly the top of it burnt, but that upon a new opening which was made by the violence of the fire at the ſide of the mountain, the flame ceas'd ſoon after. *Unſen* is a deform'd, large, but not very high mountain near *Simabara*. At all times the top of it is bare, whitiſh from the colour of the ſulphur, and withal reſembling a *Caput Mortuum*, or burnt out *Maſſa*. It ſmokes little, however, I could diſcern the ſmoke ariſing from it at three miles diſtance. Its ſoil is burning hot in ſeveral places, and beſides ſo looſe and ſpongious, that a few ſpots of ground excepted, on which ſtand ſome trees, one cannot walk over it without continual fear, for the cracking, hollow noiſe perceived under foot. Its ſulphu-

Riches of Japan, wherein they conſiſt.

Burning Mountains.

rous ſmell is ſo ſtrong, that for many miles round there is not a Bird to be ſeen; when it rains, the water bubbles up, and the whole mountain ſeems then, as it were boiling. Many cold Springs and hot Baths arriſe on and about it. Among others there is a famous hot Bath, which they believe to be an infallible cure for the Venereal Diſeaſe, if the Patient for ſeveral days together goes in but a few moments a day and waſhes himſelf in it. He muſt begin the cure with another hot bath, not quite ſo ſtrong, call'd *Obamma*, ſituate a few leagues off, and all the while he uſes the Waters, he muſt keep to a hot warming Diet, and as ſoon as he comes out of the Bath, go to bed, and covering himſelf very well, endeavour to ſweat. Not far from this hot Bath is a Monaſtery of the Sect of *Tendai*. The Monks of this place have given peculiar names to each of the hot Springs ariſing in the neighbourhood, borrow'd from their quality, from the nature of the froth a-top, or the ſediment at bottom, and from the noiſe they make as they come out of the ground, and they have aſſign'd them as Purgatories for ſeveral ſorts of Tradeſmen and Handicrafts-men, whoſe profeſſions ſeem to bear ſome relation to any of the qualities above-mention'd. Thus for Inſtance, they lodge the deceitful Beer and Sackibrewers at the bottom of a deep muddy Spring, the Cooks and Paſtry-cook's in another, which is remarkable for its white froth, wranglers and quarrelſom People in another, which ruſhes out of the ground with a frightful murmuring noiſe, and ſo on. After this manner impoſing upon the blind and ſuperſtitious Vulgar, they ſqueeze large Sums of Money out of them, making them believe that by their Prayers and Interceſſion they may be deliver'd from theſe places of torment after death. In that dreadful perſecution, which was rais'd in *Japan* againſt the Chriſtian Religion, and which hath not its equal in Hiſtory, amongſt innumerable other Torments inflicted on the new Converts to make them abandon their newly embrac'd Faith, and return to the Paganiſm of their Fathers, they were brought hither and tortur'd with the hot Waters of this place. Of other hot Baths in *Japan*, that call'd *Obamma*, is one of the moſt eminent, and moſt efficacious. It lies to the Weſt of the mountain *Uſen*, about 3 Miles off, and is ſaid to have extraordinary Vertues in curing ſeveral external and internal diſtempers, as among others, by bathing and ſweating, the Pox, which however is obſerv'd frequently to return, probably becauſe they are not ſkilful enough to manage this diſtemper, or by reaſon of their not underſtanding the right uſe of baths in general. The Province *Figo* hath ſeveral hot ſprings, about which grow, as I was inform'd, Camphire trees of an uncommon ſize, hollow and full of water. The chief and moſt eminent for its virtues is a hot bath not far from the abovemention'd temple *Aſano Gongen*. There are alſo ſeveral hot Springs in the Province *Fiſen*, one for inſtance in the village *Takijo*, another in the village *Uriſino*. Both would prove very beneficial in curing ſeveral diſtem-

pers,

pers, if the Natives did but know how to uſe them. I obſerv'd it in all Aſiatick Countries which I paſs'd through in my travels, that the Natives uſe the hot baths ſeldom more than three, or at furtheſt eight days, by which, probably enough, they will find ſome benefit and relief, which they are too apt to miſtake for an actual cure, and in caſe of a relapſe to lay all the fault on the waters.

Sulphur.

The greateſt quantity of Sulphur is brought from the Province *Satzuma*. It is dug up in a ſmall neighbouring Iſland, which from the great plenty it affords of this ſubſtance, is call'd *Iwogaſima*, or the *Sulphur Iſland*. It is not above a hundred years ſince they firſt ventur'd thither. It was thought before that time to be wholly inacceſſible, and by reaſon of the thick ſmoke, which was obſerved continually to ariſe from it, and of the ſeveral ſpectres, and other frightful uncommon apparitions, people fancied to ſee there chiefly in the night, it was believ'd to be a dwelling place of Devils, till at laſt a reſolute and couragious man offer'd himſelf, and obtain'd leave accordingly, to go and to examine the ſtate and ſituation of it. He choſe fifty reſolute fellows for this expedition, who upon going on ſhore found neither Hell nor Devils, but a large flat ſpot of ground at the top, which was ſo throughly cover'd with Sulphur, that wherever they walk'd, a thick ſmoke iſſued from under their feet. Ever ſince that time this Iſland brings in to the Prince of *Satzuma* about 20 cheſts of ſilver *per annum*, ariſing only from the Sulphur dug up there, beſides what he gets by the trees and timber growing along the ſhore. The Country of *Simabara*, particularly about the hot baths abovemention'd, affords alſo a fine pure native Sulphur, which however the Inhabitants dare not venture to dig up, for fear of offending the tutelar genius of the place, they having found upon trial that he was not willing to ſpare it. I paſs over in ſilence ſeveral other places, for want of a thorough information.

Gold.

Gold, the richeſt of all Metals, is dug up in ſeveral Provinces of the Japaneſe Empire. The greateſt quantity of it is melted out of its own oar. Some they waſh out of Gold ſand. Some ſmall quantity alſo is contain'd in the Copper. The Emperor claims the ſupreme Jurisdiction of all the gold mines, and indeed all other mines in the Empire, none of which may be open'd, and work'd, without his expreſs leave and conſent. Of the produce of all the Mines, which are work'd, he claims two thirds, and one third is left to the Lord of the Province, in which the Mine lies, the latter however, as they reude upon the ſpot, know how to improve their third parts ſo as to ſhare pretty equally with the Emperor. The richeſt Gold Oar and which yields the fineſt Gold, is dug up in *Sado*, one of the Northern Provinces in the great Iſland *Nipon*. Some of the veins there were formerly ſo rich, that one *Catti* of the Oar yielded one, and ſometimes two thails of Gold. But of late as I was inform'd the veins there, and in moſt other Mines, not only run ſcarcer, but yield not near

near the quantity of Gold they did formerly, which we were told, was the occaſion, amongſt other reaſons of the late ſtrict orders relating to the trade and commerce with us, and the Chineſe. There is alſo a very rich Gold ſand in the ſame Province, which the Prince cauſes to be waſh'd for his own benefit, without ſo much as giving notice of it, much leſs part of the profit, to the Court at *Jedo*. After the Gold Mines of *Sado*, thoſe of *Surunga* were always eſteem'd the richeſt, for beſides that this Province yielded at all times a great quantity of Gold-Oar, there is ſome Gold contain'd even in the Copper dug up there. Among the Gold-mines of the Province *Satzuma*, there was one ſo rich, that a *Catti* of the Oar was found upon trial to yield from four to ſix thails of Gold, for which reaſon the Emperor hath given ſtrict orders, not to work it, for fear ſo great a treaſure ſhould be exhauſted too ſoon. A mountain on the Gulf *Ookus*, in the diſtrict of *Omura*, which had lean'd on one ſide for a conſiderable time, happen'd ſome years ago to fall over into the Sea, and there was found at the bottom of the place where it ſtood, ſo rich a Gold ſand, that, as I was credibly inform'd, it yielded one half of pure gold. It lay ſomewhat deep, and was to be fetch'd up by Divers. But this rich harveſt laſted not long, for a few years after, in a great ſtorm and extraordinary high tide, the Sea overflow'd all that ſpot of ground, and cover'd at once theſe ineſtimable riches with mud and clay to the depth of ſome fathom. The poor people in the neighbourhood ſtill buſy themſelves waſhing the ſand about this mountain, which contains ſome Gold, but in ſo inconſiderable a quantity, that they can hardly get a livelyhood by it. There is another Goldmine in the Province *Tſikungo*, not far from a village call'd *Toſſino*, but ſo full of water, that they can not go on with working it. However the ſituation of the mine is ſuch, that by cutting the rock, and making an opening beneath the mouth of the Mine, the water might be eaſily drawn off. This was attempted accordingly, but as they went to work, there aroſe of a ſudden ſuch a violent Storm of thunder and lightning, that the workmen were obliged to deſiſt and to fly for ſh elter, which made the ſuperſtitious vulgar believe, that the Tutelar God and Protector of the place, unwilling to have the bowels of the earth committed to his truſt thus riffled, rais'd this Storm purpoſely to make them ſenſible how much he was diſpleas'd at this undertaking. Nor was there any further attempt made ſince for fear of provoking his anger and wrath ſtill more. Such another accident, and which had the ſame effect, happen'd at the opening of a Gold-mine in the Iſland *Amakuſa*, for it was ſo ſuddenly fill'd with water, which broke out of the mountain, and deſtroy'd all the works, that the Miners had ſcarce time to eſcape and to ſave their lives.

Some

There are ſome Silver Mines in the Province *Bingo*. Others, and theſe much richer, at a place call'd *Kattami*, in one of the Northern Provinces: Others in other places, which I forbear mentioning, for want of ſufficient information. The two Iſlands *Ginſima* and *Kinſima*, that is, Gold and Silver Iſlands, which lie to the Eaſt of *Japan*, and which I had occaſion to ſpeak of in the fourth Chapter of this Book, deſerve a place here, if it be true, what the Japaneſe boaſt, and what their very Names and Characters ſeem to imply, of their Wealth and Riches. *Silver.*

Copper, is the moſt common of all Metals dug up in *Japan*, and the produce of Copper-mines enriches ſeveral Provinces of this Empire. It is at preſent dug up chiefly in the Provinces of *Suruga*, *Atſingo* and *Kijnokuni*. That of *Kijnokuni* is the fineſt, moſt malleable and fitteſt for work of any in the World. That of *Atſingo* is courſe, and ſeventy Catti's of it muſt be mix'd with thirty Catti's of the *Kijneſe* to make it malleable and fit for uſe. That of *Suruga* is not only exceedingly fine and without faults, but charg'd with a conſiderable quantity of Gold, which the Japaneſe at preſent ſeparate and refine, much better than they did formerly, which occaſions great complaints among the Refiners and Brahmines upon the Coaſts of *Cormandel*. There are alſo ſome Copper-mines in the Province of *Satzuma*, which the Emperor very lately gave leave to work. All the Copper is brought to *Saccai*, one of the five Imperial Towns, where it is refin'd and caſt into ſmall Cylinders, about a ſpan and a half long, and a finger thick. As many of theſe Cylinders, as amount to one pickel, or 125 l. weight, are pack'd up into ſquare wooden boxes, and ſold to the Dutch from twelve to thirteen Maas the pickel. It is one of the chiefeſt Commodities the Dutch buy in *Japan*, and they carry on a great Trade with it. There is beſides a ſort of courſer Copper, which is caſt into large flat roundiſh lumps, or cakes, and is bought a great deal cheaper than the other, as it is alſo much inferior in goodneſs and beauty. Braſs is very ſcarce in *Japan*, and much dearer than Copper, the Calamine-ſtone being imported from *Tunquin* in flat cakes, and ſold at a very good price. *Copper.*

The Province of *Bungo* affords a a ſmall quantity of *Tin*, which is ſo exceedingly fine and white, that it almoſt comes up to Silver. There is but little uſe made of this Metal in the Country. *Tin.*

Iron is dug up only upon the confines of the three Provinces *Mimaſaka*, *Bitsju* and *Biſen*. But it is found there in very large quantities. It is refin'd upon the ſpot, and caſt into Staffs or Cylinders, two ſpans long. Japaneſe Merchants buy it at the place, and export it all over the Empire. It is much of a price with Copper, Iron tools being full as dear, or rather dearer than thoſe of Copper and Braſs. Such Houſhold-goods, Hooks, Cramp-irons in Buildings and Ships, and other Inſtruments, as are in other Countries made of Iron, are made in *Iron.*

Japan of Copper or Braſs. They do not dreſs their Victuals in braſs pans, but have a particular ſort of kettles or pans which are made of a compoſition of Iron, and are pretty thin. The old ones of this ſort are very much eſteem'd, and bought at a great rate, they having ſomewhat particular in their ſhape and make, which at preſent they have loſt the art to imitate.

Coals. They have no want of *Coals* in *Japan*, they being dug up in great quantity in the Province *Tſikuſen* about *Kujaniſſe*, and in moſt Northern Provinces.

Salt. *Salt* is made of Sea-water in ſeveral maritime Provinces. They make it thus. They cloſe in a ſpot of Ground, and fill it with fine looſe Sand, then they pour the Sea-water upon it, and let it dry. This they repeat ſeveral times, till they think the Sand is ſufficiently ſaturated with Salt. Then they take it out and put it into a large Trough, with holes at the bottom, and putting freſh Sea-water upon it, let it filtrate through the Sand. The Lye is boil'd to a good conſiſtence, and the Salt thus obtain'd is calcin'd in earthen Pots, till it becomes white, and fit for uſe and ſale.

Agats. *Jaſpers.* *Agats*, of ſeveral ſorts, ſome extraordinary fine, of a bluiſh colour not unlike Saphires, as alſo ſome Cornelians and Jaſpers, are brought from the mountain *Tſugaar*, upon the Northern extremities of the great Province *Osju*, oppoſite to the Country of *Jedo*.

Pearls. *Pearls*, by the Japaneſe call'd *Kainotamma*, which is as much as to ſay, *Shell Jewels*, or *Jewels* taken out of *Shells*, are found almoſt every where about *Saikokf* in Oyſters and ſeveral other Sea-ſhells. Every body is at liberty to fiſh them. Formerly the Natives had little or no value for them, till they were appriz'd of it by the Chineſe, who would pay good prices for them, the Chineſe Women being very proud of wearing Necklaces, and other Ornaments of Pearls. The largeſt and fineſt Pearls are found in a ſmall ſort of Oyſter, call'd *Akoja*, which is not unlike the Perſian Pearl-ſhell, much of the ſame ſhape, both valves ſhutting cloſe, about a hand broad, exceeding thin and brittle, black, ſmooth and ſhining on the out ſide, within pretty rough and unequal, of a whitiſh colour and glittering like Mother of Pearl. Theſe Pearl-ſhells are found only in the Seas about *Satzuma*, and in the Gulf of *Omura*. Some of the Pearls weigh from four to five *Condonins*, and theſe are ſold for a hundred *Colans* a piece. The Inhabitants of the *Riuku* Iſlands buy moſt of thoſe, which are found about *Satzuma*, they trading to that Province. Thoſe on the contary which are found in the Gulf of *Omura*, are ſold chiefly to the Chineſe and Tunquineſe, and it is computed that they buy for about 3000 Thails a year. This great profit occaſion'd the ſtrict orders, which were made not long ago by the Princes both of *Satzuma* and *Omura*, importing, that for the future there ſhould be no more of theſe Oyſters ſold in the Market with other Oyſters, as had been done formerly.

I procur'd ſome in private from *Omura*, not without great difficulty. I was told a very extraordinary thing of this ſort of Pearls, and ſtrongly aſſur'd of the truth of the fact, which is, that they have ſomewhat of a prolifick quality, by virtue of which, when ſome of the largeſt are put into a box full of a peculiar Japaneſe cheek varniſh, made of another ſhell call'd *Takaragai* (which I ſhall deſcribe in another place) one or two young Pearls will grow on the ſides, and when come to maturity, which they do in about three years time, drop off. Theſe Pearls, by reaſon of their ſcarcity, are kept in private Families, and the poſſeſſors ſeldom part with them, unleſs upon urgent neceſſity. All this however I deliver only upon hearſay, having my ſelf ſeen none of this ſort of Pearl. There is another Shell, which ſometimes yields Pearls, found plentifully upon all the Japaneſe Coaſts, and call'd by the Natives *Awabi*. It is an Univalve, in ſhape almoſt oval, pretty deep, open on one ſide, where it ſticks to the Rocks and to the bottom of the Sea, with a row of holes, which grow bigger, the nearer they come to the circumference of the Shell, rough and limy on its outward ſurface, frequently with Corals, Sea-plants and other Shells ſticking to it, on the inſide of an exquiſite Mother of Pearl's glimmering, ſometimes rais'd into whitiſh pearly excreſcencies, which are likewiſe obſerv'd in the common Perſian Pearl-ſhell. A great lump of fleſh fills the cavity of this Shell, for which ſole reaſon they are look'd for by Fiſhermen, being a very good commodity for the market. They have an Inſtrument made on purpoſe to pull them off from the ſides of the Rocks, to which they ſtick cloſe. Another Shell, the name of which I could not learn, yields a very large Pearl, which ſometimes weighs from five to ſix Condonins, but they are of a dirty yellow colour, ill ſhap'd, and worth but little. A pretty good ſort of Pearl, is ſometimes obſerv'd to grow in the very Fleſh of a Shell, which is call'd by the Natives *Tairaggi*, and is found in the Gulf of *Arima*, between *Janagava* and *Iſafaje*. It is a flat ſort of a Shell, oblong, almoſt triangular, a little crooked on each ſide, about a ſpan and a half long, and a ſpan broad, where broadeſt, thin, tranſparent, ſmooth, and poliſh'd like Horn, but very brittle.

Naphta, of a reddiſh colour, by the Japaneſe call'd *Tſutſono Abra*, which ſignifies *red Earth*, is found in a River of the Province *Jetſingo*. It is taken up in ſuch places, where the water hath little or no run, and the Natives burn it in Lamps, inſtead of Oyl. *Naphta.*

Some Ambergreeſe is found upon the Coaſts of *Satzuma*, and of the *Riuku Iſlands*. A much greater quantity comes from the Coaſts of *Khumano*, as they call them, whereby muſt be underſtood the Southern Coaſts of *Kijnokuni*, *Isje*, and ſome neighbouring Provinces. It is found chiefly in the Inteſtins of a Whale, which is caught frequently upon the Japaneſe Coaſts, and is by the Natives call'd *Fiakſiro*, that is, the *hundred fathom Fiſh*, becauſe of the length of its Inteſtins, which is ſuppos'd *Ambergreeſe*

ſuppos'd to equal that number of Fathoms. It is found, as I obſerv'd, in the Inteſtins of this Whale, particularly in the lower Guts, mix'd with chalky limy excrements, almoſt as hard as Stone, and 'tis from the hardneſs of theſe excrements, they conjecture upon diſſecting, whether or no they are like to meet with Ambergreeſe. The Natives have given a very deſpicable name to this precious commodity, a name however becoming the meanneſs of its origine, for they call it *Kuſurano fu*, that is, *the excrement of Whales*. The Ambergreeſe, as it is tore off by the waves from the bottom of the Sea, and thrown upon the Coaſts, before it is ſwallow'd by the Whales is a deform'd, flat, ſlimy Subſtance, not unlike a Cow-turd, and withal of a very diſagreeable ungrateful ſmell. People that find it thus floating on the ſurface of the Water, or lying upon the Coaſts, take ſeveral ſmall pieces, ſqueeze and preſs them cloſe together, into the form of a round ball, which as it grows dry, becomes alſo more ſolid and weighty. Others mix and knead it with Meal, or Flower of Rice-husks, by which means they not only encreaſe the quantity, but heighten and better the colour. However, the Ambergreeſe thus adulterated is eaſily known, for if you take any quantity and burn it, there will remain a Coal, proportionable to the quantity of the Stuff mix'd with it. It is obſerv'd beſides that the worms get quickly into this ſpurious ſort of Ambergreeſe. Others adulterate it, by mixing it with a certain powder'd Roſin of a very agreeable ſcent, but this cheat alſo is eaſily diſcover'd, for upon burning a piece of it, the mixture of Roſin will evidently appear by the very colour, ſmell and quality of the ſmoke. The Chineſe have another way of trying whether it be genuine, they ſcrape ſome of it very fine upon hot boiling Tea-water, if genuine, it will diſſolve and diffuſe equally, which the adulterated ſort doth not. The Natives uſe it no otherwiſe but as an ingredient of other well ſcented ſpecies, in order, as they ſay, to fix their volatile ſmell. In the main they value it but little, and 'tis owing entirely to the Dutch and Chineſe, who would buy it up at any rate, that they have now learnt to prize it. And yet every body is at liberty to take it up, where he finds it, and to ſell it as his own property. During my ſtay in *Japan*, there was a piece to be ſold of 140 Catti's weight, and of a greyiſh colour. It was too large for any ſingle perſon to purchaſe, for which reaſon they ſold it by retail, from ſixty to ſeventy *Thails* a *Catti*. I bought my ſelf for about thirty *Thails* of that which was blackeſt. (*A more particular Account of the Ambergreeſe is inſerted in the Appendix*)

Submarine Subſtances.

All ſorts of Submarine Plants, Shrubs, Corals, Stones, Muſhrooms, Sea-fans, Corallines, Fuci, Algæ, and the like, as alſo Shells of all kinds, are found plentifully in the Japaneſe Seas, no ways inferior in beauty to thoſe found about *Amboina* and the Spice Iſlands. But the Natives value them ſo little, that they won't be at the trouble of looking for them

them, and if by chance they happen to fiſh them up amongſt other things, their way is to carry them to the next Temple, or Chapel of *Jebus*, who is the Neptune of the Country, thinking that it is not an unpleaſing offering to this God, whom they look upon, and worſhip, as the Protector of Sea-faring People.

It remains to ſay ſomething of the Minerals and Mineral ſubſtances, which have not as yet been found in *Japan*, and are imported from beyond Sea. *Antimony* and *Salarmoniac* are abſolutely wanted, nor are their qualities and uſes in the leaſt known to the natives. *Quickſilver* and *Borax* are imported by the Chineſe. I met however with two ſorts of *Borax*, growing naturally in *Japan*, but they are ſo throughly mix'd with heterogeneous ſubſtances, that the Inhabitants don't think it worth their while to pick them up. *Sublimate Mercury* is very much aſk'd for by ſome private People, who will give an extravagant price for it. They uſe it as the chief Ingredient of a Mercurial water, which is in great vogue among them for the cure of ulcers, cancers, and other cutaneous diſeaſes. Native *Cinnabar* is by them given inwardly, in ſeveral diſtempers. The artificial Cinnabar they make uſe of for a colour. Both are imported from China. The buying and ſelling of this Commodity is in the hands of private Merchants, who monopolize it by virtue of Letters Patents from the Emperor. The native Cinnabar in general, is of a beautiful red colour, but ſome of it is ſo exquiſitely fine, that it is ſold for more than its weight in Silver.

Minerals not found in Japan.

Antimony.

Salarmoniac.

Quick-ſilver.

Borax.

Sublimate.

Cinnabar.

CHAP. IX.

Of the Fertility of the Country, as to Plants.

IT is not in the leaſt ſurprizing, conſidering either the peculiar happineſs of the Japaneſe Climate, or the induſtry of its laborious Inhabitants, that the Country affords ſo large a ſtock, and ſuch an infinite variety of plants and fruits, both wild and cultivated, as it may deſervedly boaſt of. Moſt of theſe their Forefathers, indigent and frugal as they were, uſed for their food and ſuſtenance. In ſucceeding ages, as wealth and riches encreas'd, the taſte alſo became more refined, and their tables more ſumptuous and magnificent. In this preſent Chapter, I will take notice only of ſuch Plants as are of a more extenſive uſe, and as to the reſt refer the more curious Reader to my *Amœnitates Exoticæ*, wherein I have given a Catalogue, and begun a more accurate and botanical Deſcription of them.

Fruitfulneſs of Japan.

Mulberry-Trees. Among the Trees the *Mulberry-tree* deſervedly claims the firſt Place. For although its fruits, both black and white, be altogether inſipid, and not fit for eating, yet this defect is ſufficiently made good by the extenſive uſefulneſs of its leaves, which are the common Food of Silk-worms. It grows in moſt parts of *Japan*, but in great plenty in the Northern Provinces, where many Cities and Villages ſubſiſt almoſt wholly upon the Silk Manufactures, tho' the Silk wove there be not of the fineſt. The beſt and moſt curious Stuffs are made by the baniſh'd Grandees in the Iſland *Fatſinſio*, weaving being their chief amuſement, but they make them of fine foreign Silk. The *Kadſi*, or *Paper-tree*, is of the Mulberry Kind. Tho' it grows wild in the Country, yet they tranſplant and cultivate it in ſeveral places, by reaſon of its great uſefulneſs. It is obſerved to grow with ſurprizing quickneſs, and to ſpread its branches very far. It affords a great quantity of bark, out of which they make Paper, as alſo ropes, matches, ſtuffs, cloth, and ſeveral other Things. This Tree alſo, and the way of making Paper out of its Bark, which is very laborious and tedious, I have more fully deſcrib'd in my *Amœnitates Exoticæ*. (*The Account which the Author here mentions hath been inſerted in the Appendix.*)

Paper-tree.

Varniſh-tree. The *Uruſi* or *Varniſh-Tree*, is another of the nobleſt and moſt uſeful Trees of this Country. It affords a milky Juice, which the Japaneſe make uſe of to varniſh, and as we call it, to japan all their Houſhold-goods, diſhes, and plates of Wood, and this from the Emperor down to the meaneſt Peaſant. For even at Court, and at the Imperial Table, ſervices of lacker'd ware are preferr'd to thoſe of gold and Silver. Another kind of Varniſh-tree, with narrow leaves, is call'd *Eaaſi*: It grows wild on hills and mountains. It affords a ſmall quantity of Milk, and that too of a very bad ſort, and therefore the Natives think it hardly worth their while to gather it. The true *Uruſi* is of a kind peculiar to this Country. It grows in the Provinces *Figo* and *Tſikoku*. But that which grows in *Jamatto* is reckon'd the fitteſt for uſe, and to yield a better ſort of Varniſh, than it doth any where elſe out of this Province. The Indian Varniſh-tree, which I take to be the true *Anacardinus*, is a Tree quite different from the *Uruſi* of the Japaneſe. At *Siam* it is call'd *Rack-tree*. It grows and bears fruits in moſt Eaſtern Countries, but is obſerv'd to afford none of its milky juice to the Weſt of the River *Ganges*, whether becauſe of the barrenneſs of the Soil, or thro' the careleſsneſs and ignorance of the Natives, who do not know how to manage its culture. The greateſt quantity of the Milk of this Indian Varniſh-tree is brought from the Kingdoms of *Siam* and *Cambodia*, and ſold very cheap all over the Eaſt-Indies. It is imported even into *Japan*, where the Natives uſe it to lacker things of little value, and alſo as an ingredient of their ſcarcer and better ſort of Varniſh. (*The Japaneſe Varniſh-tree is deſcrib'd and figur'd in the Amœnitates*, pag. 792.)

Lauri,

Lauri, or *Bay-trees* of ſeveral kinds grow in *Japan*. That which bears red berries is a *Cannelifera ſpuria*, or rather, by reaſon of its viſcoſity, a *Caſſia lignea*. It reſembles exactly the Cinnamon-tree, both in its ſhape, and in the figure and ſubſtance of its leaves. But the bark falls far ſhort of that agreeable ſweetneſs, which is peculiar only to the bark of the true Cinnamon, and it hath more of the aromatick ſharpneſs of a *Coſtus*. This Imperfection I take to be owing entirely to the quality of the Soil, wherein it grows. For I obſerv'd alſo, that the bark of the *Malabarian*, *Sumatran*, and *Javan* Cinnamon-trees, (which latter is wholly neglected) hath not near that eminent degree of ſharpneſs and agreeableneſs to the taſte, which the true Ceyloneſe Cinnamon is ſo much and ſo deſervedly eſteem'd for; that beſides it is apt either to loſe its aromatick quality in a ſhort time, or that its ſharp pungent Particles are ſo wrapt up in a viſcous ſubſtance, as to make it altogether unworthy of bearing the very Name of Cinnamon, a ſubſtance, which is ſuppos'd to yield a fine, pleaſant, fragrant Oyl, which no *Caſſia lignea* ever will. (*v. Amœnit. Exot. p.* 772.) *Bay-trees.* *Spurious Cinnamon-Tree.*

The *Kus*, or *Camphire-tree*, is alſo of the Laurel-kind. It bears black and purple Berries. The Camphire is prepar'd by the Country-people in the Province *Satzuma*, and the Iſlands *Gotho*, by a ſimple decoction of the roots and wood cut into ſmall pieces. It is extremely cheap, and 80 to 100 Catti's of the Japaneſe boil'd Camphire may be had for one ſingle Catti of the true Bornean Camphire, which is ſaid to be a Natural ſubſtance gather'd on the ſtumps of old Camphire-trees in the Iſland of *Borneo*, upon inciſions made between the Bark and Wood. (*The Japaneſe Camphire-tree is deſcrib'd and figur'd p.* 770. *& ſeq. of the Amœnitates.*) *Camphire-tree.*

Tſianoki, that is the *Tea-ſhrub*, is one of the moſt uſeful Plants growing in *Japan*, and yet it is allow'd no other room but round the borders of Rice and Corn-fields, and in other barren Places, unfit for the culture of other things. The common drink of the Japaneſe is brew'd of the larger leaves of this Shrub; but the young and tender leaves dried, powder'd and mix'd in a Cup of hot water into a ſort of Soup, are drank in houſes of people of quality before and after their meals: And it is the cuſtom of the Country to preſent friends that come to viſit them, with one or more diſhes of Tea, both when they come and go. (*A compleat Deſcription of this Shrub, of its culture, growth, &c. hath been inſerted in the Appendix.*) *Tea.*

Sanſio, is a middle-ſiz'd Tree with prickles. They make uſe of its bark and huſks inſtead of pepper or ginger, and they eat the leaves by reaſon of their pleaſant aromatick taſte, as they do alſo the *Riches*, which grow in the Country. (*v. Amæn. Ex. p.* 892, *where this Tree is deſcrib'd and figur'd.*) *Sanſio.*

There

Fig-trees. There are three different ſorts of Fig-trees growing in *Japan*. One is call'd *Kaki*, if otherwiſe it may be call'd a Fig-tree, it differing from it in ſeveral particulars. It grows very plentifully in all parts of the Empire. It is a very ugly deform'd ſort of a Tree to look at, much like a ſhort old Apple-tree. It hath long oval leaves, without notches. The fruit reſembles a reddiſh Apple both in ſhape and colour, and its fleſhy part hath the taſte of a delicate Fig. The ſeed is of a hard, and almoſt ſtony Subſtance, and not unlike Gourd-ſeeds. It is no leſs commendable for its great fruitfulneſs, than it is for its extenſive uſe, for the fruits of it dried afford a pleaſant and agreeable food for rich and poor. The Chineſe preſerve them with Sugar. The ſecond ſort of Figs is not unlike that which grows with us in Europe, only it grows on a Tree, with broad, oblong, rough leaves without notches. Our European Fig-tree makes up the third ſort. It was brought into the Country, and planted there by the Portugueſe. It bears a very large fruit, bigger than ours, and I think better taſted. *Wild Fig-tree.* But it is very ſcarce. I need not mention here any thing of the *Sycomorus*, or *Wild-fig-tree*, becauſe its fruits are not eat in the Country, tho' it grows there very plentifully. *(The two firſt ſorts of the Fig-tree are deſcrib'd and figur'd, p. 803, & ſeq. of the Amæn. Exoticæ.)*

Cheſnut trees. *Cheſnut-trees* grow in great plenty in *Japan*, particularly in the Province *Tſikuſen*, and they bear Cheſnuts much larger and better than ours. *Apple-trees*, ſuch as we have them in Europe, they know nothing of. *Pears.* Nor have they more than one ſort of Pears, of that kind, which we call *Winter-pears*. They grow in great plenty, and come to an extraordinary bigneſs, the leaſt weighing ſeldom leſs than a pound: But they are not fit to be eat raw.

Wallnut-trees. *Wallnut-trees* grow chiefly in the Northern Provinces. In the ſame Provinces grows a certain tall kind of *Taxus*, call'd by the Japaneſe *Kaja.* *Kaja*, with oblong nuts, inclos'd in a fleſhy pulp, and not unlike, in bigneſs and ſhape, to the *Arræck-nut*. Theſe Nuts are not very agreeable to the taſte, when freſh, tho' taken out of their pulp, for they have ſomething aſtringent in them: They taſte better when dried. They have a gentle purging quality, which is owing to their ſweet Oyl, and are for their many medicinal vertues ſerv'd at table along with the deſert. The Oyls expreſs'd out of theſe Nuts is very ſweet and agreeable, and taſtes not unlike the Oyl of ſweet Almonds. It is much commended for its medicinal vertues, and alſo made uſe of to dreſs victuals. The ſmoke of the kernels of theſe Nuts is the chief ingredient of the beſt and deareſt Japaneſe Ink. *(This kind of Taxus is deſcrib'd and figur'd, p. 814. of the Amænit.)*

Piſtaches. Another ſort of Nuts, call'd *Ginau*, as big as large *Piſtaches* grow very plentifully almoſt every where in *Japan*, on a fine tall tree, the leaves of which are not unlike the large leaves of an *Adianthum*. The Japaneſe call it *Itſionoki*. The Nuts afford plenty of Oyl, which

is

is alſo much commended for ſeveral uſes. As to a more accurate deſcription of this Tree, I refer the Reader to the *Amœnitates Exoticæ*. p. 812. There are two ſorts of *Oaks* grow in the Country, both different from ours. The Acorns of the larger ſort are boil'd and eat by the common People. The fruit of the *Naatſme*, or Paliurus of Proſp. Alpinus, as it grows in the Country, is extraordinary good, and I think much larger than I ſaw it any where elſe. *Pome Citron-trees* are to be ſeen only in the Gardens of the curious. Oranges and Lemons grow very plentifully, and of different ſorts. That ſort of Lemons, which is reckon'd the beſt, is call'd *Mican*. It reſembles a Peach, both in ſhape and bigneſs, and hath an excellent aromatick flavour, but taſtes ſomewhat ſower. Another ſort they call *Kinkan*. It is much ſcarcer, in ſhape and bigneſs not unlike a Nutmeg, and exceedingly ſower. It grows on a ſhrub, rather than a Tree, and is much uſed in dreſſing their victuals, and in what they call *Atſiaer*. (*v. Am. Exot. p.* 801.)

Oaks.
Naatſme.
Pome Citron-trees.
Oranges.
Lemons.

They plant but few *Vines*, becauſe they obſerve, that the Grapes won't eaſily ripen. *Brambleberries* and *Rasberries*, are not very agreeable to the taſte. *Strawberries* are entirely inſipid and not eat. With *Peaches*, *Apricocks* and *Plums* they are plentifully ſupplied. Of *Plums* particularly they have two ſorts, both different from ours, one white, the other purple, both granulated like Mulberries, and ingredients of what they call *Atſiaer*. *Cherry-trees*, and the like, are kept only for the ſake of the flowers, as are alſo by ſome the *Apricock* and *Plum-trees*, which they improve much by culture, ſo that the flowers become as big as roſes, and in the Spring, when they are in full bloſſom, afford a moſt delightful ſight about their temples, in their gardens and walks, the trees being thick cover'd with the Flowers, as with Snow.

Vines.
Bramble berries.
Rasberries.
Strawberries.
Plums.
Cherry-trees.

Firs and *Cypreſs-trees* are the moſt common Trees in their woods and foreſts. There are ſeveral different ſorts of both. Houſes and Ships are built of the wood, of which are made alſo all ſorts of Houſhold-goods, as cabinets, trunks, boxes, tubs and the like. The branches, and what falls down, ſerve for fewel and fire-wood. The common people burn alſo the nuts and leaves, which fall down from the trees, and gathering the ſame daily they keep the ground and roads neat and clean. For ornament's ſake, they are planted in rows along the roads, and over the ridges of hills and mountains, which makes travelling very pleaſant. The natives, as they improve every inch of ground, take care to plant them in ſandy and barren places, which are good for nothing elſe. No Firs nor Cypreſs-trees may be cut down, without leave from the Magiſtrate of the place; and leſt the felling of them ſhould in time too much prejudice their growth, they muſt always plant young ones inſtead of thoſe they cut down.

Firs.
Cypreſs-trees.

Bambous are very common, and of great uſe here, as every where in the Indies. Several ſorts of Houſhold-goods, baſkets, matches, and other

Bambous.

things are made of them, as are alſo gutters and ſpouts, and the walls of houſes. A particular ſort of *Bambous* grows in the Province *Oomi*, which the Dutch export by the name of *Rottang*, and ſell for walking-canes. I ſhall explain elſewhere, how they are fitted for ſale. Both Firs and Bambous are in great eſteem among the Japaneſe, for their conſtant verdure; and the ſuperſtitious believe, that they have no ſmall influence over the happy occurrences of human life. The Temple-walks, and other holy places, are adorn'd with them, chiefly upon their feſtivals and other ſolemn days: And they make frequent alluſions to them in their emblematical and poetical writings, particularly in congratulatory Poems; for they are of opinion, that they will ſubſiſt a long while, that common Bambous will ſtand ſeveral hundred years, and that the common Fir, which they call *Matznoki*, will come to the age of a thouſand, that then it will bend down its branches towards the ground, as not being able to ſupport itſelf any longer. And leſt the truth of this aſſertion ſhould be call'd in queſtion, they ſhew up and down the Country ſome Firs and Bambous of an uncommon ſize indeed, and pretended long ſtanding. I have ſeen ſome extraordinary large ones my ſelf.

Cypreſs trees. *Finoki*, and *Suggi* are two ſorts of Cypreſs-trees, yielding a beautiful light whitiſh wood, but nevertheleſs of a good ſubſtance, and remarkable for this ſingular quality, that it ſucks in no water, and might well paſs for Cedar-wood. It hath been ſometimes forbid by the Emperor to fell theſe trees for any uſe whatſoever. But little regard is had to orders of this kind, particularly in thoſe provinces which are remote from Court, unleſs there be a very ſevere puniſhment put upon tranſgreſſion thereof. *Kſamaki*, that is a ſtinking *Maki-tree*, *Sſinoki* a ſort of Oak, and *Juſnoki*, that is *Iron-tree*, ſo call'd from the uncommon hardneſs of its wood, are all very common trees. Moſt Houſes are built of the wood of them. *Fatznoki*, a tree growing about the City of *Jeſeri*, and the root of the Camphire-tree, afford the beſt and ſcarceſt wood for cabinets, cheſts of drawers, and ſuch ſort of work, by reaſon of the curious running of its grain.

Stinking Maki Tree. *Oak.* *Iron Tree.*

Japan I think may vie with moſt, if not all, known Countries, for a great variety of beautiful plants and flowers, wherewith kind nature hath moſt liberally and curiouſly adorn'd its fields, hills, woods and foreſts. Some of theſe they tranſplanted into gardens, and improv'd by aſſiduity and culture to the utmoſt, and indeed to a ſurprizing degree of perfection. It is foreign to my preſent purpoſe to enumerate and to deſcribe all thoſe I met withal during my ſtay in the Country. I reſerve this for another work, and will here confine myſelf barely to mention ſome of the chief. *Tſubacki* is a pretty large ſhrub bearing flowers not unlike roſes. It grows in woods and hedges. It hath many beautiful varieties, of which in the Japaneſe language, copious as it is, there are 900 names, if it be true what the natives report. *Satſuki* is another

Tſubacki-Shrub.

Satſuki.

another ſhrub with Lilly-flowers. Of this the natives ſay, there are upwards of an hundred varieties to be met with in Gardens. The two kinds, which grow wild, one with purple, the other with incarnate flowers, are a great ornament to hills and fields in the proper ſeaſon, affording a ſight pleaſing beyond expreſſion. *Sakanandſio* is another ſhrub with Lilly-flowers, but much larger than the former. It is alſo much ſcarcer, and there are three varieties of it.

Sakanandſio Shrub.

Momidſi is a kind of *Mapple*. It is ſo call'd from the purple colour of its leaves. There are two varieties of it, which differ one from another only in this particular, that the leaves of one turn purple in the ſpring, and of the other in Autumn. Both afford to the eye a very curious ſight. The *Faſi-tree* is alſo ſaid to change the colour of its leaves into a fine purple in Autumn.

Mapple.

Faſi-Tree.

There are numberleſs varieties of *Feverfews* (Matricariæ) and Lillies growing in this Country. The firſt (the flowers of which art and culture hath improv'd to the bigneſs of Roſes) are the chief ornament of Houſes and Gardens, the others of deſart and uncultivated places. Nor hath nature been leſs kind with regard to the *Narciſſus*'s, flowers *de Lys*, *Clove-Gilli-flowers*, and the like. But one thing I cannot help obſerving, which is, that theſe ſeveral flowers fall as ſhort of others of their kind, growing in other Countries, in ſtrength and agreeableneſs of ſmell, as they exceed them in the exquiſite beauty of their colours. The ſame holds true with regard to moſt fruits growing in *Japan*, which are far from coming up to the pleaſant aromatic taſte of thoſe, which grow in *China* and other Eaſtern Countries.

Feverfews.

Lillies.

They cultivate as much Hemp and Cotton, as they can ſpare ground in their fields. *Sijro* or the wild Hemp-nettle grows plentifully in moſt uncultivated places. This plant makes good in ſome meaſure, what want there is of Hemp and Cotton, for ſeveral ſorts of ſtuffs, fine and courſe, are fabricated of it.

Hemp.
Cotton.
Wild Hemp.

The ſeeds of the following Plants afford their Oyl for ſeveral uſes both phyſical and domeſtick. *Kiri*, is a very large but ſcarce Tree. It hath leaves like Burdock, flowers like the Digitalis ſet to a long ſtalk, and ſeeds reſembling Marſhmallow ſeeds. The *Mikaddo* or Eccleſiaſtical Hereditary Emperor bears the leave of this Tree, with three flowering ſtalks, in his Coat of arms. (*It is deſcrib'd and figur'd, pag.* 859 *of the Amæn. Exot.*) *Abraſin* is a middleſized Tree with the leaves of a *Platanus*. Its flowers reſemble Roſes in ſhape and bigneſs, and the ſeeds are like the ſeeds of the *Ricinus*, which made me call it *Ricinus arboreus folio Alceæ*. *The Aſadiracht Avicennæ*. The *Tſubaki* abovemention'd, as alſo the *Uruſi*, *Faaſi*, and *Kainoki* Trees. The Cotton Shrub and Plant. *Seſami* of two kinds, with white and black ſeeds. Of all the Oils expreſs'd out of the ſeeds of theſe ſeveral plants, only that of the *Seſamum* and *Kai*, are made uſe of in the kitchin

Plants and Seeds affording Oyl.
Kiri.

Abraſin.

kitchin, and even theſe but ſparingly, victuals being commonly dreſs'd in this Country without either butter or oyl.

Obſervations concerning the State of Agriculture in Japan.

The Japaneſe are as good Husbandmen, as perhaps any People in World. Nor indeed is it very ſurprizing, that they have made great improvements in Agriculture, conſidering not only the extream populouſneſs of the Country, but chiefly that the Natives are denied all commerce and communication with Foreigners, and muſt neceſſarily ſupport themſelves by their own labour and induſtry. Hence the Laws on this head are very particular and ſevere. Not only the Fields and flat Country, which are ſeldom or never turn'd into Meadows and paſture Ground, but likewiſe the Hills and Mountains, afford Corn, Rice, Peaſe, Pulſe, and numberleſs edible Plants. Every inch of Ground is improv'd to the beſt advantage, and it was not without great admiration, we beheld in our Journeys to and from Court, Hills and Mountains, many inacceſſible to Cattle, which would lie wholly neglected in other Countries, cultivated up to their tops. They are very dextrous and skilful in manuring their Ground, which they do in various ways, and with many different ſubſtances, as I ſhall have occaſion to ſhew in ſeveral places of this Hiſtory. Flat low Grounds are plough'd with Oxen, ſteep and high ones by Men, and both manur'd with human dung. As to Rice in particular, which is the main Food of the Natives, what Ground they can conveniently ſpare, and will admit of its culture, is turn'd into Rice-fields, particularly low flat Land, which they can cut through by Canals, and where they have a command of water, which ſurprizingly quickens the growth of this Plant, it loving a wet muddy Soil. The Japaneſe Rice accordingly is eſteem'd the beſt of all *Aſia*, particularly what grows in the Northern Provinces, which will keep many years, and which for this reaſon they chuſe to fill their Store-houſes withal, having firſt waſh'd it in muddy water and then dried it. All Lands muſt be ſurvey'd every year, before they are ſown, by *Kemme*, as they call them, being ſworn Surveyors, who are very big of their skill in Geometry, and have the privilege of wearing two Swords, which is otherwiſe allow'd to none but to the Nobility and Soldiers. When the Harveſt draws near they are ſurvey'd once more, at which time it is computed what the whole Crop is likely to amount to, which they do generally, indeed by gueſs, but yet with a ſurprizing accuracy, and thereby prevent the Tenants cheating their Landlords. If the Harveſt is like to prove extraordinary good, they cauſe a ſquare piece of Ground to be cut and threſh'd, and thence infer as to the whole. The Landlords claim *Rokubu*, ſix parts in ten, of all the produce of their Land, whether Rice, Corn, Wheat, Peaſe, Pulſe, or other, and the Tenant for his trouble and maintenance keeps *Sijbu*, or four parts in ten. Such as hold Lands of the Crown, give but four parts in ten to the Emperor's Stewards, the remainder is for themſelves. For encouragement's

ment's ſake ſuch as cultivate untill'd Ground, have the whole Crop left them for the firſt two or three years. The Ground in general is divided into three ſorts. 1. *Sso*, the beſt. 2. *Tsju*, middling, and 3. *Ge*, poor Ground. But they admit likewiſe of *Dſo no ſio*, next to the beſt, *Dſo no Tsju*, next to the middling, and *Dſo no Ge*, next to the bad. Some regard is had, as to the ſcot, to the good or bad quality of the Soil, and it varies alſo conſiderably in different Provinces, but in the main it amounts to ſix parts in ten. Among many excellent Laws, which relate to Agriculture, they have one, by virtue of which, whoever doth not cultivate his Ground for the term of one year, forfeits his Title and Poſſeſſion.

The chief produce of the Fields, which contributes moſt to the ſuſtenance of Life, is by the Japaneſe comprehended under the name of *Gokokf*, that is, the *five Fruits of the Fields*. 'Tis by their good or bad growth they eſtimate the value of the Ground, the fruitfulneſs of the Year, and the wealth of the Poſſeſſor. They make up the chief diſhes at their meals, and make good the want there is of Fleſh-meat, which Cuſtom and Religion forbid them to eat. The *Gokokf*, are 1. *Kome* or *Rice*. There are ſeveral varieties of Rice grow in the Country. The beſt ſort hath not its equal in the Indies. It is perfectly white, like Snow, and ſo nouriſhing and ſubſtantial, that Foreigners, who are not uſed to it, can eat but little of it at a time. Boil'd to a good conſiſtence they eat it at their meals inſtead of Bread. Out of what remains from their yearly proviſion, they brew a ſort of ſtrong fat Beer, call'd *Sacki*, but no more than they think their Families ſhall have occaſion for. Foreigners can export no more Rice, or Beer, than what the Magiſtrate will allow them. 2. *Oomuggi*, which is as much as to ſay, *great Corn*, is, what we call *Barley*. They feed their Cattle and Horſes with it: Some dreſs their Victuals with the Flower, and make Cakes of it. There is a ſort of *Barley* grows in *Japan*, with purple-colour'd Ears, which, when ripe, are a curious Ornament to the Fields. 3. *Koomuggi*, that is, *ſmall Corn*, is what we call Wheat. It is extreamly cheap, and I know of nothing they make of it, but a particular ſort of Cakes made of the Flower. 4. *Daidſu*, that is, *Daidbeans*, is a certain ſort of Beans, about the bigneſs of Turkiſh Peaſe, growing after the manner of Lupins. They are next to the Rice in uſe and eſteem. Of the Meal of theſe Beans is made what they call *Midſu*, a mealy Pap, which they dreſs their Victuals withal, as we do with Butter. What they call *Soeju*, is alſo made of it, which is a ſort of an *Embamma*, as they call it, which they eat at meals to get a good Stomach. This *Soeju* is exported by the Dutch, and brought even into *Holland*. I have deſcrib'd their way of making it in my *Amœnitates Exoticæ*. p. 839. where the Plant it ſelf bearing theſe Beans is figur'd and deſcrib'd. 5. *Adſuki*, or *Sodſu*, that is Sobeans. They grow likewiſe after the manner of Lupins, and are black, not unlike

Gokokf.

Rice.

Sacki Beer.

Barley.

Wheat.

Daidbeans.

Sobeans.

Lentils, or the Indian *Cajan*. The flower is bak'd with ſugar into *Mansje* and other Cakes. Beſides the ſeveral ſorts of *Gokokf* juſt mention'd, the following Plants are comprehended under the ſame name: *Awa*, Indian Corn, (*Panicum Indicum Tabern.*) *Kibi*, or *Milium vulgare noſtras*, *Millet*: *Fije*, or *Panicum vulgare juba minore ſemine nigricante*: And in general all ſorts of Corn, and *Mami*, that is peaſe and pulſe.

Turneps. *Turneps* grow very plentifully in the Country, and exceeding large ones. Of all the produce of the fields they perhaps contribute moſt to the ſuſtenance of the Natives. But the fields being manur'd with human dung, they ſmell ſo ſtrong, that Foreigners, chiefly Europeans, cannot bear them. The natives eat them raw, boil'd, or pickel'd. Horſe-radiſhes, Carrots, Gourds, Melons, Cucumbers, Mala inſana, Fennel, and ſome ſorts of Lettice, which with us are cultivated in Gardens, grow wild in *Japan*. The *Paſtinaca Hortenſis*, or Garden-parſnip, is not to be met with. But Wild-parſnip grows plentifully every where. Parſley, Cummin, Succory, and our common European Lettice are cultivated by the Dutch, as they were formerly by the Portugueſe, and thrive extraordinary well.

Great Variety of Plants in Japan. Beſides the plants, I have hitherto mention'd, there are numberleſs others, that grow in the Fields, upon hills and mountains, in woods and foreſts, in morraſſy grounds, in barren and uncultivated places, along the Sea-Coaſts, and in ſhort every where. Of all theſe there, are very few, but what afford their roots, leaves, flowers and fruits, not only for the ſuſtenance of the common people, but even for the delicious tables of people of quality. There is a great variety of muſhrooms, moſt of which are eat. Some indeed are poiſonous, and unlucky accidents happen frequently. The uſe of ſome other plants is often attended with the like dangerous conſequences, the venomous being ſometimes miſtook for the wholeſom by ignorant people. Some indeed they know how to deprive of their hurtful and venomous qualities. Thus out of the *Konjakf*, which is a poiſonous ſort of a *Dracunculus*, they prepare a ſweet mealy pap. In the like manner by expreſſing the Juice, by macerating and boiling the roots of the *Warabi* or *Fern*, of the *Ren*, or *Faba Ægyptiaca*, call'd by ſome *Tarate* flower, as alſo of what they call *Kaſne*, they make a fine ſort of flower, which is of great uſe in dreſſing their victuals, and which they eat beſides, by itſelf diſſolv'd in water. Of all the ſoft ſubmarine plants there is hardly one, but what the Natives eat. Fiſher men's wives waſh, ſort, and ſell them, and they are likewiſe very dextrous in diving them up from the bottom of the Sea in twenty to forty fathom depth.

CHAP.

CHAP. X.

Of the plenty of the Country, as to Beaſts, Birds, Reptiles, and Inſects.

OF the Animals of this Country ſome are merely Chimerical, not exiſting in nature, nor invented by the Japaneſe themſelves, but borrow'd from their Neighbours the Chineſe. Of theſe it will not be improper to give ſome account, before I proceed to deſcribe thoſe, which really exiſt. *Animals of Japan.*

Kirin, according to the deſcription and figure, which the Japaneſe give of it, is a winged Quadruped, of incredible ſwiftneſs, with two ſoft horns ſtanding before the breaſt, and bent backwards, with the body of a Horſe, and claws of a Deer, and a head which comes neareſt to that of a Dragon. The good nature and holineſs of this Animal are ſo great, that they ſay, it takes ſpecial care, even in walking, not to trample over any the leaſt Plant, nor to injure any the moſt inconſiderable Worm, or Inſect, that might by chance come under its feet. Its conception and birth require a particular conſtellation in Heaven, and the birth of a *Seſin* upon earth. *Seſin* is a Man endow'd by nature with an incomparable underſtanding, and a more than human penetration, a Man capable to dive into the Myſteries of divine and ſupernatural things, and withal ſo full of love towards Mankind, as to reveal his diſcoveries for their common benefit. There are famous, as ſuch, the two Chineſe Emperors *Gio* and *Siun*, the memory of whoſe excellent Government, and the great diſcoveries they made in the knowledge and virtues of Plants, will be always dear in that Empire: *Kooſi* and *Mooſi*, two Chineſe Philoſophers: *Siaka* an Indian Philoſopher, and great diſcoverer of ſupernatural truths: *Darma* in *China*, and *Sotoktais* in *Japan*, both founders of particular Sects, and Perſons of an unſpotted holy Life. (*Tab.* IX. *Fig.* 1. is the Figure of this Creature according to the Chineſe, and *Fig.* 2. the ſame according to the Japaneſe.) *Chimerical Animals. Kirin.*

Beſides the *Kirin*, there are two other Chimera's of the Quadruped kind: One is call'd *Suugu*, repreſented in *Tab.* 9. *Fig.* 3. It is not unlike a Leopard, as to its ſhape, but hath two ſoft horns before the breaſt, bent backwards. The other is call'd *Kaitſu*, or *Kaiſai*. This hath ſomething of the Fox in its ſhape, two horns before the breaſt, another horn in the forehead and a row of prickles, like the Crocodil, along the back. (*See Tab.* IX. *Fig.* 4.) *Suugu.* *Kaitſu.*

After the four-footed Chimera's, the *Tats*, *Dria*, or *Dsja*, as it is call'd by the Japaneſe, that is, the *Dragon* muſt be mention'd. The *The Dragon.*

Chroni-

Chronicles and hiſtories of their Gods and Heroes are full of fabulous Stories of this Animal. They believe that it dwells at the bottom of the Sea, as in its proper element. They repreſent it in their Books, as a huge, long, four-footed Snake, ſcaly all-over the body, like the Crocodil, with ſharp prickles, along the back, but the head is beyond the reſt monſtrous and terrible. The Tail of the Japaneſe Dragon ends, as it were, into a two-edged ſword. (*Tab.* IX. *Fig.* 5.) Some of the Japaneſe Emperor's cloth, his arms, Scimeters, knives, and the like, as alſo the furniture and hangings of the Imperial Palace, are adorn'd with figures of this Dragon, holding a round jewel, or pearl in the right fore-claw. The Japaneſe Dragon hath but three claws on each foot, whereby it is diſtinguiſh'd from the Chineſe Imperial Dragon, which is repreſented with five.

Tatſmaki. Water-Dragon.

Tatſmaki, is another Dragon, with a long watry tail. It is believ'd, that this alſo lives at the bottom of the Sea, and by flying up from thence into the Air, occaſions by its violent turnings, what we call a *Water-ſpout*, which Phœnomenon is very common on the Japaneſe Seas, and obſerv'd frequently to break towards the Coaſts, (*See Tab.* IX. *Fig.* 6.)

Foo Bird of Paradiſe.

Foo is a Chimerical, but beautiful, large Bird, of Paradiſe, of a near kin to the Phœnix of the ancients. It dwells in the high regions of the air, and it hath this common with the *Kirin*, that it never comes down from thence, as the Japaneſe religiouſly believe, to honour the Earth with its bleſſed preſence, but upon the birth of a *Seſin*, or that of a great Emperor, or upon ſome ſuch other extraordinary occaſion. The *Foo* of the Chineſe is repreſented in *Tab.* IX. *Fig.* 7. and that of the Japaneſe in *Tab.* IX. *Fig.* 8. Thus far the Chimerical Animals. I proceed now to give an account of ſuch as do really exiſt.

Animals of Japan.

Conſidering the largeneſs and extent of the Japaneſe Empire, it is but ſparingly ſupply'd with four-footed Beaſts, wild or tame. The former find but few deſart places, where they could increaſe and multiply, and follow their uſual ſhy way of life. The latter are bred up only for carriage and agriculture. *Pythagoras*'s doctrine of the tranſmigration of the Soul being receiv'd almoſt univerſally, the natives eat no Fleſh-meat, and living, as they do, chiefly upon Vegetables, they know how to improve the ground to much better advantage, than by turning it into meadows and paſtures for breeding of Cattle. To

Horſes.

begin with the tame Beaſts. There are Horſes in the Country: They are indeed little in the main, but ſome of them not inferior in ſhape, ſwiftneſs and dexterity to the Perſian Breed. They ſerve for ſtate, for riding, for carriage and ploughing. The beſt Horſes come from the Provinces *Satzuma* and *Osju*. And a certain breed of little Horſes

Oxen and Cows.

from *Kai* is very much eſteem'd. *Oxen* and *Cows* ſerve only for ploughing and carriage. Of milk and butter they know nothing. They

Buffles.

have a ſort of large Buffles, of a monſtrous ſize, with bunches on the back, like Camels, which ſerve for carriage and tranſport of goods only,

in

in large Cities. They know nothing of Aſſes, Mules, Camels, and Elephants. Sheep and Goats were kept formerly by the Dutch and Portugueſe at *Firando*, where the kind ſtill ſubſiſts. They might be bred in the Country to great advantage, if the natives were permitted to eat the fleſh, or knew how to manage and manufacture the Wool. They have but few *Swine*, which were brought over from China, and are bred by the Country-people in *Fiſen*, not indeed for their own Uſe, which would be contrary to their ſuperſtitious Notions, but to ſell them to the Chineſe, who come over for trade every year, and are great admirers of Pork, tho' otherwiſe the doctrine of *Pythagoras*, about the tranſmigration of Souls, hath found place likewiſe in China. Since the now reigning Emperor came to the throne, there are more Dogs bred in *Japan*, than perhaps in any one Country whatever, and than there were before even in this Empire. They have their Maſters indeed, but lie about the Streets, and are very troubleſome to paſſengers and travellers. Every ſtreet muſt, by ſpecial command of the Emperor, keep a certain number of theſe Animals, and provide them with victuals. There are Huts built in every ſtreet, where they are taken care of when they fall ſick. Thoſe that die, muſt be carried up to the tops of mountains and hills, as the uſual burying-places, and very decently interr'd. Nobody may, under ſevere penalties, inſult or abuſe them, and to kill them is a capital Crime, whatever miſchief they do. In this caſe, notice of their miſdemeanours muſt be given to their keepers, who are alone empower'd to chaſtiſe and to puniſh them. This extraordinary care for the preſervation of the Dog-kind is the effect of a ſuperſtitious fancy of the now reigning Emperor, who was born in the Sign of the Dog, (*The Reader is deſir'd to take notice, that the Dog is one of the twelve Celeſtial Signs of the Japaneſe, as ſhall be ſhewn hereafter in* Book *II.* Chap. 2.) and hath for this reaſon ſo great an eſteem for this Animal, as the great Roman Emperor *Auguſtus Cæſar* is reported in Hiſtories to have had for Rams. The natives tell a pleaſant tale on this head. A Japaneſe, as he was carrying up the dead carcaſs of a Dog to the top of a mountain, in order to its burial, grew impatient, grumbled and curs'd the Emperor's birth-day and whimſical commands. His companion, tho' ſenſible of the juſtice of his complaints, bid him hold his tongue and be quiet, and inſtead of ſwearing and curſing, return thanks to the Gods, that the Emperor was not born in the Sign of the Horſe, becauſe in that caſe the load wou'd have been much heavier. Greyhounds and Spaniels are wanting. They hunt but little, and only with common Dogs, this kind of diverſion being not very proper for ſo populous a Country, and where there is ſo little game. They have a particular beautiful kind of Cats, which is a domeſtick Animal with them, as with us. They are of a whitiſh colour, with large yellow and black ſpots, and a very ſhort Tail, as if it

Sheep and Goats.

Swine.

Dogs.

Cats.

had been purpoſely cut off. They don't care for mouſing, but love mightily to be carried about, and careſs'd chiefly, by Women.

Four footed wild Beaſts. Of four footed wild Beaſts the Country produces *Deer*, *Hares* and *Boars*, all which the adherents of ſome Sects are permitted to eat at certain times of the year. The Iſland *Mijoſima*, or *Akino Mijoſima*, ſo call'd from the neighbourhood of the Province *Aki*, is famous for a particular breed of Deer, which they ſay are very tame and familiar with the Inhabitants. It is contrary to the Laws of the Country to chaſe and to kill them. The Country People take care to remove their dead Carcaſes from their Houſes and Fields, foraſmuch as the Governor of the Iſland is empower'd by virtue of another Law, to ſentence thoſe, before whoſe doors, or upon whoſe ground ſuch Carcaſes are found, to ſome days work, either at the Temples, or for the Publick. They have ſome few *Monkeys* of a docile kind, with ſhort tails, of a browniſh dark colour, with naked red faces and backs. A Mountebank ſhew'd one about the Country, which he pretended was 106 years old, and which play'd ſeveral artful tricks with great dexterity. They have ſome few *Bears* in the Northern Provinces, but of a ſmall kind. *Tanuki* is a very ſingular kind of an Animal, of a browniſh dark colour, with a ſnout not unlike a Fox's ſnout, and pretty ſmall: It ſeems otherwiſe to be of the Wolf's kind. They have likewiſe a ſort of wild Dogs, with large gaping ſnouts. *Itutz* is a ſmall Animal of a rediſh colour. Another larger ſort of it is call'd *Tin*: They both live in houſes, and lodge themſelves under the roofs, they are ſo tame, that they might be rank'd among the domeſtick Animals. They are very dextrous at catching of Fowl, chiefly Chickens, and Fiſh. The whole Country ſwarms with *Rats* and *Mice*. The Rats are tam'd by the Natives, and taught to perform ſeveral tricks. Rats thus taught are the common diverſion of ſome poor People. The beſt of the kind, and which play with moſt dexterity are to be ſeen at *Oſacca*, as the place which Mountebanks, Jugglers and Raryſhow-people reſort to from all parts of the Empire. *Foxes* alſo are very common. The Natives believe that they are animated by the Devil, and their Hiſtorical and Sacred Writings are full of ſtrange accounts of ſeveral odd accidents, which happen'd with, and with regard to Foxes. The Fox-hunters however are very expert in conjuring and ſtripping this animated Devil, the Hair and Wool being very much coveted for their writing and painting Pencils. They make the ſame diſtinction between the *Kis*, or *Fox*, and *Oni* or Devil, as they do in *Sweden* between *Faan*, and *Dieblen*. Of Tygers, Panthers, Lyons, and ſuch other voracious Animals *Japan* is entirely free.

Deer. *Monkeys.* *Bears.* *Tanuki.* *Wild Dogs.* *Itutz.* *Tin.* *Rats.* *Mice.* *Foxes.*

Thus much of the four footed wild and tame Beaſts, which are to be met with in *Japan*. The Inſects of the Reptile kind are next to be taken into conſideration. Among theſe a miſchievous ſmall Creature,

Reptiles.

known

known all over the Eaſt-Indies by the name of *white Ants*, claims the firſt place. It is a ſmall ſlender Worm, perfectly white like Snow. They live together in commonalty, as our European Ants do, from whom they do not much differ in ſhape and bigneſs. Their head and breaſt, are of a browniſh dark colour and hard to the touch. The Japaneſe call them *Do Toos*, which is as much as to ſay, *Pierters*, an Epithet, which they very well deſerve, for they pierce and perforate whatever they meet with, Stones only and Ores excepted, and when once they get into a Merchant's Ware-houſe, they are able within a very ſhort compaſs of time to ruin and to deſtroy his beſt Goods. Nothing hath been as yet found out, that will keep them off, but Salt laid under the Goods and ſpread about them. Our common European Ants are their mortal Enemies, and whatever place the one ſort takes poſſeſſion of, the others muſt neceſſarily quit it. They are no more able than Moles to ſupport the open air, and whenever they go out upon an expedition, they defend themſelves by building arches or trenches all along their march, which they know how to tie faſt to the ground. Theſe arches are much of the ſame ſubſtance with that of Waſp's-neſts. I was told ſurprizing and melancholly Stories of their quick and miſchievous marches and expeditions. But I will only relate what I was an Eye-witneſs of my ſelf. During my ſtay at *Coylang*, a Dutch Fort upon the Coaſts of *Malabar*, I had an apartment aſſign'd me in the Governor's own Houſe. One Night I did not go to bed till about mid-night, having been very buſy. The next Morning, when I roſe, I took notice of the marks of ſuch arches upon my table, which were about the bigneſs of my little finger, and upon a more accurate inſpection I found, that theſe Animals had pierc'd a paſſage of that thickneſs up one foot of the table, then acroſs the table (tho' as good luck would have it, without any damage done to the papers and things I had left there) and ſo down again through the middle of the other foot into the floor. All this was perform'd within a few hours time. Some attribute the cauſe of ſo quick and ſurprizing a corroſion to the ſharpneſs of their excrements, but wrongly as I found upon examination, for I took notice, that their ſnouts were arm'd with four ſharp crooked pinchers, which in my opinion, are Inſtruments far more proper to do ſuch quick execution, than any excrements how ſharp and corroſive ſoever.

White Ants.

Mukadde, according to the common Japaneſe dialect, and *Goko* in their ſignificant or Character language, are not what we call *Aſelli* or *Wood-lice*, but the Indian *Millepedes*, *Palmer-worms*, or *Forty-legs*, a worm of about two or three inches in length, ſlender, of a brown colour, having a great number of legs on both ſides, from whence it hath borrow'd its name. The Indian Forty-legs are very venomous, and their bites are reckon'd more dangerous and painful, than thoſe of the Scorpion. There are but few in *Japan*, and thoſe not very miſchievous.

Mukadde Fortylegs.

vous. The part which is ſtung, or bit, is dreſs'd with ſpittle, and the bite ſeldom obſerv'd to be attended with ill conſequences, (*See Tab.* X. *Fig.* 1.)

Lizards. The Lizards of this Country do not differ from our common European Lizards.

Snakes. There are but few Snakes in the Country. One of the moſt famous is

Fitakutz. call'd *Fitakutz*, and *Fibakari*. It is of a green colour, with a flat head and ſharp teeth. It hath borrow'd its name from the length of the day, or the time the Sun ſtays upon the Horizon, becauſe People bit by it, are ſaid to die before Sun-ſet. Soldiers are very fond of its fleſh, which they eat, firmly believing, that it hath the virtue of making them bold and couragious. This Snake calcin'd in an earthen-pot, hermetically ſeal'd, gives that powder, which they call *Gawatſio*, and which is very famous for its vertues in curing ſeveral internal diſtempers. This ſame Powder, put under the gutters of a houſe, is ſaid in a ſhort time to produce young Snakes of the ſame kind. I met with this ſort of Snake no where elſe but upon the Coaſts of *Malabar*, where I was ſhew'd ſome by the Bramines. Another ſort of Snakes of a monſtrous ſize, call'd *Ja-*

Jamakagats. *makagats*, or according to the common Dialect *Uwabami*, and ſometimes *Dsja*, that is *Dragon*, is found in waters and upon mountains. It is very ſcarce, and when taken, ſhew'd about for money. (*See Tab.* X. *Fig.* 2.) From the Reptiles I proceed to the Birds.

Tame Fowl. Of tame Fowl they keep Chickens and ſometimes Ducks, but being as I took notice above, imbued with the ſuperſtitious notions of *Pythagoras*, the generality will not eat them, and they are kill'd and ſold to ſuch as do venture to eat them, only by Perſons of a mean extraction. When a Man lies at the point of death, as alſo upon thoſe days which are ſacred to the memory of deceas'd Perſons, none of their relations and friends may kill any bird or beaſt whatever. In the mourning years for the death of an Emperor, and at any other time, when the Emperor thinks fit to order it, no living creature whatever may be kill'd or

The Cocks. brought to market in any part of his dominions. The Cocks oftner find pardon than Hens, and are kept alive with great care, becauſe they are held in great eſteem, chiefly among the religious Orders, by reaſon of their meaſuring the time, and foretelling future changes of the weather. Wild

Wild Fowl. Fowl, tho' naturally ſhy, are in this populous Country grown ſo familiar, that many kinds of them might be rank'd among the tame. The *Tſuri*,

Crane. or *Crane*, is the chief of the wild Birds of the Country, and hath this particular Imperial Privilege, that nobody may ſhoot him without an expreſs order from the Emperor, and only for the Emperor's own pleaſure or uſe. In *Saikokf* however, and in other Provinces remote from Court, a leſs ſtrict regard is had to the like Imperial Commands. The *Cranes* and *Tortoiſes* are reckon'd very happy Animals in themſelves, and thought to portend good luck to others, and this by reaſon of their pretended long and fabulous life, of which there are ſeveral remarkable inſtances recorded

in

in their Hiſtorical Writings. For this reaſon the Imperial Apartments, walls of Temples, and other happy places are commonly adorn'd with Figures of them, as alſo with Figures of Firs and Bambous for the like reaſon. I never heard Country-people, and Carriers, call this Bird otherwiſe than, *O Tſuriſama*, that is, *My great Lord Crane.* There are two different kinds of them, one white as Snow, the other grey or aſh-colour'd. There are ſeveral kinds of *Saggi*, or Herons, which differ in colour and ſize. The chief are *Sijro Saggi*, the white Heron, *Goi Saggi*, the grey Heron, both very common, and *Awoi Saggi*, a Heron of a bluiſh colour and almoſt as big as a Crane. There are two differeut ſorts of wild Geeſe, which couple each with their kind. One ſort is as white as Snow, only the extremities of the wings are black; the other is grey or aſh-colour'd. Both are very common in this Country, particularly the grey ones, and ſo familiar, that they might be taken for tame, for they will not fly up, nor get out of the way at any body's approach. They do a great deal of miſchief in the Fields, and yet no body may diſturb, or kill them, under pain of death, except thoſe who have bought the privilege to ſhoot them in ſome tracts of ground. The Country-people, to keep them off, ſurround their Fields with nets, tho' to very little purpoſe, for they will fly over the nets, as I have ſeen my ſelf, to get at their Food.

Herons.

Wild Geeſe.

Of *Ducks* alſo there are ſeveral differing kinds, and as tame as the Geeſe. One kind particularly I cannot forbear mentioning, becauſe of the ſurprizing beauty of its male, call'd *Kinmodſui*, which is ſo great, that being ſhew'd its picture in colours, I could hardly believe my own Eyes, till I ſaw the Bird it ſelf, it being a very common one. (*v. Tab.* X. *Fig.* 3.) Its feathers are wonderfully diverſify'd with the fineſt colours imaginable, about the Neck and breaſt chiefly they are red. The head is crown'd with a moſt magnificent topping. The Tail riſing obliquely, and the wings ſtanding up over the back in a very ſingular manner, afford to the Eye a ſight as curious, as it is uncommon. There are alſo *Pheaſants* of uncommon beauty. One kind particularly is remarkable for the various colours and luſtre of its feathers, and for the beauty of its tail, which equals half a Man's length, and in a curious variety and mixture of the fineſt colours, chiefly blue and gold, is no ways inferior to that of a Peacock. *Woodcocks* are a very common Bird; they are eat by the adherents of ſome Sects, as are alſo the *Pheaſants*, *Geeſe* and *Ducks*. There is a ſort of wild Pigeons with black and blue feathers, tho' otherwiſe they are no great beauties. The Natives won't ſuffer them to neſt in their Houſes, becauſe they found by experience, that their dung upon removal is very apt to take fire, and they ſay that many an unlucky accident happen'd thereby.

Ducks.

Kinmodſui a beautiful Duck.

Pheaſants.

Woodcocks.

Wild Pigeons.

Storks ſtay in the Country all the year round.

Storks.

Faulcons. The beſt *Falcons* are caught in the Northern Provinces, and are kept more for State than Sport.

Hawks. *Hawks* are common here, as they are every where in the Eaſt-Indies,

Ravens. and a very proud Bird, as is alſo a kind of *Ravens*, of a middling ſize, which was firſt brought over from *China*, as a Preſent to the Emperor.

Corean Raven. Another ſcarce Bird was ſent over from *Corea*, by way of Preſent to the Emperor, and is thence call'd *Coreigaras*, that is, a *Corean Raven.*

Our common European Crows, as alſo Parrots, and ſome other Indian Birds, are not be met with in *Japan.*

Foken a Night Bird. *Foken*, or according to the common Dialect *Fototenis*, is a ſcarce Night Bird, of an excellent and delicious taſte, and a diſh only for the tables of people of quality upon extraordinary occaſions. The aſhes of this Bird calcin'd, and put into old ſower *Sacki*, are ſaid to reſtore it to its former taſte and goodneſs. (*See Tab.* X. *Fig.* 4.)

Miſago. *Miſago*, or *Biſago*, is a voracious Sea Bird of the Hawk-kind. It preys chiefly upon Fiſh. It makes a hole in ſome Rock, upon the Coaſts, where it lays up its prey and proviſion, which is obſerv'd to keep as well as pickel'd Fiſh, or *Atſiaar*, and is thence call'd, *Biſagonoſuſi*, or the *Biſago's Atſiaar.* It taſtes very ſalt, and is ſold dear. Whoever knows ſuch a Cave can make a good deal of Money of it, provided he doth not take out too much at a time. (*See Tab.* X. *Fig.* 5.

Mews, &c. *Mews*, *Sea Ravens*, *Snipes*, *Sea-pies*, *Sparrows*, *Swallows*, and ſome other ſmall Birds are as common here, as in Europe.

Larks. *Larks* ſing much better here, than they do in Europe.

Nightingales. The *Nightingales*, if they have a good voice, are ſold ſometimes to curious People for twenty Cobangs a piece. Thus far, what I had to obſerve concerning the Birds of this Country.

Flying Inſects. Of flying Inſects the Country hath Bees, conſequently ſome Honey

Bees. and Wax, tho' but in a ſmall quantity. Humble-Bees, Waſps, common Flies, Gnats, Fire-flies, ſeveral ſorts of Beetles and Bugs, as alſo Locuſts, and a great variety of other Inſects of this Tribe, it hath common with Europe, beſides ſome other particular and remarkable ſorts, the chief of which I will here give a ſhort account of.

Among the Butterflies there is one very large ſort call'd, *Jamma Tſio*, or the *Mountain Butterfly.* It is either entirely black, or party

Butterflies. colour'd, and curiouſly diverſified with white, black and other ſpots, chiefly upon its forked wings. *Komuri* is a large, ſpotted, party colour'd, hairy, beautiful *Nightfly.* The ſame name is given alſo to Bats. Of *Beetles*, they have ſeveral ſcarce and beautiful kinds. One

Beetles. in particular is very large, in ſhape not unlike the Dung-fly, ſhining, black, with two crooked and branched Horns, one larger ſtanding over the

the Noſe, after the manner of a Rhinoceros's Horn, the other ſmaller, ſtanding out on one ſide from the Shoulder. This Animal cannot walk eaſily. It lives chiefly under ground. It is ſcarce, and the Natives have as yet given it no name.

A certain kind of brown Beetles call'd *Sebi*, and ſometimes *Semi*, affords ſeveral curious and remarkable things to the attentive Eye of an inquiſitive Naturaliſt. They are of three different kinds. The largeſt is call'd *Kuma Sebi*. (*Tab.* X. *Fig.* 6. *A. B.*) It reſembles in ſhape and bigneſs that ſort of Flies, which with us in Europe are generally obſerv'd to fly about in the Evening, but it hath no Wings. In the Spring they creep out of the Ground, (where they have lain in Winter-quarters) in the night-time, and faſten themſelves with their ſharp hoary legs to Trees, their branches, or leaves, or whatever in their march they can lay hold of. A little while after they burſt, and ſplit their back lengthways, to give room to another Fly not unlike a Beetle, which was enclos'd within it, tho' much bigger than the Priſon to which it was confin'd. Some hours after, this ſecond Fly flies away with a hurrying noiſe. This curious little Animal hath been deſcribed by *Geſſner* by the name of *Cicada*. Burſting open the ſhell in which it lay, and at the ſame time ſpreading out its four wings, it makes a ſharp and loud noiſe, which they ſay, may be heard (a thing almoſt incredible) very diſtinctly at full an Engliſh Mile's diſtance. Woods and mountains are full of the noiſe theſe little creatures make. They diſappear gradually in the Dogdays, and 'tis ſaid, that they creep into the ground again in order to undergo a new Metamorphoſis or change, and to re-appear in the ſame ſtate the next year. How far this agrees with truth, I am not able to determine for want of proper Obſervations. The name *Semmi* or *Sebi*, which they bear, is borrow'd from their Muſick, which begins ſlowly and upon a low tune, then increaſes gradually in ſwiftneſs and loudneſs, and again ends pretty low. This Muſick, I thought, was not unlike the Noiſe a Button-maker's ſpindle makes in turning. They begin to ſing with the Riſing-ſun, and end about Noon, The *Exuviæ* call'd *Semi no Mukigara* are preſerv'd for phyſical uſes, and ſold publickly in ſhops both in *Japan* and *China*. (*Tab.* X. *Fig.* 6. *C. D. E.*) Another ſmaller kind is from its ſmallneſs call'd *Koſebi*, or the ſmall *Sebi*. (*Tab.* X. *Fig.* 6. *F. G. H. I.*) They appear later in the year, much about the time when the others diſappear. They ſing from Noon to Sun-ſet, and live till late in Autumn. Their muſick is not near ſo loud as that of the firſt kind, and is by the common people call'd *Tſuku Tſukuboo*. The third kind differs from the ſecond neither in ſhape nor bigneſs, only they ſing from morning to night. The Females of all the three kinds are mute, and have their breaſt ſhut: In all other reſpects they are like the Males. (*See Tab.* X. *Fig.* 6. *K. L.*)

Sebi, a ſort of Beetles.

The *Canthariders*, or *Spaniſh-flies* are of the ſame colour with our *Spaniſh-flies*, but ſomewhat bigger and rounder, and very near as big as our common

Spaniſh-flies.

European

European Beetles. Their uſe is entirely unknown in *Japan*. Another particular ſort of Spaniſh-flies is call'd *Fanmio*. They are extremely cauſtick, and rank'd among the Poiſons. They are found upon Rice-Ears, and are long, ſlender, and ſmaller than the Spaniſh-flies, blew or gold-colour'd, with ſcarlet or crimſon ſpots and lines, which makes them look very beautiful. (*Tab.* X. *Fig.* 7.) But the fineſt of all the flying tribe of Inſects, and which by reaſon of its incomparable beauty is kept by the Ladies among their Curioſities, is a peculiar and ſcarce Night-fly, about a finger long, ſlender, round-bodied, with four wings, two of which are tranſparent and hid under a pair of others, which are ſhining, as it were poliſh'd, and moſt curiouſly adorn'd with blew and golden lines and ſpots. The following Fable ows its origin to the unparallel'd beauty of this little creature. They ſay that all other Night-flies fall in love with it, and that to get rid of their importunities it malicioufly bids them (for a trial of their conſtancy) to go and to fetch fire. The blind lovers ſcruple not to obey commands, and flying to the next fire or candle, they never fail to burn themſelves to death. The female is not near ſo beautiful as the male, but grey, or aſh-colour'd and ſpotted.

Singular Night-fly.

CHAP. XI.

Of Fiſh and Shells.

Productions of the Sea.

THE Sea, and its Productions, contribute full as much towards the ſuſtenance of the Natives, as the growth of the Country, Rice only excepted. The Sea all about *Japan* is plentifully ſtor'd with all ſorts of Sub-marine Plants, Fiſh, Crabs and Shells, of all which there are very few, but what were eat by their indigent Anceſtors, and are ſo to this day. There are even many which in theſe wealthy and refin'd Ages appear upon the ſumptuous tables of People of the higheſt quality. Both Fiſh, Crabs and Shells, are comprehended under one general Name *Kiokai*, or *Iwokai*. In this preſent chapter, which may be look'd upon as an Introduction to one of the following, wherein I intend to treat of their tables and kitchin, I will ſet down as many of them as came to my knowledge, along with their true Japaneſe Names, though it muſt be obſerv'd in general, that ſeveral of them are found likewiſe in our European and other Seas.

Whales.

Of all the animal productions of the Japaneſe Seas, I know none of ſo extenſive an uſe, for rich and poor, as the *Kudſuri* or *Whale*. It is caught frequently about *Japan*, but particularly in the Sea *Khumano*, which waſhes the Southern Coaſts of the great Iſland *Nipon*, as

alſo

alſo about the Iſlands *Tſuſſima* and *Goto*, and upon the Coaſts of *Omura* and *Nomo*. The common way of catching them is with darts, or harping-irons, as they do in the Groenland-fiſhery, but the Japaneſe Boats ſeem to be fitter for this purpoſe than ours, being ſmall, narrow, tapering into a ſharp point at one end, with five oars, or ten Men each, who row them with incredible ſwiftneſs. About 1680, a rich Fiſherman in the province *Omura*, whoſe name was *Gitaijo*, found out a new way of catching Whales with Nets made of ſtrong ropes about two Inches thick. This method was afterwards follow'd with good ſucceſs by a Countryman in the Iſlands of *Gotho*, whoſe name was *Iwonomo*. They ſay, that as ſoon as the Whale finds his head entangled in a net, he cannot without great difficulty ſwim further, and may be very eaſily kill'd with Harpoon-irons after the common manner. The reaſon why this new Method, which ſeem'd to bid very fair for ſucceſs, hath not been univerſally receiv'd is, becauſe it requires a greater, and much more expenſive ſet of proper Tackle, than common Fiſhermen can afford. For whereas the expence of Whale-fiſhing, after the common manner, ſeldom exceeds 20 Cheſts of Silver, this cannot be ſo much as attempted with a leſs Sum. *How caught.*

There are ſeveral ſorts of Whales, which differ in their names, ſhape, and bigneſs. 1. *Sebio* is the chief, and indeed the largeſt Fiſh of the Whale-kind. It affords moſt Train-oyl, and its fleſh is very good, and wholeſom, ſo far that Fiſher-men and the common People attribute their good ſtate of health amidſt all the injuries of cold and weather, which they are continually expos'd to, chiefly to their eating this fleſh. 2. *Awo Sangi*, commonly *Kokadſura*, that is a ſmall Whale, is grey or aſh-colour'd, ſmaller than the *Sebio*, from which it alſo differs ſomething in ſhape. 3. *Nagaſs*, is commonly 20 to 30 fathom long, and hath this particular, that he can ſtay under water for two or three hours, during which time he can travel a vaſt way, whereas other Whales muſt continually come up to the ſurface of the water for freſh ſupplies of air. 4. *Sotookadſura*, that is, the Whale of blind People, ſo call'd from the figure of a *Bijwu*, or a ſort of a Lute, which blind people in this Country uſe to play upon, which is ſaid to be naturally repreſented on its back. It is not a very large ſort, and ſeldom exceeds ten fathom in length. It is caught frequently about *Japan*, but the fleſh is reckon'd unwholſome food, being, as they ſay, too hot, and occaſioning coughs, fevers, eruptions on the ſkin, and ſometimes the Small-pox. It is brought to market with other fiſh, and ſold for the fleſh of the *Sebio*, but thoſe who know it will never buy it. 5. *Mako* never exceeds three or four fathom in length. This ſame name is given to the young ones of the other kinds. That, which I hear ſpeak of, is caught frequently upon the Eaſtern Coaſts of *Japan*, as alſo upon the Coaſts of *Kijnokuni* and *Satzuma*. Ambergreeſe is found in the inteſtins of this Whale. The head yields a ſmall quantity of Train-oyl. 6. *Iwaſikura*, that is, *Sardin's-Eater*, hath a tail and fins like common Fiſh. We ſaw this *Different ſorts of Whales.* *Sebio.* *Awo Sangi.* *Nagaſs.* *Sotookadſura.* *Mako.* *Iwaſikura.*

ſort, when we went up to Court, between *Caminoſeki*, and *Simonoſeki*, and I took it to be that Fiſh which the Dutch call *Noord Caper*. Of all theſe ſeveral kinds of Whales nothing is thrown away as uſeleſs, excepting only the large Shoulder-bone. The ſkin which is black in moſt kinds, the Fleſh which is red and looks like Beef, the inteſtins, which from their remarkable length are call'd *Fiakſiro*, that is, an hundred fathoms long, and all the inward parts are eat, pickel'd, boil'd, roaſted, or fry'd. The fat or blubber is boil'd into Train-oyl, and even the ſediments of the ſecond boiling are eat. The bones, ſuch as are of a cartilaginous ſubſtance, are boil'd when freſh, and eat, or ſcrap'd, clean'd and dried for the uſe of the kitchin. Out of the nervous and tendious parts, both white and yellow, they make cords and ropes, chiefly for their Cotton-manufactures, as alſo for their Muſical Inſtruments. Not even the garbage is thrown away, but kept for ſome uſe in the Kitchin. Several little things are made of the jaw-bones, fins and other bones, which are of a more ſolid ſubſtance; particularly their fine ſtilyards for weighing Gold and Silver are made of them, and have borrow'd their name from thence.

Satſifoko. *Satſifoko* is a Fiſh two, three, and ſometimes five to ſix fathoms long, with two long teeth or tuſks, ſtanding out of the mouth upwards, which are ſometimes, by way of ornament, put at the top of caſtles, temples, and publick buildings. I was inform'd by Fiſhermen, that this Fiſh is a cunning and mortal enemy of Whales, and that he kills them by creeping into the mouth, and devouring their tongues. He hath a way, as he creeps in, to put his head and teeth into ſuch a poſture, that they are no hindrance to him.

Iruku. *Iruku* is a known Fiſh, call'd *Tenije* in the Indies, (*Tab.* XI. *Fig.* 1.)

Furube. *Furube* is another Fiſh, not very large, (*Tab.* XI. *Fig.* 2.) The Dutch call him *Blazer*, which ſignifys *Blower*, becauſe he can blow and ſwell himſelf up into the form of a round Ball. He is rank'd among the poiſonous Fiſh, and if eat whole, is ſaid unavoidably to occaſion death. There are three different ſorts of it found in the Japaneſe Seas, all in great plenty. The firſt ſort call'd *Suſumebuka* is ſmall, and ſeldom eat, The ſecond is call'd *Mabuku*, that is the true *Buku*. This the Japaneſe reckon a very delicate Fiſh, and they are very fond of it. But the Head, Guts, bones, and all the garbage muſt be thrown away, and the Fleſh carefully waſh'd and clean'd before it is fit to eat. And yet many People die of it, for want, as they ſay, of thorougly waſhing and cleaning it. People that by ſome long and tedious ſickneſs are grown weary of their lives, or are otherwiſe under miſerable Circumſtances, frequently chuſe this poiſonous Fiſh, inſtead of a knife or halter, to make away with themſelves. A Neighbour of my Servant at *Nangaſaki* being ſo ſtrongly infected with the Pox, that his noſe was ready to drop off, reſolv'd to take this Meal, in order to get rid at once both of his life and diſtemper. Accordingly he bought a good quantity of this poiſonous Fiſh, cut it into pieces, boil'd

it,

it, and in order as he thought, to make the poiſon ſtill ſtronger, he took ſoot from the thatch'd roof of his houſe, and mix'd it with the reſt. After dinner he laid himſelf down to die, and ſoon falling mortally ſick, he brought up not only the poiſon he had taken, but a large quantity of viſcid, ſharp, naſty matter, probably not the leaſt cauſe of his diſtemper, and by this means found life and health, in what he ſought for death, for he recover'd and was well afterwards. A few years ago five perſons of *Nagaſaki* having eat a diſh of this Fiſh, fainted ſoon after dinner, grew convulſive and delirious, and fell into ſuch a violent ſpitting of Blood, as made an end of their lives in a few days. And yet the Japaneſe won't deprive themſelves of a diſh ſo delicate in their opinion, for all they have ſo many Inſtances, of how fatal and dangerous a conſequence it is to eat it. Soldiers only and military men, are by ſpecial command of the Emperor forbid to buy and to eat this Fiſh. If any one dies of it, his ſon forfeits the ſucceſſion to his father's poſt, which otherwiſe he would have been entitled to. It is ſold much dearer than common Fiſh, and not eat, but when freſh. The third ſort is call'd *Kitamakura*, which ſignifies *North Cuſhion.* I could not learn the reaſon of this Appellation. The ſame Name is given to a Perſon that ſleeps with his head turn'd to the North. The poiſon of this ſort is abſolutely mortal, no waſhing nor cleaning will take it off. It is therefore never ask'd for, but by thoſe who intend to make away with themſelves.

The *Sea Horſe*, or *Sea Dog*, and, as the Germans call him *Waſſer-bauch*, is a very ſingular fiſh, much about the length of a Boy of ten years of age, without either ſcales or fins, with a large Head, mouth and breaſt, a large thin belly like a bag, which will hold a large quantity of water. He hath thin ſharp teeth in the chops much like a ſnake. The inner parts are ſo minute, that they are ſcarce viſible. He hath two flat cartilaginous feet with fingers, not unlike the hands of a child, under the belly, by the means of which, he creeps, in all likelyhood or walks at the bottom of the Sea. All his parts are eat, none excepted. He is caught frequently in the Gulf of *Jedo*, between *Kamakura* and that Capital, where I ſaw him brought to market. *Sea-Horſe.*

Tai, is what the Dutch in the Indies call *Steenbraſſem.* This is very much eſteem'd by the Japaneſe as the King of Fiſh, and a peculiar Emblem of happineſs, partly becauſe he is ſacred to their *Jebis*, or *Neptune.* partly by reaſon of a beautiful variety of ſhining colours, which appear on him when under Water. It is a very ſcarce Fiſh, not unlike a Carp, and finely variegated with red and white. The Female hath ſome red ſpots. It is ſo ſcarce, that upon ſome great entertainment at Court, or other extraordinary occaſions, it is nôt to be had under a thouſand Cobangs. Another ſort of this Fiſh is call'd *Kharo Tai*, or black *Steenbraſſem*, from the colour. This is not near ſo much eſteem'd, and is caught frequently about *Saikokf.* *Tai.* *Kharo Tai.*

Suſuki,

Suſuki. *Suſuki*, is what the Germans call *Kahlkopf*, that is, Baldhead. (*Tab.* XI. *Fig.* 3.) *Funa* is a fiſh not unlike a Carp, and much commended for his Medicinal Virtues, chiefly againſt Worms. A larger kind of the ſame is call'd *Najos*. *Mebaar* is a red colour'd fiſh, in bigneſs and ſhape not unlike a Carp, or Steenbraſſem, with the Eyes ſtanding out of the head like two balls. It is caught every where in great plenty, and is the common food of poor People. *Koi* is another ſort of it, which alſo reſembles a Carp, and is ſometimes one *Sackf* and a half long. This ſort is caught in Rivers, chiefly about Water-falls, againſt which they endeavour to ſwim. They are ſo ſtrong that two Men can hardly hold them. They are exported all over the Empire, freſh and pickel'd. They take ſome in the Lake of *Saiſa*, or *Tenſui* which are four *Sakf* long. *Maar*, the Salmon is taken in Rivers and freſh water Lakes. *Itojori* is a *Salmonat*, or ſmall Salmon. *Makuts*, is what the Dutch call *Harder*. *Sawara*, a King's-fiſh. *Fiuwo* is what the Dutch call *Draatviſh*. *Ara* (*Tab.* XI. *Fig.* 5) is what the Dutch in the Indies call *Jacobs Ewertz*. *Kuſuma*, a ſhort noſe. *Kamas* a Pike. *Suſuki* is the *Schaarviſh* of the Dutch, only a longer and narrower ſort. *Adſi* is the *Maashancker* of the Dutch. Of this there are ſeveral different kinds, the chief and largeſt whereof is call'd *Ooadſi*. (*Tab.* XI. *Fig.* 6.) *Taka* is what the Dutch call a *Kaye*. *Kame*, and *Takaſame*, (*Tab.* XI. *Fig.* 7.) are Rays, of the hard ſkins of which they make caſes and other curious things in *Japan*. The ſkin of this fiſh is imported alſo from *Siam*, where it is found much finer. *Jeje* is a broad flat fiſh with a long tail. There is one ſort of it, which hath a ſmall horny, or bony, ſting at the end of the tail, which the Dutch in the Indies call *Pijlſtaart*. The Japaneſe believe, that this ſting taken from a live fiſh is an infallible remedy againſt the bite of Snakes, rubbing the bitten part with it. For this reaſon they carry it along with them among other Houſe Medicines. *Come*, or *Jei*, are Soles, and *Karei*, *Eots* or *Bruts*. *Bora* is a fiſh much like a pike, with a white and delicious fleſh. Some call him *Songaats Fiſh*, becauſe he is taken in the *Songaats*, or firſt month of the Japaneſe year. They pickle and ſmoke them, as they do pikes at *Bremen*. Theſe and all pickel'd fiſh in general, are call'd *Karaſumi*. They export them from *Nagaſaki* and *Nomo*, where they are frequently caught, and carry them to *Jedo*, and into ſeveral other parts of the Empire, tied to ſtraw-ropes, ten to a rope. They are exported by the Dutch and Chineſe. Other fiſh made into *Karaſſumi* are valu'd but little by the Natives. The beſt ſort of the *Katſuwo* fiſh is caught about *Gotho*. They cut this fiſh into four pieces, which they dry by degrees over the damp of hot boiling water, and bring it upon the table along with the Liquors. The Dutch export it by the name of *Comblomaas*, which however is not the true name. *Managatſuwo* is a flat fiſh, not unlike a But, with one Eye on each ſide. *Sake*, perhaps a ſort of *Cablian*, is a pickel'd fiſh, not unlike Cod. It is imported from the Country of *Jeſo*,

Funa. *Najos.* *Mebaar.* *Koi.* *Maar.* *Itojori.* *Makuts.* *Sawara.* *Fiuwo.* *Ara.* *Kuſuma.* *Suſuki.* *Adſi.* *Taka.* *Kame.* *Jeje.* *Come.* *Karei.* *Bora.* *Karaſumi.* *Katſuwo.* *Managatſuwo.* *Sake.*

Jeſo, and hath borrow'd its name from its ſmell, which is not unlike the ſmell of their *Sake* Beer. *Tara* is a ſort of Cod imported from the Northern Provinces; the beſt of the kind comes from *Tſioſijn*, whence it is call'd *Tſioſijn Tara*. *Sajori*, is what the Inhabitants of *Nagaſaki* call *Suſumoiwo*, and the Dutch *Naadelviſh*, (*Tab.* XI. *Fig.* 8.) which ſignifies *Needle-fiſh*. It is a ſmall fiſh, not above a ſpan long, thin, with a row of ſharp, long prickles along the back. *Tobiwo* is what the Dutch call a *Springer*, (*Flying-fiſh*) becauſe it leaps out of the water. The Japaneſe one ſeldom exceeds a foot in length, and is very delicious, but rarely taken. *Iwas*, is the Sardin; *Kiſſugo*, the Smelt, or Sand-ſmelt. *Jeſo* by the Dutch call'd Sandkruper, is a middling fiſh between a Smelt and an Eel. *Saba* are Mackrels. *Ai*, or *Ai no iwo*, by the Dutch call'd *Modeviſh*, is a freſh-water fiſh, not above a ſpan long, ſwimming with ſurprizing ſwiftneſs. *Sijroiwo*, is what the Dutch call *Kleiner Stind:* They alſo call him *Weiſſviſh*, that is white fiſh. He is caught in the Spring about the mouths of rivers. *Konoſijro*, call'd by the Duth *Saſſap*, is a ſort of *Herring*, not unlike the Swediſh *Strohmlings*. *Kingjo*, the *Gold-Fiſh*, is a ſmall fiſh ſeldom exceeding a finger in length, red, with a beautiful ſhining, yellow or gold-colour'd tail, which in the young ones is rather black. In *China* and *Japan*, and almoſt all over the Indies, this fiſh is kept in ponds, and fed with flies before their wings come out. Another kind hath a ſilver-colour'd tail. *Unagi* is the common Eel. *Oounagi* is another ſort of Eels much larger than the common. (*Tab.* XII. *Fig.* 1.) *Jaatzme Unagi*, that is an Eel with eight Eyes, is what is call'd in Germany *Neunaug*, that is *Nine-eye*, or an Eel with nine eyes. (*Tab.* XII. *Fig.* 2.) *Doodſio* is by the Dutch call'd *Puyt Aal*. (*Tab.* XII. *Fig.* 3.) It is a fiſh about a finger long, with a very large Head in proportion to the Body, found frequently in watry Rice-fields and muddy ponds. They are of two different Kinds, the one with, the other without a beard. They have a Notion, that they may be brought forth artificially out of ſtraw cut, and mix'd with mud and dirt, and expos'd to the heat of the Sun early in the morning. *Fammo*, by the Dutch call *Conger Aal*, is larger than a common Eel, which it reſembles, when under water, but ſlenderer. (*Tab.* XII. *Fig.* 4.)

Tara. *Sajori.* *Tobiwo.* *Iwas.* *Kiſſugo.* *Jeſo.* *Saba. Ai.* *Sijroiwo.* *Konoſijro.* *Kingio.* *Unagi.* *Several ſorts of Eels.*

Ika is a common Seaqualm. Both the Chineſe and Japaneſe eſteem it a ſcarce and delicate bit. Fiſh alſo are eaſier caught with the fleſh of this qualm, than with any other bait. (*Tab.* XII. *Fig.* 5. 6.) *Jako* or *Sepia*, is another Sea-qualm with long tails or feet, at the end whereof are, as it were, ſmall hooks, wherewith the creature faſtens itſelf to rocks, or the bottom of the Sea. (*Tab.* XII. *Fig.* 7.) It is a common *Soccano* or Side-diſh, and eat either freſh, boil'd, or pickel'd. There are two ſorts of *Kuragge*, which is alſo of the Sea-qualm kind. One is call'd *Midſukurage*, that is, the white qualm. (*Tab.* XII. *Fig.* 8.) This is common in all Seas, whitiſh, tranſparent, watry, and not fit to eat. The other is ſcarcer, fleſhy, and eatable after it hath been prepar'd and

Ika. Sea-qualms. *Jako.* *Kuragge.*

depriv'd of its ſharpneſs. It is prepar'd after the following manner. They firſt macerate them in a diſſolution of Alum for three days together, then they rub, waſh and clean it, till it grows tranſparent, which done, it is pickel'd and preſerv'd for uſe. Before the Infuſion, the ſkin is taken off, waſh'd, pickel'd and kept by itſelf. Some of theſe Sea-qualms are ſo large, that two men can ſcarce lift them up. Pickel'd, as they are brought upon the table, they are of the ſame ſubſtance, colour and taſte with the edible Bird's-neſts (*Nidi Alcyonum*) brought from *China*, and I have been credibly inform'd by Chineſe Fiſhermen, that theſe Bird's Neſts are made of the very fleſh of this Animal.

Namako. *Imori.* *Takanomakura.*

Namako, by the Dutch at *Batavia* call'd *Kafferkull*, is edible. (*Tab.* XIII. *Fig.* 1.) *Imori* is a ſmall venomous Water-lizard, black, with a red belly. (*Tab.* XIII. *Fig.* 2.) *Takanomakura*, which is as much as to ſay, the pillow of the Sea-qualm *Tako*, is the common Sea-ſtar, and is not eat.

Tortoiſes.

Of all the footed animal produce of the water, the *Ki*, or *Came*, *Tortoiſes*, are moſt eſteem'd by the Japaneſe, being look'd upon as peculiar Emblems of happineſs, by reaſon of the long life which is aſcrib'd to them.

Emblematical Tortoiſe.

That kind particularly, which hath a broad tail much like a large round beard, and which in their learned language is call'd *Mooke*, and by the common people *Minogame*, for all it doth not exiſt in nature, is yet frequently to be ſeen among other emblematical figures, wherewith they adorn the walls of their temples, the ſides of their altars, and the apartments of the Emperor and Princes of the Empire. (*Tab.* XIII, *Fig.* 3. 4.)

Land Tortoiſe

The moſt common *Tortoiſes* are, *Iſicame*, or *Sanki*, that is, the *Stone*, or *Mountain Tortoiſe*, which is ſo call'd becauſe found in theſe places, and is nothing elſe but the common Land-tortoiſe. (*Tab.* XIII. *Fig.* 5.) *Jo*

Sea Tortoiſe.

Game, or *Doo Game*, that is, *Fiſhy.* or *Water-tortoiſe*, (*Tab.* XIII. *Fig.* 7.) becauſe of its living in the water. They ſay, that upon the Southern and Eaſtern Coaſts of Japan there are found Tortoiſes large enough to cover a Man from head to toe.

Crabs and Shrimps.

All ſorts of Crabs and Shrimps both of freſh and ſalt water, are call'd in general *Jebi.* The following particular Kinds are come to my

Jebiſako.

knowledge. *Jebiſako* is the common ſmall Crab, which is found in great plenty upon the Coaſts of the Baltick.

Sako. *Si Jebi.*

Sako ſignifies all ſorts of ſmall fiſh in general. *Si Jebi* differ but little from the common Crabs, no more than what they call *Dakma Jebi*, excepting only, that the latter are caught in freſh water, and will within a year turn black.

Dakma Jebi. *Kuruma Jebi.*

Kuruma Jebi, is as much as to ſay *Wheel-crabs*; they are ſo call'd from the figure of their tail.

Umi Jebi.

Umi Jebi, that is *great Crabs* or *Lobſters*, are commonly a foot long. They are boil'd, then cut into ſmall pieces, and brought upon the table, as a *Soccana* or *Side-diſh.* Care muſt be taken not to eat their black tail, becauſe it hath been obſerv'd, that it gives people the

akwa:

belly-ach, or throws them into a *Cholera morbus.* *Siakwa*, is a Crab with a broad Tail, which is caught frequently with other ſmall fiſh. It hath but little fleſh, and almoſt none at the time of the full moon. All the

teſtaceous

teſtaceous and cruſtaceous animals, which are found in theſe Seas, and indeed every where in the Indian Ocean beyond the Eaſtern ſhores of the Ganges, are obſerv'd to be fleſhier and fuller, at the time of the new moon, contrary to what happens in our European Seas. *Gamina*, (*Tab.* XIII. *Fig.* 7.) otherwiſe *Koona*, is a Crab, which lives in a beautiful ſhell diverſified with various colours, (*This is what the* Engliſh *call Soldier's Crab, Freſh water Soldier, Hermit Crab*, becauſe they live in other People's quarters) *Kani*, which ſignifies *Pocket Crab*, is our common European freſh-water Crab. It bears the name of the whole Tribe of the freſh-water Crabs. *Kabutogani*, or *Unkiu*, is a Crab of a ſingular ſtructure, with a ſharp, long, ſerrated prickle or ſword, ſtanding out from the head, and a roundiſh, ſmooth back. (*Tab.* XIII. *Fig.* 8.) *Gadſame* is no bigger than the common Crab, with the upper ſhell tapering into a point on both ſides. It hath four claws, two large ones before, and two behind, which are ſmaller. (*Tab.* XIV. *Fig.* 1.) *Simagani*, that is, a *Striated Pocket-crab*. It might be call'd *Wart-crab*, from the great number of warts and prickles, which cover the Shell all over, the hind Claws only excepted, which are ſmooth and almoſt cylindrical. (*Tab.* XIV. *Fig.* 2.) They are caught frequently upon the Eaſtern Coaſts, as alſo in the Gulf of *Suruga*. Some of this ſort are incredibly large. I bought one of the hind Claws at *Suruga* in a Cook-ſhop, which was as long, and full as big as a Man's Shin-bone. (*Tab.* XIV. *A.* repreſents it as big as the Life.)

Gamina.

Kabutogani.

All ſorts of oyſters, muſcles and ſhells, of which there is a great plenty and ſurprizing variety in the Japaneſe ſeas, are eat, none excepted, raw, pickel'd, ſalted, boil'd, or fryed. They are daily gather'd on the Coaſts in low water. Divers dive for them to a conſiderable depth. Others fiſh them with nets. The following ſorts are the moſt common and beſt known. *Awabi*, which I have already mentioned, when I ſpoke of the pearls of this Country, is an open Univalve, as big as a middle ſiz'd Perſian Pearl ſhell, but deeper. (*Tab.* XIV. *Fig.* 3.) They lie deep underwater, ſticking faſt to rocks, or to the bottom of the Sea, from whence they are taken up by Fiſhermen's wives, they being the beſt Divers of the Country. They go down arm'd with Darts or long knifes, to defend themſelves againſt *Kayes* and Porpeſſes, and when they ſee an *Awabi*, they pull it off ſuddenly before the animal is aware, becauſe otherwiſe it would faſten itſelf to the rocks, or to the bottom of the Sea, ſo ſtrongly, that no force would be ſtrong enough to tear it off. This ſhell is fill'd with a large piece of fleſh of a yellowiſh, or whitiſh colour, and a very tough ſubſtance, though without fibres. They ſay, it was the common food of their neceſſitous Anceſtors, in memory whereof when they entertain company at dinner, they always provide a diſh of it. It is alſo become a cuſtom with them, as well among the vulgar, as among people of quality, that when they ſend one another preſents of money, cloth, ſtuffs, fruits, or any thing elſe, a ſtring, or at leaſt a ſmall bit of the dried fleſh of this ſhell is ſent along

Oyſters and Shells.

Awabi.

along with them, as a good Omen, and in order to put them in mind of the Indigency of their Forefathers. The fleſh is cut into thin ſlices or ſtrings, which are extended on a board, and dried. A large Pearl is found ſometimes in this Shell, but of an ugly yellowiſh co-

Tairagi. lour, a deformed ſhape and of no Value. *Tairagi* is a flat, long, thin, and very large bivalve, almoſt tranſparent, near of a triangular Figure, running from a large baſe tapering into a point. The Animal is tied faſt to both ſides of the ſhell with a ſtrong tendon. (*Tab.* XIV. *Fig.* 4.) The beſt of the kind are found in the Gulf of *Arima*, where it

Akoja. ſometimes yields Pearls. *Akoja* is a flat bivalve, about a hand broad, ſcaly, on its outward ſurface, and of a very ugly appearance, within of an exquiſite Mother of Pearl's glimmering. The beſt of the kind, and which yield the fineſt Pearls, are found in the Gulf of *Omura*.

Mirakai. *Mirakai* is the common black freſh water Muſcle, which is found alſo

Famaguri. in our Rivers and Lakes in *Germany*. *Famaguri*, (*Tab.* XIV. *Fig.* 5.) are bivalves much of the ſame ſhape and bigneſs, but thicker, ſmooth and white within, without of a brown or cheſnut colour. Divers curious figures are painted on the inſide, and they ſerve as an Amuſement to the Court of the *Dairi*, or Eccleſiaſtical Hereditary Emperor, who play with them after the following manner. Large heaps are thrown on the ground, and every one of the Company having taken his Portion, he wins, that can ſhew the moſt pairs. Every pair hath proper hooks, by the means of which they are eaſily known, and brought together, tho' never ſo much mix'd. The beſt are gather'd, and in greateſt plenty upon the Coaſts

Sidſimi. Katſi. of *Quano*. *Sidſimi* is a ſmall bivalve not unlike the *Famaguri*, but thinner, and is found ſticking in mud. *Katſi* or *Utſikaki*, *are Oyſters*. The Oyſters found about *Japan* are deformed, rough, ſtony, growing together, and to rocks. There are chiefly two ſorts, one remarkably large, the other ſmaller. The beſt and largeſt are found in great plenty in the Gulf of *Kamakura*. *Kiſa*, or *Akagai* is alſo a bivalve, white without, with deep fur-

Kiſa. rows running as it were parallel to each other, within of a reddiſh colour. (*Tab.* XIV. 6.) They fix a handle to this ſhell, and uſe it in

Nakatagai. the kitchen inſtead of a ſpoon, or pail. *Nakatagai* is a large, ugly, roundiſh, ſtriated and black ſhell. *Aſari*, is a ſmall thin ſhell, grey or aſh colour'd. *Te* or *Matee*, (*Tab.* XIV. *Fig.* 7.) is an oblong thin bi-

Te. valve gaping at both ends. The Animal that lives within it, is reckon-

Umi Fake. ed very delicious. *Umi Fake* is another bivalve much of the ſame kind, about a ſpan long, and ſo big, that one can ſcarce graſp it between the thumb and fore-finger. Its fleſh is pickel'd and kept for uſe. This ſhell is found only upon the Coaſts of *Tſikungo*, where by expreſs order of the Prince of that Country it is forbid to fiſh them, till a ſufficient quantity hath been provided for the Emperor's own Table.

Takaragai. Cowers. *Takaragai* call'd in the Indies *Cowers*, are brought from the *Maldive* and other Iſlands, and imported into *Bengala*, *Pegu*, and *Siam*, where they go for current Money. Thoſe found about *Japan* are of different

ſorts.

ſorts. (Tab. XIV. *Fig.* 8.) The beſt are brought from the *Riuku* Iſlands, and are the chief ingredient of their white Cheek varniſh. *Saſai* (*Tab.* XIV. *Fig.* 9.) is a large, thick, odoriferous, turbinated univalve, white and prickled. Its mouth is ſhut cloſe, with a flat, thick covering, or operculum, of a ſtony ſubſtance, rough, on the outſide not unlike the *Lapis Judaicus*, only ſharper and ſmooth. *Niſi* is an Univalve much of the ſame ſhape, but larger, and hath not near ſo good a fleſh. Both can faſten themſelves very cloſe to rocks, and the bottom of the Sea, like the *Awabi*. Common People make uſe of the ſhell inſtead of Pots to ſpit in. *Tanniſi* are the common black Land Snails gather'd for Food in muddy Rice Fields. They have their mouth ſhut with an oblong, almoſt ſtony operculum. *Bai* is a Snail in a common oblong, turbinated white ſhell. *Ras* or *Mina* is another of the ſame kind, but black and ſmaller. Both are gather'd on the ſhore in low water. *Kabuto* is a ſmall, oval, not turbinated univalve. Another ſmall turbinated univalve is call'd *Sugai*.

Saſai.

Niſi.

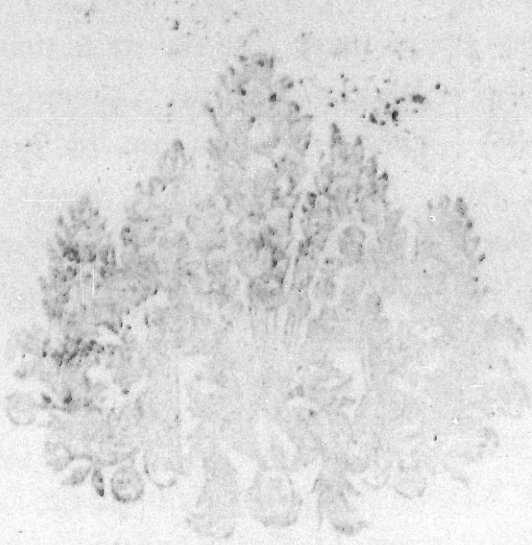
Tanniſi.

Bai.

Ras.

Kabuto.

Sugai.



THE History of JAPAN.

BOOK II.

OF THE Political State of JAPAN.

CHAP. I.

Names of the Gods, Demi-Gods and Emperors, who are mention'd in the Japaneſe Hiſtories, as the firſt Monarchs and Governors of that Empire.

THE better to underſtand the opinion of the Japaneſe about the original ſtate of their Country (which formerly they look'd upon as the only inhabited part of the earth,) and the ſucceſſion of their Emperors and Monarchs down to this preſent time, I have thought fit to divide the Hiſtory and Chronology of this Empire, into three Æra's, a *fabulous*, a *doubtful*, and a *certain*. *Epocha's of the Japoneſe.*

The firſt and fabulous Epocha of the Japaneſe Government reaches far beyond the time of the Creation, as fix'd in Sacred writs. *Japan*, they ſay, was during that period of time, govern'd by a ſucceſſion (or rather evolution) of ſeven Celeſtial Spirits or Gods, which are by them call'd *Ten Dſin Sitzi Dai*, that is, *the ſeven great Celeſtial Spirits*, each of which reign'd an immenſe, but undetermin'd number of years. The Hiſtory of the Japaneſe Gods is full of ſtrange wonderful adventures, and great bloody Wars, which are ſaid to have happen'd in this firſt Age of the Japaneſe World. The two Chronological Authors, whom I have follow'd *The firſt and fabulous Æra.* *Succeſſion of Seven Spirits.*

in

in writing this Hiſtory, barely mention their Names, as alſo, that the three firſt were not married, but that their four Succeſſors had each his Wife, as a Companion of his Government, whoſe names are likewiſe ſet down. Of this firſt Succeſſion of Gods, I have had already occaſion to ſpeak more amply in the ſeventh Chapter of the firſt Book, wherein I treated of the origin of the Japaneſe Nation according to the opinion of the Natives. I muſt therefore refer the Reader to that Chapter, and beg leave here to repeat, that the laſt of this firſt Succeſſion, *Iſanagi Mikotto*, having carnally known his Wife and Goddeſs *Iſanami Mikotto*, begot a ſecond race of *Demi-Gods* or *God-men*, who ſucceeded the firſt in the Government of *Japan*, and being five in number are thence call'd

Second Succeſſion of five Demi-Gods.

Dſi Sin Go Dai, that is, the *five great Terreſtrial Gods*, or *Monarchs*. They reign'd in the following order.

Tenſeo Dai Sin.

1. *Ten Se O Dai Sin*, eldeſt ſon and heir of *Iſanagi Mikotto*, for whoſe memory, and that of his brethren and poſterity, the Japaneſe ſtill profeſs a moſt profound reſpect and veneration. He is ſaid to have reign'd 250000 years. *China*, they ſay, was during his reign govern'd by *Ten Kwo Si*, to whom they alſo attribute a long and fabulous Government, and further mention, that three deſcendants of his Family ſucceſſively rul'd the Empire of *China*.

Oſiwo Ni.

2. *Oſiwo Ni no Mikotto*, liv'd and reign'd in all 300000 years. During his reign, and during the reign of his Succeſſor, to the beginning of that of the fourth Japaneſe *Dſi Sin*, *Sat Teiki* govern'd the Empire of *China*.

Ni ni ki.

Ni ni ki no Mikotto reign'd 318533 years. During his whole Reign *Sattei Ki* was Emperor of *China*.

Fiko Oo Demi no.

4. *Fiko Oo Demi no Mikotto* reign'd 637892 years. *China* was then govern'd by the Emperor *Katſura Kaki*, who was ſucceeded by five Princes of his Family.

Awaſe Dſu.

5. The fifth and laſt of theſe Demi-Gods was *Fuki Awa ſe dſu no Mikotto*. He reign'd 836042 years, ſo that the whole ſpace of time, during which this race of God-men govern'd *Japan*, takes in 2342467 years. This is all the Japaneſe know of the antient State and Government of their Empire, a tradition, which ſome of the wiſer people, even among them, are very ſenſible, is liable to great doubts and uncertainties, if not entirely fabulous and chimerical. However all, without exception, profeſs a peculiar veneration for *Iſanagi* and his Conſort *Iſanami*, as being the progenitors of their Nation, and if I may be allowed thus to expreſs my ſelf, their *Adam* and *Eve*. The right which the family of the Eccleſiaſtical Hereditary Emperors claims to the Crown and Government of *Japan*, and which they have enjoy'd free and undiſturb'd during a ſucceſſion of many Ages, is grounded upon a lineal deſcent from *Ten Seo Dai Sin*, *Iſanagi*'s firſt-born ſon and heir, from his eldeſt ſon, and ſo down. There is hardly a town, or village, throughout the Empire, but what hath one, or more, Temples erected to his memory, and the place of his

his reſidence, which is ſaid to have been in the Province *Iſje*, is held ſo ſacred, that, at certain times of the year, People of all ranks and qualities reſort thither in Pilgrimage. Thus much of this firſt and fabulous Epocha of the Japaneſe Government, of which I have treated more at large in the above-mention'd ſeventh Chapter of the firſt Book.

The ſecond and doubtful Aera of the Japaneſe.

I proceed now to the ſecond and doubtful Aera. It is little known, what was the ſtate of theſe Countries, and the way of life of the Inhabitants, from the beginning of the Creation (when according to the deſcription of that great law-giver *Moſes*, the Supreme Being call'd this Globe of our Earth out of nothing, and form'd it, by his infinite power, into a ſtate altogether beccoming his divine goodneſs and wiſdom) to the time of their firſt Monarch *Sin Mu Ten Oo*, whoſe reign comes down pretty low, and within 660 years of our Saviour's Nativity. It is highly probable, that in thoſe early times they liv'd up and down the Country, diſpers'd in hoords, (as do to this day the *Scythian* Inhabitants of the great *Tartary*) ſeparate from the reſt of the world by a rocky tempeſtuous Sea, which encompaſſes their Iſlands, being as yet in a ſtate of nature and freedom, without a ſettled form of Government, and deſtitute of arts and ſciences. The neighbouring Empire of *China* was then already grown very powerful, arts and ſciences flouriſh'd there, and were by the Chineſe brought over likewiſe into *Japan*. It was owing to this, that the Japaneſe became in time polite and civiliz'd, and 'tis not unlikely, that in imitation of their neighbours, by whom they were imbued with notions of a Monarchical Government, they ſubmitted with more chearfulneſs, when *Sin Mu Ten Oo* began to reign over them, the rather as this Prince was deſcended of a family ſo much belov'd, and eſteem'd ſo ſacred among them. In the mean time, that ſo conſiderable a period of time ſhould not remain empty in their Chronological Books, they have fill'd up the vacancy with the names of the moſt eminent Monarchs, who after the demiſe of *Katſurakuki* and the five deſcendants of his family, ſat on the Throne of *China*.

Emperors of China before Synmu.

Fohi.

The firſt Chineſe Emperor mention'd in this ſecond Aera is *Fuki*, and with his full title *Tai Ko Fuki*, (the Chineſe pronounce it *Fohi*.) This Prince had according to ſome the body, and according to others the head of a Serpent, with a moſt ſublime underſtanding. He diſcover'd the motions of the Heavens, and the twelve Celeſtial Signs, and divided the time into years and months. He invented beſides many other uſeful arts and ſciences, and communicated them to the world for the common benefit of mankind. The Chineſe make him their firſt Emperor and the founder of their Monarchy, and many among them pretend, that from his reign down to this preſent age, they can ſhew an accurate Hiſtory of their Empire, and a true Chronological ſucceſſion of their Emperors, which before his time had been very doubtful and fabulous. But if according to one of my Japaneſe Hiſtorians, he began to reign 20446 years before *Synmu*, or 21106 before Chriſt, that is, many thouſand years before

the Creation, he cannot be allow'd a place in this ſecond Æra, but ought to be rejected into the firſt and fabulous one. My other Chronological Author, with more probability, puts the beginning of his reign in the year before *Synmu*, 2928, which is the year before Chriſt 3588, or according to *Petavius* 396 years after the Creation. He reign'd according to one Author 110, and according to the other 115 years. I think it neceſſary here to acquaint the Reader, that having found the latter Author in many Inſtances more accurate, I choſe to follow him preferably to the firſt. The Rev. Father *Couplet*, in the Preface to his Chronological Tables, puts the beginning of the reign of *Fohi* in the year before Chriſt 2953, which comes 520 years nearer our Saviour's nativity, being juſt that ſpace of time, during which *Xinnum* and the ſeven deſcendants of his family, whom he omits, ſat on the Throne of *China*.

Sin Noo. The ſecond Chineſe Emperor was *Sin Noo*, (the Chineſe pronounce it *Xin Num*, or *Sijnnum*,) and with his full title *Jen Tei Sin Noo Si*. Some Authors begin the Chronology of the Chineſe Empire with the reign of this Emperor. He came to the throne in the year before *Synmu*, 2549, which is the year before Chriſt 3209, or according to *Petavius*'s Chronology 775 years after the Creation. This illuſtrious Prince, like another Ægyptian Serapis, taught mankind agriculture, and thoſe arts which relate to the ſupport of our Life. For this reaſon he is by ſome repreſented with the head of an Ox, by others only with two horns plac'd on his forehead. He alſo diſcover'd the virtues of ſeveral Plants, and communicated them to the world in a treatiſe he wrote on this ſubject, which was doubtleſs the firſt Herbal that ever was written. His Picture is held in high eſteem among the Chineſe. The Phyſicians particularly have it hung up in one of the beſt apartments of their houſes, with a plant or leaf in his mouth, on which he ſmells. He reign'd 140 yeats, and was ſucceeded by ſeven deſcendants of his family, who reign'd 380 years; ſo that the Empire continu'd in this family 520 years.

Kwo Tei. After the demiſe of the laſt Emperor of the family of *Xin Num*, *Kwo Tei*, (or according to the Chineſe *Hoam Ti*,) and with his full title *Hon Tei Juu Hin Si*, came to the Crown. The Chineſe Hiſtorians unanimouſly agree, that this Prince reign'd in China. Thoſe who call the exiſtence of the preceding reigns in queſtion, begin the Hiſtory and Chronology of the Chineſe Empire with the reign of *Hoam Ti*. He begun to reign in the year before *Synmu* 2029, before Chriſt 2689, or according to Father *Couplet*, whom Dr. *Mentzelius* accurately follows, 2697. He was but eleven years old when he came to the Crown. During his minority the Empire was govern'd by wiſe and prudent Councellors, who took great care to give the young Monarch an education becoming ſo great a Prince, and to inſtruct him in all the uſeful arts and ſciences then known. The Chineſe ſtand indebted to this Emperor for the art of feeling the pulſe, which he learnt himſelf from his Tutors, and afterwards commanded that it ſhou'd be publiſh'd to the World. He reign'd 100, and liv'd 111 years.

years, He was ſucceeded by five deſcendants of his Family, in which the Empire continu'd 313 years.

Of the five Princes, *Hoam Ti*'s ſucceſſors, *Tei Gio*, or according to the Chineſe pronunciation *Ti Jao*, was the moſt illuſtrious. He was a great *Seſin*, that is, a Man incomparably well vers'd in occult arts and ſciences. He was alſo a very virtuous Prince, and a true Father of his Country. His death was univerſally lamented by all his Subjects, who went into mourning for three years. He came to the Crown in the year before *Synmu*, 1697, before Chriſt 2357. He reign'd 72 years, and dy'd under the reign of his ſucceſſor in the 118th year of his age. Tho' he had twelve Children, ten ſons and two daughters, yet he deliver'd the Crown and Government of the Empire to an honeſt and wiſe Husband-man, to whom he married his two daughters. *Tei Gio.*

Tei Sijun, otherwiſe *Gu*, and according to the Chineſe *Ju Ti Sijun*, or *Ju Ti Xun*, was *Ti Jao*'s ſon in law, and ſucceſſor. He reign'd eight and twenty years with *Ti Jao*, and thirty three alone, in all ſixty-one. My Author puts the beginning of his reign in the year before *Synmu*, 1634, which is the year before Chriſt 2294. During his reign a great Deluge happen'd in *China*, which overflow'd many provinces, and drown'd great numbers of the Inhabitants. The Country continu'd under Water in ſome parts for ſeveral years after. *Tei Sjun.*

Uu, and with his full title *Katewu*, that is, Emperor *Uu*, of the family *Ka*, or as the Chineſe pronounce it, *Ju* of the family *Hia*, reign'd ſeventeen years with the Emperor *Tei Sjun*, and ten years after his death, in all twenty-ſeven years. He was crown'd in the year before *Synmu* 1573, before Chriſt 2233. This Emperor cauſed canals and ſluices to be cut, to convey the Waters, which overflow'd great part of *China* under the reign of his Predeceſſor, down to the Sea. By this means deep rivers aroſe, and the Country was freed from the floods. He liv'd an hundred years, and was ſucceeded by eleven deſcendants of his family, who reign'd 431 years, ſo that the crown remain'd in this family 458 years. The laſt of this family was famous for his uncommon ſtrength, but he very much tyraniz'd his ſubjects, and liv'd with ſuch a profuſeneſs, that he caus'd a Lake to be dug by two thouſand Men, and to be fill'd with Chineſe Beer. He is ſaid alſo to have built a Tower of Gold and precious Stones for one of his Miſtreſſes. He was depos'd and baniſh'd in the 52d year of his age. *Uu.*

Sioo Sei Too, that is *King Too of the family of Sjoo*, or as the Chineſe pronounce it, *King Tam* of the family of *Ksjam*, came to the Crown in the year before *Synmu* 1106, before Chriſt 1766, being then eighty-ſeven years old. He reign'd thirteen years, and died in the hundredth year of his age. During his reign there was a great famine in *China*, which laſted ſeven years, like that famous Egyptian famine mention'd in holy Writs. He was ſucceeded by twenty-ſeven Princes of his family, who reign'd in all 631 years, ſo that the Empire remain'd in this Family for 644 years. The laſt Emperor of this family was a great tyrant, for *Sioo Sei Too.*

for which reaſon the Princes his ſubjects rais'd war and rebellion against him, and having reduc'd him to great ſtreights, he ſet fire to his Palace, and burnt himſelf with his family and domeſtics, leaving the Empire to the Conqueror

Siu no Eu O. *Siu no Bu O*, that is, Emperor *Bu* of the family of *Siu*, or according to the Chineſe *Uu Vam* of the family *Sjeu*, who came to the Crown 462 years before *Synmu*, and 1122 before Chriſt. He reign'd ſeven years, and was ſucceeded by thirty-ſeven deſcendants of his family, in which the Empire continu'd according to the Japaneſe Hiſtories 868 years, that is to the year before Chriſt 255, and 206 years after *Synmu*. Under *Soowoo*, and according to the Chineſe pronunciation *Sjoovam*, the fourth Emperor of this family, in the 22d year of his reign, which was the year before *Synmu* 367, before Chriſt 1027, upon the eighth day of the fourth month, was born in India the great heathen prophet *Siaka*, who for his incomparable qualities was afterwards call'd *Fo*, or *Fotoge*, that is, the God, and by the Chineſe *Sitsjun*, that is, the great and perfect. His doctrine was ſoon ſpread by his diſciples into ſeveral parts of the Eaſt-Indies. He died ſeventy-nine years old, in the year before *Synmu* 289, before Chriſt 949. Thus far what I had to obſerve concerning the ſecond and doubtful Aera of the Japaneſe.

Siaka's Birth.

CHAP. II.

Of the Eccleſiaſtical Hereditary Emperors of Japan *in general, of their Succeſſion, Reſidence and Court; as alſo of the Chronology of the Japaneſe.*

Third Aera of the Japaneſe. THE third and laſt Epocha of the Japaneſe Monarchy, which is that of their *Oo Dai Sin Oo*, or Eccleſiaſtical Hereditary Emperors, begins with the year before Chriſt 660, being the ſeventeenth year of the reign of the Chineſe Emperor *Kaiwo*, or as the Chineſe pronounce it, *Huivam*, (who was the ſeventeenth Emperor of the family of *Sjeu*). From that time to the year of Chriſt 1693, one hundred and fourteen Emperors, all of the ſame family, ſat ſucceſſively on the Throne of *Japan*. They value themſelves extremely upon being the eldeſt branch of the family of *Tenſio Dai Sin*, that moſt ſacred founder of the Japaneſe Nation, and the lineal iſſue of his firſt-born ſon, and ſo down. Uncommon reſpect, and a more than human veneration, is on this account paid them by their ſubjects and countrymen. But before I proceed to the Hiſtory of their ſucceſſion, lives and actions, it will not be amiſs to give

Japaneſe Emperors, whoſe Offspring.

ſome

ſome preliminary account of their ſacred Perſons and Court, as alſo of the Chronology of this Empire, whereby the ſucceſſiion of the Emperors muſt be calculated.

Titles of the Eccleſiaſtical Emperors of Japan.

And here it muſt be obſerv'd in the firſt place, that theſe Eccleſiaſtical hereditary Monarchs, tho' they are Heirs of the Throne and Government of their divine Predeceſſors, yet they have not inherited the Title of *Mikotto*, a Title which is ſacred only to the divine and half divine Beings of the firſt and ſecond Succeſſion. They are call'd *Mikaddo* (which is a diminutive of *Mikotto*) as alſo *Dai*, and *Oo*, and *Kwo* and *Tai*, all which ſignify an *Emperor*, a *Prince* and *great Lord*. They are likewiſe call'd *Tenſin*, that is, *Sons of Heaven*, and many more Titles of the like Nature have been given them. In common converſation they are frequently call'd *Dairi*, which name properly denotes their whole Court, on which account alſo he is ſometimes call'd *Kintſiuſama*, that is, the Head, or Lord of the Eccleſiaſtical Court. When he ſpeaks of himſelf he aſſumes the Title of *Tſin*, and when he ſigns that of *Maro*.

Their right to the Throne.

But to come nearer to our purpoſe. It was about the time mention'd above, that the Japaneſe, who had been till then without any ſettled Form of Government, either Monarchical or other, following a courſe of Life not unlike that of the Patriarchs, where the ſeveral Families liv'd under the command and authority of their Fathers, or elſe obey'd to the moſt prudent among themſelves; 'twas I ſay, about that time, they agreed to ſubmit to the Government of one Prince. It is not improbable, but that the Chineſe, who came over from time to time into *Japan*, as they were bred up themſelves under a Monarchical Government, had no ſmall ſhare in perſuading the Japaneſe to prefer the ſame. In this poſture of affairs, ſurely no body had a better claim to the ſupreme Power and Authority, than a Prince lineally deſcended of the firſt born iſſue of the Family of *Tenſio Dai Sin*, who, by the very Law of Primogeniture, ſeem'd to be naturally entitled to the Sovereignty aſcrib'd to that Founder of their Nation, whoſe Holineſs and Virtues he inherited beſides.

Reſpect ſhewn them.

Even to this Day the Princes deſcended of this Family, more particularly thoſe who ſit on the Throne, are look'd upon as Perſons moſt holy in themſelves, and as Popes by birth. And in order to preſerve theſe advantageous notions in the minds of their Subjects, they are oblig'd to take an uncommon care of their ſacred Perſons, and to do ſuch things, which examin'd according to the Cuſtoms of other Nations, would be thought ridiculous and impertinent. It will not be improper to give a few inſtances of it. He thinks that it would be very prejudicial to his Dignity and Holineſs to touch the ground with his feet; for this reaſon, when he intends to go any where, he muſt be carried thither on Men's ſhoulders. Much leſs will they ſuffer, that he ſhould expoſe his Sacred Perſon to the open air, and the Sun is

Inſtances of the great care they take of themſelves.

not thought worthy to ſhine on his Head. There is ſuch a Holineſs aſcrib'd to all the parts of his Body, that he dares not cut off, neither his Hair, nor his Beard, nor his nails. However leſt he ſhould grow too dirty, they may clean him in the Night, when he is aſleep, becauſe they ſay, that what is taken from his Body at that time, hath been ſtolen from him, and that ſuch a theft doth not prejudice his Holineſs or Dignity. In ancient times he was oblig'd to ſit on the Throne for ſome hours every morning, with the Imperial Crown on his Head, but to ſit altogether like a Statue, without ſtirring either Hands or Feet, Head or Eyes, nor indeed any part of his Body, becauſe by this means it was thought that he could preſerve peace and tranquility in his Empire, for if unfortunately he turn'd himſelf on one ſide or the other, or if he look'd a good while towards any part of his Dominions, it was apprehended that War, Famine, Fire, or ſome other great Misfortune was near at hand to deſolate the Country. But it having been afterwards diſcover'd, that the Imperial Crown was the Palladium, which by its immobility could preſerve peace in the Empire, it was thought expedient to deliver his Imperial Perſon, conſecrated only to idleneſs and pleaſures, from this burthenſome duty, and therefore the Crown is at preſent plac'd on the Throne for ſome hours every morning. His Victuals muſt be dreſs'd every time in new pots, and ſerv'd at table in new diſhes: Both are very clean and neat, but made only of common clay, that without any conſiderable expence they may be laid aſide, or broke, after they have ſerv'd once. They are generally broke, for fear they ſhould come into the hands of Laymen, for they believe religiouſly, that if any Layman ſhou'd preſume to eat his food out of theſe ſacred diſhes, it would ſwell and inflame his mouth and throat. The like ill effect is dreaded from the *Dairi*'s ſacred habits, for they believe that if a Layman ſhou'd wear them, without the Emperor's expreſs leave, or command, they would occaſion ſwellings and pains in all parts of his body.

Their Succeſſion.

Aſſoon as by the demiſe of a *Mikaddo* the Throne becomes vacant, he is by the Miniſtry of this Eccleſiaſtical Court put into the deceas'd's place, whom they think the neareſt Heir, without regard had to Age or Sex. Hence it is, that often Princes under age, or young unmarried Princeſſes aſcend the Throne, and there are alſo inſtances, that the deceas'd Emperor's Relict ſucceeded her Husband. If there be ſeveral Pretenders to the Crown, and it doth not appear plainly, who it is that hath the neareſt Title, the Difference is adjuſted in an amicable way, according to equity, and the ſupreme power deliver'd ſucceſſively, to each of them for ſome years, in proportion to the degree of kindred, they bore to the deceas'd *Mikaddo*. Sometimes the Father reſigns the Crown ſucceſſively to one or more of his Children, that he, and their Mothers, whilſt yet alive, may have the pleaſure to ſee them upon the Throne, of which perhaps after their demiſe, they would

would ſtand excluded. All this is done at Court with as little trouble as poſſible, and a *Mikaddo* may die, or reſign, and another be put into his place, without any body's, but the Courts, knowing of it, till the affair is over. However it happen'd ſometimes, that thoſe of the Imperial family, who thought themſelves entituled to the ſucceſſion, but were excluded, maintain'd their right by force of arms, endeavouring to turn out the *Dairi*, whom they thought unlawfully poſſeſs'd of the Throne. Hence aroſe wars and diſſenſions very prejudicial to the Empire. The Princes of the Empire eſpous'd different Intereſts, and theſe quarrels ſeldom ended but with the entire deſtruction of one the contending parties, follow'd by a cruel extirpation of whole families.

Their Court.

The *Dairi*'s whole Court is of the family of *Tenſio Dai dſin*, and 'tis on account of a birth ſo eminent and noble, that they eſteem themſelves entitled to a far greater degree of reſpect and deference, than Laymen could pretend to. Though they are all deſcended of one family, yet by degrees they ſpread out into different branches, and are at preſent many thouſands in number. Some few are provided with Abbies, and Priories of rich Monaſteries, founded up and down the Empire. But the greateſt part of them remain at Court, religiouſly attach'd to the *Dairi*'s moſt holy perſon, of whom they muſt entirely depend as to their ſupport and maintenance, each according to the office or dignity, he is invcſted with.

Proviſion made for their maintenauce.

At preſent the Secular Emperor grants the neceſſary ſubſidies for the maintenance of the *Dairi*, and his Eccleſiaſtical Court. He hath for this purpoſe aſſign'd him the whole revenue of the City of *Miaco*, and all its appurtenances; but becauſe they fell far ſhort of ballancing his expences, it hath been agreed, that the deficiencies ſhould be made up out of the Secular Emperor's Exchequer: But thoſe allowances are ſo ſmall, and beſides ſo indifferently paid, that the Court can hardly ſubſiſt by it, at leaſt, that they cannot make that figure, which they did formerly, when the *Dairi* was himſelf Maſter of the Empire, and had all the Revenues at his own diſpoſal. However, they ſtill keep up their former grandeur and magnificence, and it can moſt truly be ſaid of this Court, that it is remarkable for a ſplendid poverty. The great ones run themſelves in debt, and the inferior officers and ſervants, whoſe allowances are far from being ſufficient to maintain them, muſt work for their livelyhood. Accordingly they make and ſell baſkets made of ſtraw, (*See Chap* I. *of the* V. *Book*) tables, ſhoes for Men and Horſes, and other mean things of this nature. The *Mikaddo* indeed, though his Revenues are but ſmall, in compariſon of what they were in former times, yet as he ſtill hath them in his own management, he is ſure in the firſt place to take care of himſelf, and to provide what is requiſite to keep up his former ſplendor, and to ſatisfy his luxury and profuſeneſs.

profuſeneſs. He is the better able to do this, as one very conſiderable prerogative of the Crown and ſupreme authority, he once enjoy'd, hath been ſtill left him by the Secular Monarch, which is the granting of titles of Honour to the great Men of the Empire, their children and relations, which brings in vaſt Treaſures into his Exchequer. He follows the cuſtom of his Predeceſſors, keeping twelve wives, one of whom, being the mother of the hereditary Prince or Princeſs, hath the title of Empreſs. It would be too tedious to relate all the ſpendid and pompous ceremonies which are obſerved upon his marriage, upon the lying in of the Empreſs, upon the chuſing of a nurſe for the Heir of the Crown, and his education. It is enough to ſay, that they are great and magnificent beyond expreſſion, and that, did all the happineſs and welfare of the Empire entirely depend upon the birth of this hereditary Prince, they could not be greater.

Ranks and Titles of the Courtiers.

There are ſeveral eminent dignities that belong to this Eccleſiaſtical Court, and its Nobility is compos'd of perſons of different ranks and quality. The *Mikaddo* himſelf is the fountain of honour. There are indeed certain employments annex'd to certain Titles. But other honours are meerly titular, and theſe are frequently conferr'd by the *Mikaddo* on Secular perſons, on the Princes of the Empire, and Men of note. This is done either at the recommendation of the Secular Monarch, or at their own deſire, upon condition of paying a large ſum of money. All the Honours and Titles are divided into ſix I, as they call them, that is ranks or Claſſes. The Title of the firſt claſs is *Dai Seo Dai Sin*. The perſon, who is honour'd with this Title, is eſteemed ſo great and ſacred, that they believe that his Soul becomes a *Cami*, or God, the moment of her departure from the body. For this reaſon the *Mikaddo* keeps it for himſelf, and ſeldom beſtows it on any body. The dignity of *Quanbuku* belongs likewiſe to this firſt claſs. *Quanbuku* is the ſecond Perſon of the Eccleſiaſtical Court, and the *Dairi*'s Vicegerent and Prime Miniſter in all affairs relating to the Empire. (*This Title is aſſumed by the ſecular Monarch, or given to the preſumptive heir of the Crown, and is the ſame with that of* Quabacondono, *of which there is ſo frequent mention made in the Letters of the Jeſuits.*) The following three Titles belong to the ſecond I, or rank, *Sa Dai Sin*, *U Dai Sin*, and *Nai Dai Sin*. They are never conferr'd on more than three perſons at Court. The *Dai Nagon* and *Tſunagon* make up the third rank. Theſe two Titles are always annex'd to certain Employments. The titles, which belong to the fourth and fifth *I*, *rank* or *claſs*, are *Seonagon*, *Tſiunagon*, *Tſiuſeo*, *Seosjo*, and *Sidſiu*. Both theſe Claſſes are very numerous, and again ſubdivided into ſeveral differing ranks. The perſons of this Claſs are likewiſe call'd *Tenſio bito*, that is, a *Heavenly people*, and the whole Eccleſiaſtical Court in general aſſumes the title of *Kuge*, which ſignifies as much

as

as Eccleſtiaſtical Lords, and this they do by way of diſtinction from the *Gege*, under which name they comprehend all the Laity and inferior ſort of People, who are not of ſo holy and ſo honourable a deſcent. The titles of the ſixth and laſt claſs are *Tai U*, *Goi*, and many more of leſs note. All titles and degrees of honour, whatſoever, are conferr'd, as I have already obſerv'd, by the *Mikaddo*, and by him alone. When the Secular Monarchs took the Government of the Empire into their hands, the *Dairi* reſerv'd to himſelf, along with the ſupreme authority, this conſiderable branch of the Imperial prerogatives. Hence whatever titles the Secular Emperors intend to beſtow on their Favourites and Prime Miniſters, muſt be obtain'd of the *Mikaddo*. There are chiefly two titles, which the Secular Emperor, with the conſent of the *Dairi*, can confer on his prime Miniſters, and the Princes of the Empire, which are *Maquandairo* and *Cami*. The firſt was formerly hereditary, and ſignifies as much as a *Duke* or *Earl*. The ſecond denotes a *Knight*. It muſt be obſerv'd in this place, that the character, which denotes a deified Soul, is likewiſe pronounc'd *Cami*, but then it is of a nature quite different from that which expreſſes the title and honour of Knighthood. All the Gods and Idols of the Country in general have the name and character of *Cami*.

Their Habit.

The Perſons of this Eccleſiaſtical Court, among other marks of diſtinction, are clad after a particular faſhion, peculiar to themſelves, and widely differing from the habits of ſecular Perſons, whom they ſcorn and deſpiſe, as being of a mean, unholy extraction. There is ſo much difference even among themſelves, as to their habits, that thereby alone it is eaſily known what rank they are of, or what employment they have at Court. They wear long wide breeches and a large gown over them, which is very wide and made after a ſingular faſhion, chiefly about the ſhoulders, and hath a long train, which they trail after them on the ground. They cover their heads with a black lacker'd cap, by the different ſhape and figure of which, it is known, among other marks of diſtinction, what quality they are of, or what places they have at court. Some have a broad band of black Crape, or Silk ſtitch'd to their caps, which is either tied up, or hangs down behind their ſhoulders. Others have a ſort of a Lap, made after the faſhion of a Fan, ſtanding out before their Eyes. Some wear a ſort of Scarf, or a broad Band, which hangs down forwards from their ſhoulders. The length of this Scarf is again different, according to every one's quality, or dignity, for it is the cuſtom of this court, that no body bows down lower, but to reach the floor with the end of his Scarf. The Women's dreſs at the Court of the *Dairi* is alſo very particular and different from that of Secular Women. But chiefly the *Dairi*'s twelve Wives are dreſs'd in as many ſumptuous Gowns, not lined, interwove with flowers of Gold and Silver, and withal ſo large and wide, that it is a matter of great difficulty for them to walk, when thus compleatly dreſs'd.

Their Paſtime.

Studies and learning are the chief amuſement of this Eccleſiaſtical Court. Not only the *Kuge*, or courtiers, but even many of the fair Sex have acquir'd great reputation by their Poetical, Hiſtorical and other Writings. All the Almanacks were formerly made at court: But now it is a learned Citizen at *Miaco* that makes them. However they muſt be examin'd and approv'd of at Court by Perſons commiſſion'd for it, who take care that they be ſent to *Isje*, as to a holy Place to be there printed. They are great lovers of Muſick; particularly the Women play with great dexterity upon all ſorts of Muſical Inſtruments. Young Noblemen divert themſelves with riding, running races, dancing, fighting, playing at *Tennis*, and ſuch other exerciſes becoming their quality. I did not enquire, whether they act Comedies and Tragedies at Court. But as the Japaneſe in general are very fond of Plays, and will ſpend a great deal of money upon them, I am inclin'd to believe, theſe Eccleſiaſtical Perſons, their gravity and holineſs notwithſtanding, would not be willingly wanting ſo agreeable and entertaining, and withal ſo innocent a diverſion.

The Dairi's Reſidence.

In former times when the *Dairi* was ſole Maſter of the Country, he reſided with his Court, wherever he pleas'd, honouring with his ſacred Preſence, now this, then another town, or province of his Empire, and it ſeldom happen'd, that two ſucceeding Emperors choſe the ſame place to live at. Of late their Reſidence hath been in a manner fix'd to *Miaco*. They are poſſeſs'd of the North-Eaſt part of this large Capital, which well deſerves the name of a ſeparate Town, not only by reaſon of its great extent, and the number of ſtreets, palaces and houſes built within its compaſs, but alſo becauſe it is actually ſeparate from *Miaco*, and defended againſt the ſudden approach of an unexpected enemy, by ditches, walls, ramparts and gates. The *Mikaddo* himſelf lives about the middle of it, in a large and ſpacious palace, known from others by the height and magnificence of its tower. His Imperial Conſort lives with him in the ſame palace, and the palaces of his other Wives ſtand next to his. A little way further are the houſes of the Lords of the Dairi's Bed-chamber, and of ſuch other perſons, whoſe offices require a conſtant and more immediate attendance on his ſacred perſon. If a *Mikaddo* reſigns, a ſeparate Palace is aſſign'd to him, to his family and court, as is alſo another to the Hereditary Prince, and to his Court. The reſt of the ſtreets and houſes are divided among the Officers of this Court, according to their rank and dignity. The Secular Monarch conſtantly keeps a ſtrong guard of *Bugjos* and Soldiers at the Dairi's Court, as it were, out of tenderneſs and care for the preſervation and ſafety of his ſacred perſon and family, but in fact to put it out of his power, ever to attempt the recovery of the throne and the ſupreme authority, which he took from him.

Thus much of the *Dairi*, his Court and Government in general. It now remains, before I proceed to the Hiſtory and Succeſſion of the

the Eccleſiaſtical Emperors, to lay down ſome general obſervations tending to explain the Chronology made uſe of in the ſame.

Aeras of the Japaneſe.

The Japaneſe have two principal Aera's, or Epocha's. The firſt, and alſo the more common, begins with the reign of their firſt Emperor *Synmu* in the year before Chriſt 660. Conſequently the year of Chriſt 1693, which was the ſixth year of the *Nengo Genrokf*, was the 2353 from *Synmu*. This Epoch is by them call'd *Nin O*, which properly ſpeaking ſignifies, *a great and powerful Lord*, or *Monarch*, and in a more ſublime ſenſe, *the very firſt*.

Nin O.

Nengo.

The ſecond Epoch made uſe of in *Japan*, is call'd *Nengo*. It was invented by the Chineſe for a greater certainty in Chronology, than they thought their common Epochs would admit of, and it was not introduc'd in *Japan* till the reign of the thirty-ſixth Emperor. It takes in a period only of a few years, commonly leſs than twenty, ſeldom beyond this number. The beginning, as alſo the proper figure to expreſs it, are determin'd by the Emperor, which is done commonly in memory of ſome remarkable accident, or of ſome conſiderable alteration in church or ſtate. As the Emperor hath the ſole power of inſtituting them, ſo he can continue them as long as he pleaſes. The Japaneſe character expreſſing the *Nengo*, then current, when I was in *Japan*, the ſixth year of which falls in with the year of Chriſt 1693, was pronounc'd *Genrokf*, which ſignifies the *Happineſs of Nature and Art*, whereby the then reigning *Mikaddo* alluded to the deſirable happineſs and tranquillity of a private life, which the late Emperor his father reſolv'd to lead after his reſignation of the Crown. This Epoch is made uſe of in their Almanacks, Orders, Proclamations, Journals, Letters and Writings. In their printed Books, chiefly ſuch as relate to Hiſtory and Chronology, the current year of the Epoch *Nin O* is added to it. It muſt be obſerv'd, that a new *Nengo* begins always with a new year, tho' it was order'd and inſtituted ſeveral months before. Sometimes alſo it happens, that altho' a new *Nengo* hath been already begun, yet the years of the preceding *Nengo* are continued in the title pages of their Books, their Letters, Journals, and ſo on. This I take to be owing either to the People's not liking the character expreſſing the new *Nengo*, or to its not being as yet known, which is not impoſſible in an Empire of ſo great an extent. Thus for inſtance, the almanacks of the firſt and ſecond year of the *Nengo Genrokf* were printed with the fifth and the ſixth year of the preceding *Nengo*, *Dſiokio*, tho' it was then already expir'd. In this caſe however care is taken, that no error, or confuſion, ſhou'd be occaſion'd in their Chronology by ſuch an inadvertency. And for this reaſon it was, that in the next almanack, which was that of the year of Chriſt 1690, the third year of the *Nengo Genrokf* then current, was ſet down accordingly, without any mention made of the two firſt. The character of a *Nengo* is compos'd of two, ſeldom of more figures, which are, and muſt be taken out of a particular table compos'd for this purpoſe.

There

Periods of 60 Years.

There remains ſtill a third Epoch, which is likewiſe made uſe of in the Chronology of the Japaneſe. This conſiſts of Cycli or periods of ſixty years, and the Japaneſe ſtand indebted for it to the Chineſe, as they are alſo for their *Nengo's*. Theſe ſixty years ariſe from a combination of the *Jetta*, which are the names of the twelve Celeſtial ſigns, with the ten names of their Elements. The characters of the Celeſtial ſigns being combin'd with thoſe of the ten Elements five different times, or theſe ſix times with the former, there ariſe ſixty compound figures or characters, each of which is taken for a year. When the ſixty years are expir'd, a new Cyclus is begun, which runs again thro' all theſe ſeveral combinations. The Japaneſe uſe this period of 60 years, the better to aſcertain the moſt remarkable occurrencies in church and ſtate, which are recorded in their Hiſtories, and are referr'd under the current year of the Cyclus, as well as that of the two other Epochs *Nin O* and *Nengo*, by which means alſo they obtain a perpetual harmony between their own Hiſtory and Chronology and that of the Chineſe, with this difference however, that whereas the Chineſe in their hiſtorical writings mention not only the year, but likewiſe the number of the Cyclus wherein ſuch, or ſuch things happen'd, the Japaneſe on the contrary ſet down only the year. The Cycli of the Japaneſe are not number'd at all, the reaſon of which will appear plainly, if we conſider the natural pride of this nation, and how far ſhort they would fall, in this particular, of their neighbours the Chineſe, who can ſhew a ſucceſſion of Cyclus's for many centuries before the very foundation of the Japaneſe Monarchy. In the following Hiſtory, which I propoſe to give of the ſucceſſion of the Japaneſe Monarchs, I ſhall avoid troubling the Reader with all theſe different Epochs, tho' I thought it requiſite to give ſome preliminary account of them.

Their Celeſtial Signs.

The *Jetta*, or twelve Celeſtial Signs of the Japaneſe, are

1. *Ne*, the Mouſe.
2. *Us*, the Ox or Cow.
3. *Torra*, the Tyger.
4. *Ow*, the Hare.
5. *Tats*, the Dragon.
6. *Mi*, the Serpent.
7. *Uma*, the Horſe,
7. *Tſitſuſe*, the Sheep.
9. *Sar*, the Monkey.
10. *Torri*, the Cock, or Hen.
11. *In*, the Dog.
12. *I*, the Boar.

Their Hours.

The ſame names are given, and in the ſame order, to the twelve hours of the natural day, and to the twelve parts, which every hour is by them divided into, by which means they are able to mention in their Hiſtories, with great accuracy not only what day the moſt remarkable occurencies happen'd, but alſo what hour, and what part of the hour. It muſt be obſerv'd however, that what they call *Day*, is that interval of time between Sun-riſe and Sun-ſet, and that the ſame is divided into ſix equal parts or hours, as is alſo the Night, from Sun-ſet to Sun-riſe into ſix others.

Hence

Hence it is, that their hours differ in length every day, that in the Summer the hours of the day are much longer than thoſe of the night, and ſhorter on the contrary in the Winter.

As to their Elements, there are properly ſpeaking but five, and it is only by giving two different names and characters to each of them, that they have rais'd the number to ten, which was abſolutely neceſſary, becauſe by their combination with the twelve Celeſtial Signs, repeated five times, they were to obtain the Cyclus of ſixty years. The Names of their ten Elements are *Their Elements.*

1. *Kino Je,*	Wood.	2. *Kino To.*	Wood.
3. *Fino Je.*	Fire.	4. *Fino To.*	Fire.
5. *Tſutſno Je.*	Earth.	6. *Tſutſno To.*	Earth.
7. *Kanno Je.*	Oar.	8. *Kanno To.*	Oar.
9. *Midſno Je.*	Water.	10. *Midſno To.*	Water.

In *Tab.* XV. hereunto annex'd, I have repreſented the Characters of the twelve Celeſtial Signs, thoſe of the ten Elements, and thoſe of the whole period of ſixty years, as they ariſe from a combination of the former.

The beginning of the Japaneſe year falls in between the Winter Solſtice and Spring Equinox, about the fifth of *February.* But as the Japaneſe are extremely ſuperſtitious in celebrating the day of the New Moon, they commonly begin it with the New Moon, which immediately precedes or follows the fifth of *February.* Thus the firſt year of the *Nengo Genrokf*, which in the Cyclus is call'd *Tſutſno Je Tats*, being the year of Chriſt 1688, began on the ſecond of *February*, the ſecond of *Genrokf*, in the Cyclus *Tſutſnoto Mi*, (of Chriſt 1689) on the twenty-firſt of *January*; the third of *Genrokf*, in the Cyclus *Kano Je Uma*, (of Chriſt 1690) on the Ninth of *February*; the fourth of *Genrokf*, in the Cyclus *Kanoto Fitſuſe* (of Chriſt 1691) on the twenty-firſt of *January*; the fifth of *Genrokf*, in the Cyclus *Midſno Je Sar*, (of Chriſt 1692) on the ſeventeenth of *February*, and the ſixth of *Genrokf*, (of Chriſt 1693) on the fifth of *February.* The Japaneſe have a Leap-year every other or third year, or ſeven Leap-years in nineteen common years. *Beginning of the Japaneſe Year.*

CHAP. III.

Of the Eccleſiaſtical Hereditary Emperors in particular, and firſt of thoſe, who govern'd from the beginning of the Japaneſe Monarchy till our Saviour's Nativity.

The beginning of new Reigns, how mention'd in their Hiſtories

I AM now come to the Hiſtory and Succeſſion of the Eccleſiaſtical hereditary Monarchs of *Japan*, but before I begin the ſame, I muſt not omit to take notice, that in their Hiſtorical and Chronological Books a new Reign begins always with a new Year. Tho' a new Emperor, as it frequently happens, becomes poſſeſs'd of the Throne, by death or reſignation, ſeveral months before the Year is expir'd, yet all the remaining part of it is added to the Reign of his Predeceſſor. This is done, as they pretend, to avoid all Confuſion in their Chronological Tables; for in their Hiſtorical Remarks upon the ſame they conſtantly mention what Month, and what Day of the Month every *Mikaddo* took poſſeſſion of the Throne.

Japaneſe Authors, from which this Hiſtory was taken.

In writing this Hiſtory of the Japaneſe Monarchy I conſulted two Chronicles written and publiſh'd in *Japan*, wherein very little is ſaid of the Lives of the Emperors, their Virtues and Vices, and the political Part of their Government; but their Names, their Deſcent and Birth, their Succeſſion, the Time of their Reign, the Names of the *Nengo*'s inſtituted by them, and how many Years they ſubſiſted, the Place of their Reſidence and the like, are mention'd with more accuracy, with many more remarkable occurrencies, as they happen'd under each Reign, ſuch as for inſtance: The building and conſecrating of conſiderable *Sintos* or *Budſdo* Temples; the Birth and Death of great Heroes, eminent Prieſts and other illuſtrious Perſons; the Riſe and Fall of great Miniſters at Court; Rebellions, Wars, Fires, appearings of Comets, new Stars never ſeen before, and ſtrange Meteors; Earthquakes, Famines, Plagues and other epidemical Diſeaſes; the coming over of new Idols, Prieſts, People, or Things from foreign Countries; the publication of Books of Note; the Inſtitution and Celebration of Feſtival-days in Honour of their Gods, Saints and Heroes; the time, when ſome of their Idols were cut or carv'd, or carried from one Temple to another, with the Names of the Work-men; the Appearances of their Gods and Spirits, the wonderful Diſcovery of their Idols, great Things ſpoke and foretold, and Miracles wrought by them; as alſo the moſt remarkable things which from time to time happen'd in *China*. Of all theſe, and many more mention'd in theſe two Japaneſe Authors, I have extracted only, what was neceſſary to my preſent

ſent purpoſe, or what was thought would not prove unworthy the Readers Attention.

SYN MU, and with his full Title *Syn Mu ten Oo*, founded the Japaneſe Monarchy in the 58th year of the 35th Chineſe Cyclus, when *Teikwo*, or according to the Chineſe pronunciation, *Hoyvam* was already enter'd the eighth year of his Reign, in the year before Chriſt 660, and the 78th of his Age. *Dai. I. SYNMU.*

He was before that time call'd *Jwa Fikono Mikotto*, and was the fourth and youngeſt of his Brothers, who preceeded him in the Government, but liv'd ſo inconſiderable a time, and reign'd in ſuch an obſcure manner, that the Foundation of the Empire, with the Title of *Nin O*, that is, the Supreme of all Men, is by all Japaneſe Writers unanimouſly attributed to him, as to their *Julius Cæſar*.

He civiliz'd the Inhabitants of *Japan*, which was then call'd *Akitſuſſima*, introduc'd Chronology among them, dividing the Time into Years, Months and Days, and made a thorough Reformation in the Laws and Government of the Country.

In the 59th Year of his Reign, which was the 601 before Chriſt, 346 Years after the Death of *Siaka*, on the 14th Day of the ninth Month, was born in *China*, in the Province *Sokokf*, the great Philoſopher *Rooſi*. He was already fourſcore and one Years old, and grey, when his Mother was brought to bed of him, for which reaſon he was call'd *Rooſi*, which ſignifies *an Old Child*, this word being compos'd of *Roo*, *Old*, and *Si*, a *Child*. The Soul of *Kaſſoboſats*, *Siaka*'s Companion and chief Diſciple, is believ'd to have by Tranſmigration dwelt in him; and yet his Doctrine is entirely different from that of *Kaſſobatz*. *Siaka* taught his Followers the Immortality of our Souls, the reward of our actions in a future Life, and how neceſſary the Practice of Virtue in this Life, is to all who aim at a State of Bliſs in the next. *Rooſi*, on the contrary, abſolutely denied theſe important Truths, and maintain'd that all our Happineſs conſiſts in living long and well. In purſuance of theſe Notions he endeavour'd to find out by Alchymy an univerſal Medicine, which could prolong his Life, if not render him immortal. The ſame attempt was made afterwards by his Diſciples, and the Adherents of his Sect, with as good Succeſs, as our European Philoſophers can boaſt to have had in their ſearches after the Philoſopher's Stone. He liv'd 84 Years.

About this Time, in the Year before Chriſt 600, foreign Idols were firſt brought into *Japan*, and worſhip'd in *Khumano*.

Synmu reign'd 79 Years, and having ſecur'd the Throne to his Poſterity, he died in the 157th Year of his Age. With his Reign begins the Japaneſe Aera *Nin O*.

SUI SEI, *Synmu's* third Son, ſucceeded his Father in the 80th Year of his Reign, the 580th before Chriſt, and the 51ſt of his Age. *Dai II. SUI SEI.*

In

Birth of Confutius.

In the 30th Year of his Reign, the 399th after the Death of *Siaka*, and the 551ſt before our Saviour's Nativity, on the fourth Day of the eleventh Month, was born in *China*, in the Province of *Rokokf*, the illuſtrious Philoſopher *KOOSI*, and according to the Chineſe *Cumfuſu*, who is by our European Writers call'd *Confutius*. The Chineſe Writers mention, that at the time of his Birth a Muſic was heard in Heaven, that the Stars came down nearer to the Earth, and that when the Child was waſh'd, two Dragons attended him; that Nature had mark'd his Forehead with a ſmall eminence, or pimple, like that of the Emperor *Siun*, that his Face reſembled that of the Emperor *Gio*, and that in ſhort he had all the marks of a future *Seſin*, that is, a Perſon of incomparable Underſtanding and profound Learning. His Stature, when he came of Age, was majeſtick and noble, for he was 9. *Sak* and 6. *Sun* high. His writings, chiefly ſuch as relate to moral Philoſophy, are not unknown in Europe. By his writings wherein he diſplay'd all his learning for the univerſal benefit of mankind, by his virtuous and exemplary life, and by the great number of of his diſciples, who were never leſs than 3000, he attain'd to ſuch an eminent degree of fame and reputation among his own Countrymen, as well as in *Japan*, that after his death Temples were erected to his memory, wherein a profound adoration and almoſt divine worſhip is paid him to this day. He died in the 74th. year of his age.

Sui Sei reign'd thirty three and liv'd eighty four years.

Dai III. ANNEI.

His Son *ANNEI* ſucceeded him in the year of *Synmu* 113, before Chriſt 548, and the twentieth of his age.

In the thirty ſecond year of his reign, which was the year before Chriſt 516, was born in *China*, in the Province *Rokokf*, *Ganquai*, a very learned Man, and an eminent diſciple of *Confutius*. It is ſaid of him, as ſomething remarkable, that in the eighteenth year of his age he turn'd perfectly grey, and look'd like an old man. He liv'd but thirty two years. The Soul of *Quoſoboſatz* is believ'd to have by tranſmigration dwelt in him.

Annei reign'd thirty eight and lived full fifty ſeven years.

Dai IV. I TOKU.

His ſecond Son *I TOKU* ſucceeded him in the year of *Synmu* 151, the 511th, before Chriſt, and the forty fourth year of his age.

In the fourth year of his reign he remov'd his Court and Reſidence to *Keitz* where he died, after a reign of thirty five years, in the ſeventy ſeventh year of his age.

Dai V. KOSIO.

His Son *KOSIO* ſucceeded him in the year of *Synmu* 186, the 476 before Chriſt, and the thirty third of his age.

In the fifth year of his reign a War aroſe between the Provinces *Jetz* and *Go*, which is the firſt war mention'd in the Japaneſe Hiſtories.

He reign'd near eighty three years, and died in the hundred and fifteenth year of his age.

His

His second Son *KOAN* succeeded him in the year of *Synmu* 269, before Christ 392, and the thirty sixth year of his Age. *Dai VI. KOAN.*

He remov'd his Residence to *Muro* in *Farima*, and some years after to *Khuroda*.

Under his reign appear'd a Comet in *China*, and there was such an Eclipse of the Sun in *Japan*, that the day, according to their expression, was suddenly converted into a dark night.

He reign'd hundred and one, and liv'd hundred and thirty seven years.

His eldest Son *KOREI*, otherwise call'd *Kosii*, succeeded him in the year of *Synmu* 371, before Christ 290, and the fifty third of his age. *Dai VII. KOREI.*

In the sixth year of his Reign, which was the year before Christ 284, the lake and river *Oomi* in the Province of this name sprung up suddenly in one night.

In the thirty-third year of his reign, before Christ 257, was born in *China* the great Tyrant *Sinosikwo*.

In the forty-sixth year of his reign, before Christ 244, the Empire of *Japan* was first divided into thirty-six Provinces.

He reign'd 76 and liv'd 128 years.

His son *KOOKIN* succeeded him in the year of *Synmu* 447, before Christ 214, and the 60th of his age. *Dai VIII. KOOKIN.*

He remov'd his court and residence to *Karutz*.

About this time reign'd in *China*, *Sikwo* or *Sino Siko*, of the family of *Cin*, a Prince no less famous in Chinese and Japanese Histories for his profuseness and magnificence, than he was dreaded by his subjects for his unparallel'd cruelty and tyrannical Government. He came to the Throne of *China* in the year before Christ 246, and died after a reign of thirty-seven years, in the fiftieth year of his age. Of the many Instances of his lavishness and tyranny, which are set down in my Japanese Authors, I will transcribe only a few. He once caus'd a large Lake to be dug up, and to be fill'd with Chinese Rice-beer, which being done, he sail'd over it in boats with his Mistresses naked. He built the famous Chinese Wall, which is 300 German Miles long, to secure his Empire against the irruptions of the *Tartars*. He sent 300 young Men, and so many young Women beyond Sea, under the command of one of his Physicians, who perswaded him to it, in order to look for, and to bring over the Plants and other necessary Ingredients, for preparing an universal Medicine, which he was very desirous to have. This Physician went over with his gallant Colony into *Japan*, and settled there, far from harbouring any thoughts ever to return to *China*. He built the famous Palace *Kanjoku*, which is as much as to say, *a great House resembling Heaven*, the floors whereof were cover'd with Gold and Silver, and the whole Palace so costly, large and magnificent, that afterwards it turn'd into a Proverb. It was set on fire, and burnt in the year before Christ 205, by order of *Kool*, who set up against the family of *Cin*, and having put to death the Emperor *Syse*,

Sikwo's ſucceſſor, poſſeſs'd himſelf of the Throne. The Japaneſe and Chineſe Hiſtories mention, that it burnt for the ſpace of three months, before it was quite laid in aſhes, from whence its largeneſs and extent may be conjectur'd. He was extreamly cruel with regard to his ſubjects, and thought the greateſt torments too ſmall a puniſhment for even their moſt inconſiderable faults. On this account he is mention'd as the firſt of the three famous Chineſe Nero's, *Sinoſiko*, *Katſuwo* and *Tſuwo*, of ever dreadful memory.

Kookin reign'd 56, and liv'd 116 years.

Dai IX. KAIKWO. He was ſucceeded by his ſecond Son *KAIKWO*, or *Kai Quo*, in the year of *Synmu* 504, before Chriſt 157, and the fifty-ſecond year of his Age.

This Emperor in the third year of his reign remov'd his court and reſidence to *Iſagawa*.

In the ſeventeenth year of his reign, before Chriſt 140, three violent Earthquakes happen'd in *China*, and the next year the moon appear'd of a purple colour.

In the nineteenth year of his reign, before Chriſt 138, the firſt *Nengo* was begun in *China*, by the Emperor *Koo Bu*, not long after his acceſſion to the throne. *Nengo* is a particular Epoch commonly dated from ſome remarkable incident, and expreſs'd by two characters. It is not limited to a certain number of years, but continues as long as the Emperor pleaſes. The character of this firſt *Nengo* was *Ken Ken*.

He reign'd fifty-nine years, and died at *Iſagawa* 111 years old.

Dai X. SIUSIN. His Son *SIUNSIN*, or *SIUSIN*, ſucceeded him in the year of *Synmu* 564, before Chriſt 97, and the 52d year of his age.

In the fourth year of his reign, before Chriſt 93, he remov'd his court and reſidence to *Siki*.

In the ſeventh year of his reign, before Chriſt 90, was a great mortality in *Japan*,

In the eleventh year of his reign, before Chriſt 86, was firſt erected the title and office of *Seogun*, who hath the direction of all military affairs, and the command of the army in caſe of war, or rebellion. The Emperor conferr'd this title on one of his ſons.

In the nineteenth year of his reign, before Chriſt 78, the firſt *Fune*, Merchant-ſhips and Men of War, were built in *Japan*.

In the ſixty-eighth year of his reign two Moons were ſeen in the Eaſt.

Siuſin reign'd 68, and liv'd 119 years.

Dai XI. SYNIN. *SYNIN*, his third ſon, ſucceeded him in the year of *Synmu* 632, before Chriſt, 29, and the 41ſt of his age.

In the firſt year of his reign they had ripe Peaches in *China* late in Antumn.

In the thirty-ſixth year of his reign it rain'd Stars from Heaven in *Japan*.

In

In the fortieth year of his reign, on a clear and ſerene day, there aroſe of a ſudden in *China* a violent ſtorm of thunder and lightning: Comets, Fiery-Dragons and uncommon Meteors appear'd in the Air, and it rain'd fire from Heaven.

In the ſixtieth year of his reign they begun to make Fiſh-ponds in *Japan*, to cultivate Rice-fields, and to incloſe the ſame with ditches.

In the ſixty-fifth year of his reign, in the ſeventh month, many People were kill'd in *China* by lightning and hail. This ſtorm was follow'd by ſo dreadful a famine, that People kill'd and eat one another.

In the eighty-eighth year of his reign an extraordinary ſwift Horſe was brought over from the Indies into *Japan*. He could run a thouſand miles a day. (A race between this Horſe and the famous Horſe of *Ali*, would have been a very diverting ſight.)

In the ninety-fifth year of his reign, *Bupo*, otherwiſe call'd *Kobotus*, came over from the Indies into *Japan*, and brought over with him, on a white Horſe, the *Kio* or Book of his Religion and Doctrine. A temple was afterwards erected to him, which is ſtill call'd *Fakubaſi*, or the *Temple of the White Horſe*. Ever ſince that time, the foreign Pagan worſhip of the Chineſe and other Nations begun to ſpread in *Japan*, and the number of temples and religious houſes was from time to time conſiderably increas'd.

The reign of this Emperor is the longeſt of any that ſat upon the throne of *Japan*, for he reign'd 98 years, and liv'd 139.

I muſt not forget, before I cloſe this Chapter, to take Notice: *That in the 29th year of the reign of this Emperor, which was the 661 year of* Synmu, *the ſixth and laſt year of the Chineſe Emperor* AI, *by the Chineſe call'd* HIAO N GAI TI, (*who was then already expir'd and ſucceeded by the Emperor* HIAO PIM TI) *and the ſecond year of his laſt* NENGO, *was born CHRIST, the Saviour of the World, and that in the 66th year of the reign of* SY NIN, *which was the ninth year of the reign of the Chineſe Emperor* KWOO BU, *he was crucify'd, buried, and roſe again from the dead, ſuppoſing that his death happen'd in the 33d year of his Age.*

CHAP.

CHAP. IV.

Of the Eccleſiaſtical Hereditary Emperors, who liv'd and govern'd with an unlimited Authority from the Birth of our Saviour to Joritomo, *the firſt Secular Monarch.*

Dai XII. KEKO. KEIKOO, *Synin*'s third ſon, ſucceeded his father in the year of *Synmu* 731, the 71ſt after our Saviour's Nativity, and the 84th of his Age.

In the twenty third year of his reign a new Iſland roſe up near *Japan*, from the bottom of the Sea. It was call'd *Tſikuhaſima*, and conſecrated to *Nebis*, who is the Neptune of the Japaneſe. Three years after a Mia, or Temple, call'd *Takajanomia*, was built upon the ſaid Iſland in honour of *Nebis*, and a ſufficient number of *Bonſey's* or Prieſts appointed to attend it. This Temple, in ſucceeding ages, became very famous and rich, and the Iſland it ſelf is ſaid to have been always free from Earthquakes.

He reign'd ſixty years, and liv'd hundred and forty three.

Dai XIII. SEI MUU. *SEI MUU*, his fourth Son ſucceeded him in the year of *Synmu* 791, of Chriſt 131, and the forty ninth of his age.

He remov'd his Court and Reſidence to *Sigga* in the Province *Oomi*.

In the ſixth year of his reign he ſettled the confines of all the Provinces of his Empire.

He reign'd 60 years, and liv'd hundred and eight.

Dai XIV. TSIU AI. *TSIUU AI*, the ſecond Son of *Sei Mu's* Siſter, (who was married to *Jamatta Dakino Mikotto*,) and *Keko*'s Grandſon, ſucceeded him, in the year of *Synmu* 852, of Chriſt 192 and the forty fourth of his age.

He made his way to the Throne by the murder of *Kumaſi Uſomu Kuno Mikotto*.

He reign'd but nine years, and died fifty two years old.

Dai XV. SINGUKOGU. *SINGUKOGU*, or *Dſin Guukwoo Guu*, ſucceeded him in the year of *Synmu* 861, of Chriſt 201, and the thirtieth of her age.

She was the deceaſed Emperors relict, and beſides entituled to the Succeſſion, by the relation ſhe bore, in the fifth degree, to the Emperor *Keikoo*.

She carried on war againſt the *Coreans*, and at the very beginning of her reign went over with a numerous Army, which ſhe commanded in perſon, but finding herſelf with child in a foreign Country, ſhe haſten'd back to *Japan*, and was brought to bed (in *Tſikuſen*, in the Province *Mikaſſa*, where ſhe then reſided) of a Son, who

who was in his younger years call'd *Wakono Ooſi*, but when he came of age, and to the throne, *Ooſin Ten Oo*, and after his death *Famatta Fatzman*, which is as much as to ſay, the *Mars of Famatta*, having been for his heroic and virtuous actions related among the Gods of the Country. She reſided in *Tſikuſen*, but frequently remov'd her Court from one place of that Province to another. She died after a glorious reign of ſeventy years, in the hundredth year of her age, and was after her death related among the Goddeſſes of the Country by the name of *Kaſſino Dai Mioſin.*

During the reign of this Empreſs Earthquakes, Rebellions, Robberies, and other Calamities deſolated the Empire of *China.*

Dai XVI. OOSIN.

OOSIN, or *Wooſin*, her only Son ſucceeded her, in the year of *Synmu* 930, of Chriſt 270, and the ſeventy firſt of his age.

He was a great Prince both in peace and war, and a true Father of his Country, which he govern'd forty three years with great prudence and clemency. He died hundred and thirteen years old, and was after his death honour'd with the divine Title of *Fatzman*, which is as much as to ſay, the *Mars of the Japaneſe*, and brother of *Ten Sio Dai Sin.*

Dai XVII. NINTOKU.

NINTOKU, his fourth Son, ſucceeded him in the year of *Synmu* 973, of Chriſt 313, and the twenty fourth of his age.

In the ſixty eighth year of his reign a monſtrous Child was born in *Fida* with two faces, four arms, and four feet.

He was a good and virtuous Prince, very much beloved by his Subjects, to whom he remitted the Taxes at different times.

He reign'd eighty ſeven, and liv'd 110 years. *In Tſinokuni* where there is a Temple built to his memory they call him *Naniwa Takakuno Mia Koreſirano Dai Mio Dſin.*

Dai XVIII. RITSIU.

His eldeſt Son *RITSIU* ſucceeded him in the year of *Synmu* 1060, of Chriſt 400, and the ſeventy ſecond of his age.

He reſided at *Koos* in the Province *Famatto.*

He reign'd 6 years and died in the ſeventy eight year of his age.

Dai XIX. FAN SEI.

FAN SEI, his younger brother, and *Nintoku's* ſecond Son, ſucceeded him in the year of *Synmu* 1066, of Chriſt 406 and the fifty fifth of his age.

He reſided at *Siwagaki* in the Province *Kaawaats.*

He reign'd eight years, and liv'd ſixty three.

Dai XX. INKIOO.

INKIOO, *Fanſei's* younger brother, and *Nintoku's* youngeſt Son, ſucceeded his brother in the year of *Synmu* 1074 of Chriſt 414, and the thirty ninth of his age.

He reſided at *Aska* in *Famatto.*

He ſent over to *China* for a Phyſician of that Country, to take care of his health.

He reign'd forty years, and died in the eightieth year of his age.

Dai. XXI. ANKOO. *ANKOO*, *Inkioo*'s ſecond Son, ſucceeded his Father in the year of *Synmu* 1114, of Chriſt 454, and the fifty fourth of his age.

He reſided in *Jamatto*.

His reign was but ſhort, for in the third year after his acceſſion to the throne, *Maijuwa*, a near relation of his, rebell'd againſt him, conquer'd and kill'd him, in the fifty ſixth year of his age.

Dai. XXII JURIAKU. *JUU RIAKU*, *Ankoo's* younger brother, and *Inkioo*'s fifth Son ſucceeded him in the year of *Synmu*, 1117 of Chriſt 457.

It is ſaid of this Emperor, that he was born grey. Hence it is perhaps, that ſome Authors put his acceſſion to the throne in the ſeventy firſt year of his age, which doth not agree with the Chronology, and the age of the Emperours his Predeceſſors.

He revenged the death of his brother on *Maijuwa*, or, as ſome call him *Maijuwano o ſin*, whom he put to death.

In the ſeventh year of his reign he married the Princeſs *Wakaki*, declar'd her Empreſs, and at the ſame time made a law, which ſtill ſubſiſts, importing, that the Children of that of the *Dairis* wives, who was declar'd Empreſs, ſhould be acknowleg'd as lawful Heirs of the Crown.

In the ninth year of his Reign the firſt *Putjes* were coin'd in *Japan* by one *Sinka*.

He reign'd twenty three Years. How long he liv'd is uncertain.

Dai. XXIII. SEI NEI. His ſecond Son *SE NE* ſucceeded him in the year of *Synmu* 1140 of Chriſt 480. and the 37th of his age.

He reign'd but five years and liv'd forty two.

Dai. XXIV. GEN SOO. *GEN SOO*, the Emperor *Ritſius*'s Grandſon, ſucceeded *Se Ne*, in the year of *Synmu* 1145, of Chriſt 485, and the 46th of his age.

He reign'd three years and reſign'd. He liv'd 85 years.

Dai. XXV. NINKEN. His Brother *NINKEN* ſucceeded him, in the year of *Synmu* 1148, of Chriſt 488, and the 41ſt of his age.

He reign'd eleven years and liv'd fifty one.

Dai. XXVI. BURETZ. His Son *BURETZ* ſucceeded him in the year of *Synmu* 1159, of Chriſt 499.

He was a cruel and barbarous Prince. He took great delight in cutting off People's Heads unawares. He ript open, with his own barbarous hands, the bellies of women with child, on which occaſion 'tis ſaid that Fire fell from Heaven, and that the Emperor, to guard himſelf againſt it, caus'd a room to be built all of ſtone. He gave many other inſtances of his unparallel'd Cruelty. He pluck'd off people's nails from their hands and feet, of which my Japaneſe Author ſays he order'd Spades to be made for digging up roots. He tortur'd others, by plucking their hairs out of all parts of their Body. Others he commanded to climb up high Trees, and when they were got to the top of them, he would ſhoot at them with arrows, or order the Trees to be ſaw'd, or ſhaken, till they tumbled down, which

gave

gave him great diverſion, and could make him laugh very heartily. In this barbarous manner he reign'd eight years. How long he liv'd, and how he died, is not mention'd.

KEI TEI ſucceeded him in the year of *Synmu* 1167, of Chriſt 507, and the 54th of his age. *Dai XXVII. KE TE.*

He was the Emperor *Ooſin*'s great Grandſon, born of the Princeſs *Fkoaruſi*, who was that Emperor's Grand-daughter.

He reſided at *Tſutſuki*, in the Province *Jamaſijro*, from whence he remov'd his Court to *Fotoguani* in the ſame Province.

In the twelfth year of his reign, which was the year of Chriſt 519, *Darma*, a great Devotee and Prophet of the Heathens, who was the third Son of *Kaſiuwo*, and the 28th Succeſſor upon the holy See of *Siaka*, came into *China* from *Seitenſiku*, that is, the Weſtern Heavenly Country, whereby muſt be underſtood the Continent of *India*, which lies to the Weſt of *China*.

Kei Tei, died after a glorious Reign of twenty ſeven years, in the eighty firſt year of his age. His Death was univerſally lamented. His Succeſſor deified him in *Jetſijſin*, and honoured him with the divine Title, *Askano Dai Mio ſin*.

He was ſucceeded by his Son *AN KAN*, in the year of *Synmu* 1194, of Chriſt 534, and the ſixty-ninth of his age. *Dai XXVIII. ANKAN.*

Ankan reſided in *Jamatto*, and died after a ſhort reign of two years.

Three years after his death he was likewiſe deified, and is now worſhip'd as protector of the Province *Jamatto*, by the Name of *Kimbo Senno Gongin*.

SENKWA, his younger Brother ſucceeded him in the year of *Synmu* 1196, of Chriſt 536, he himſelf being already ſeventy years of age. *Dai XXIX. SENKWA.*

He remov'd his court and reſidence to another place in the ſame Province.

He reign'd near four years, and died, after he had firſt deified his Brother, and acknowledg'd him as Tutelar God of *Jamatto*.

KIN MEI, or more elegantly pronounc'd *Kim Me*, another Son of the Emperor *Ke Te*, ſucceeded his Brother in the year of *Synmu* 1200, of Chriſt 540, and the thirty-ſecond of his Age. *Dai XXX. KIMME.*

He reſided in the little Province *Skinnokori*.

He was a very religious Prince, and very favourably inclin'd to the foreign Pagan *Budſdo Worſhip*, which during his reign ſpread with great ſucceſs in *Japan*, inſomuch that the Emperor himſelf caus'd ſeveral temples to be built to foreign Idols, and order'd the Idol of *Buds*, or *Fotoge*, to be carv'd in *Fakkuſai* that is in *China*.

My Japaneſe Author, mentions what follows, as ſomething very remarkable, and ſays, that it happen'd in the thirty-firſt year of his reign, and contributed very much to the advancement of the *Budſdo* Religion. *About a thouſand years ago*, ſays my Author, *there was in* Tſiutenſiku (that is the

the *Middle Tenſiku*, whereby muſt be underſtood the Country of the Malabarians, and the Coaſts of Cormandel in India) *an eminent* Fotoke, *call'd* Mokuren, *a Diſciple of* Siaka. *About the ſame time the Doctrine of* Jambadan Gonno Niorai (that is, *Amida*, the great God and Patron of departed Souls) *was brought over into* China, *or* Fakkuſai, *and ſpread into the neighbouring Countries. This Doctrine*, continues he, *did now manifeſt itſelf alſo in* Tſinokuni, *or* Japan, *at a place call'd* Naniwa, *where the Idol of* Amida *appear'd at the entry of a Pond, environ'd with golden Rays, no body knowing how it was convey'd thither. The pious Emperor in memory of this miraculous event, inſtituted the firſt* Nengo *in* Japan, *and call'd it* Konquo. *The Idol itſelf was by* Tonda Joſijmitz, *a Prince of great Courage and Piety, carried into the Country of* Sinano, *and placed in the Temple of* Sinquoſi, *where it afterwards by the name of* Sinquoſi Norai (that is the *Norai* or *Amida* of *Sinquoſi*) *wrought many great Miracles, which made that Temple famous all over the Empire.* Thus far my Japaneſe Author.

Kimme reign'd thirty-two and liv'd ſixty-three years.

Dai XXXI. FITATZU.

He was ſucceeded by his ſecond Son *FITATZU*, or *FINTATZ*, in the year of *Synmn* 1232, of Chriſt 572.

My Author makes no mention of his Age, but ſets down the following remarkable events, which hapen'd during his reign.

In the third year of his reign, on the firſt day of the firſt month, was born, at the Emperor's court, *Sotoktais*, the great Apoſtle of the Japaneſe. His birth was preceded and attended with ſeveral remarkable circumſtances. His Mother one night in a dream ſaw herſelf inviron'd with Celeſtial Rays, as bright as the Sun, and heard the following Words addreſs'd to her: *I the holy* Guſoboſatz *muſt be born again to teach the world, and therefore I deſcend to enter into thy Womb*: Upon which ſhe awaked and found herſelf with child. Eight months after ſhe heard the child ſpeak diſtinctly in her womb, and in the twelfth month ſhe was, not only without any pain, but with great delight and pleaſure deliver'd of a Son, who was then nam'd *Fatſiſino*, and after his death call'd *Tais* and *Sotoktais*. The child very early gave tokens of his future greatneſs and piety. Devotion and prayers were his greateſt delight in his tendereſt years: When but four years old, and once in fervent prayers, the bones and relicks of the burnt body of the great *Siaka* were in a miraculous manner deliver'd into his hands.

The Idol Worſhip in general increas'd greatly in *Japan* during this Emperor's reign. Abundance of Idols, and Idol-carvers, and Prieſts, came over from ſeveral Countries beyond Sea.

In the ſixth year of his reign an Edict was made publick, importing, that on ſix ſeveral days of each month all living creatures whatſoever ſhould be ſet at liberty, and that thoſe of his ſubjects, who had none, would do well to buy ſome on purpoſe, that they ſhould not want opportunities on thoſe days to give publick proofs of their merciful diſpoſition towards theſe Creatures.

In

In the eighth year of his reign the firſt Image of *Siaka* was brought over from beyond Sea, and carried to *Nara* into the Temple of *Kobuſi*, where it is ſtill kept in great veneration, poſſeſs'd of the chief and moſt eminent place in that Temple.

In the fourteenth year of his reign, one *Moria*, a great Antagoniſt and profeſs'd Enemy of *Sotoktais* occaſion'd great troubles and religious diſſenſions in the Empire. He bore a mortal hatred to all the *Fotoge*, or Idols of the Country, which he took out of the Temples and burnt, wherever he could come at them. But within two years time his Enemies got the better of him, for he was overcome, and paid with his life for his preſumptuous Enterprize. 'Tis added, that having thrown the aſhes of the Idols, which he had burnt, into a lake, there aroſe ſuddenly a moſt dreadful Storm of thunder, lightning and rain.

He reign'd fourteen years. How long he liv'd is not known.

He was ſucceeded by *JOO MEI*, his fourth Son, in the year of *Synmu*, 1246, of Chriſt 586. *Dai XXXII. JOO MEI.*

My Author is entirely ſilent about the age of this Emperor, and that of ſome of his ſucceſſors.

Under his reign *Moria* was defeated and kill'd, and the Temple *Sakatatina* built in the ſmall Province *Tamatſukuri*, in memory of this event.

He reign'd only two years.

SIU SIUN, his Brother, ſucceeded him in the year of *Synmu* 1248, of Chriſt 588. *Dai XXXIII. SIU SIUN.*

In the third year of his reign, in the ſeventh month, the Empire of *Japan* was firſt divided into ſeven large tracts of land, call'd *Goki Sitzi Do*, which diviſion (whereof I have given a more particular account, in the fifth Chapter of the firſt Book) ſtill ſubſiſts, and is to be obſerv'd in all their Maps.

He reign'd five years and dy'd.

SUIKO, or *Syko*, the Emperor *Kimme*'s ſecond Daughter, and the Emperor *Fitatz* his Relict, ſucceeded *Siuſiun* on the throne, in the year of *Synmu* 1253, of Chriſt 593. *Dai XXXIV. SUIKO.*

In the fifth year of her reign, a foreign Prince (of *Fakuſai*) came over to her court, purely to pay his reſpects to *Sotoktais*.

In the ſixth year of her reign, a Crow and Peacock was brought over from beyond Sea, as a preſent to the Empreſs. Both kinds are ſtill ſubſiſting, and the Crows particularly multiplied to ſuch a degree, that at preſent they do a great deal of miſchief.

In the ſeventh year of her reign, all *Japan* was ſhook by Earthquakes in a dreadful manner, and vaſt numbers of Buildings were overthrown and ſwallow'd up.

The next year fire fell from Heaven, and after that, ſuch a quantity of rain, that many towns were ſet under Water.

In the tenth year of her reign, a religious Book, call'd *Rekkotoſo*, was brought over from *Fakkuſai*.

In the twelfth year, the Empreſs caus'd a Statue of *Siaka* to be caſt in Braſs. This Statue was afterwards melted down to coin Money, and another of plaiſter, or Stuck, put into its place. The ſame year, Gold was firſt brought over into *Japan* from *Corea*.

In the twenty-firſt year of her reign, *Darma* is ſaid to have appear'd to *Sotoktais*, in the Province *Jamatta*, on the mountain *Katta Joka*; and 'tis added, that they made verſes *extempore*, one upon another.

In the twenty-eighth year of her reign, on the twenty-ſecond day of the ſecond month, died *Sotoktais* in the forty-ninth year of his age.

In the thirty-fifth year of her reign, a ſwarm of ſtrange Flies was obſerved in the Country, which made a great humming noiſe, and did much miſchief.

Suiko died after a reign of thirty-ſix years.

Dai XXXV. DSIOME. *DSIOME*, the Emperor *Fitatz* his Grand-ſon, ſucceeded her, in the year of *Synmu* 1289, of Chriſt 629.

He reſided in *Jamatto*.

In the third year of his reign, on the firſt day of the firſt month, was born in *Japan* the great Devotee *Gienno Gioſa*, founder of the religious order of Japaneſe Hermits, or *Jammabos*, as they are call'd, that is, Mountain-Prieſts, or Rreligious Perſons living in the mountains, woods and deſarts. The ſame year appear'd a Comet. (*A full account of this order is given in the fifth Chapter of the third Book of this Hiſtory.*)

In the twelfth year of his reign, on the ſeventh day of the ſecond month, a Star was obſerv'd in the Moon.

He reign'd twelve years.

Dai XXXVI. KWOO GOKU. *KWOOGOKU*, his Imperial Conſort, and the Emperor *Fitatz*'s daughter by adoption, ſucceeded him in the year, of *Synmu* 1302, of Chriſt 642.

In the ſecond year of her reign, five differing colours were obſerv'd in in the ſky. The ſame year in the fourth month, there fell a great deal of Hail.

She reign'd three years.

Dai XXXVII. KOO TOKU. *KOO TOKU*, her younger Brother, ſucceeded her in the year of *Synmu* 1305, of Chriſt 645.

He remov'd his *Miaco*, or reſidence and court, to *Nagora Tojoſaki*.

He was the firſt that honour'd his Miniſters, and other Officers of his Court, with titles and marks of diſtinction, according to their ſeveral ranks and ſtations. He alſo regulated, after what manner due reſpect ſhould be paid to Secular perſons, not belonging to his court, but plac'd in civil Employments.

The years being till then computed only by the *Nin O* Epocha, or from the beginning of the reign of *Synmu*, the founder of the Japaneſe Monarchy, he brought ſhorter Periods, call'd *Nengo's*, in uſe, and order'd the ſame to be obſerv'd throughout his Empire. Theſe *Nengo's* however were not of his own invention, but introduced by him in imitation of the Chineſe,

Chineſe, where they had been in uſe for ſeveral Centuries, having been begun by the Chineſe Emperor *Koo Bu*, ſoon after his acceſſion to the throne, about 140 years before our Saviour's Nativity. They are compos'd, as I have ſhewn above, of two Characters, and commonly dated from ſome remarkable event. As it lies wholly in the Emperor's will and pleaſure to begin and to characterize them, ſo he can let them continue as long as he pleaſes, or till ſome remarkable alteration in church or ſtate gives birth to a new one. In their Letters, Books of accounts, almanacks, and in daily converſation, theſe *Nengo's* are commonly made uſe of, it being much the eaſier and ſhorter way of computing. In their Annals and Hiſtories, and other printed Books, the year of *Nino* is added. The firſt *Nengo* was *Fakutſij*, and begun with the ſixth year of the reign of this Emperor, which was the year of *Synmu* 1310, of Chriſt 650. It continu'd twenty two years, *viz*, to the firſt year of the reign of the Emperor *Ten Mu*.

He reign'd ten years.

SI ME, *Kwoo Goku*'s daughter, an unmarried Princeſs, ſucceeded her Uncle in the year of *Synmu* 1315, of Chriſt 645. *Dai XXXVIII SI ME.*

She ſoon remov'd her court and reſidence to *Fonga* in *Jamatto*, and in the laſt year of her reign to *Aſakura*.

She reign'd ſeven years, during which time her Uncle's firſt *Nengo* was continued.

TENTSII, *Dſiome*'s Son, and the Empreſs *Kwoo Goku*'s her *Itoku*, ſucceeded *Si Me* in the year of *Synmu* 1322, of Chriſt 662. (Itoku's *are as much as Couſins, or the Father's or Mother's Brother or Siſter's Son.*) *Dai XXXIX. TENTSII.*

In the fourth year of his reign, was built the famous Temple *See Guanſi*, and its chief Idol carved by that famous Maſter *Kaſſiga*, who for his incomparable ſkill in this ſort of workmanſhip, was ſainted after his death.

In the ſixth year of his reign, he remov'd his court and reſidence to *Siga*, in the Province *Ootz*.

In the tenth year of his reign a monſtrous Stag with eight Legs was ſhewn in the Province *Tſikugo*.

He reign'd ten years.

TEN MU his younger Brother ſucceeded him in the year of *Synmu* 1332, of Chriſt 672. *Dai XL. TEN MU.*

It was not without great trouble and difficulty this Emperor got himſelf poſſeſs'd of the Throne, which was diſputed him by his younger Brother *Oto Mo No Ooſi*, who reſolv'd to maintain his claim to the crown by force of arms, and at the head of a numerous army. But this unhappy Pretender was entirely defeated in five month's time, when out of deſpair he ript open his own belly. His body was honourably interr'd in the Temple *Okamotto*, ſituate in the Province *Jamatto*, in the ninth month of his Brother's reign.

In

In memory of this Victory *Ten Mu* inſtituted the *Nengo Fakwo*, which continued fourteen years, till the beginning of the third *Nengo Siuwu*.

In the ſecond year of his reign, was built the famous Temple *Midera*. The ſame year the holy Book *Iſſaikio*, which is a ſort of a Prayer-book, was brought over from *China*.

In the third year of his reign, Silver was brought over from *Tſuſſima*, where they had begun to dig and to work it.

In the fourth year of his reign, on the fourth day of the fourth month, the firſt *Matſuri* was celebrated at *Nara* and *Tatzta*, which Example was afterwards followed by ſeveral other places in the Empire. *Matſuri* is a great feſtival day, celebrated in honour of that God, who is acknowledg'd as the particular Patron and Protector of a Place, and it is celebrated with all the Pomp and Splendour imaginable, with ſolemn Proceſſions, pompous Plays, Dances, muſical Concerts, and other Diverſions.

In the ſeventh year of his reign, in the ſixth month, fell Hail as big as Peaches.

In the eighth year they had ripe Peaches at *Ikedamura*, in the firſt month, which falls in with our *February*.

The ſame year, on the third day of the eleventh month, the Sky appeared very luminous to the Eaſt, and as it were all in a flame.

In the ninth year, the uſe of ſilver Money was forbid, and in its ſtead braſs *Sennis* coin'd, which are by foreigners call'd *Puties*.

About this time the Empire of *Japan* was divided into ſixty ſix Provinces. (The Iſlands *Iki* and *Tſuſſima*, which formerly belong'd to the Kingdom of *Corea*, having been conquer'd and annex'd to the Empire of *Japan*, in the preceeding Century, there are now in all ſixty eight Provinces.)

In the thirteenth year of his reign, on the fourteenth day of the tenth month, happen'd a violent Earthquake.

In the fourteenth year of his reign, a new *Nengo*, call'd *Suiwu*, was inſtituted, which continu'd but one year.

The ſame year, the Emperor died, on the ninth day of the ninth month. His death occaſion'd freſh Troubles at the Eccleſiaſtical Court, rais'd about the Succeſſion by *Ootzno Oſi*.

Dai XLI. DSITO. *DSITO*, the Emperor *Tenmu*'s Imperial Conſort, and alſo his Neice, ſucceeded her Husband and Uncle, the pretenſions of *Ootzno Oſi* notwithſtanding, in the year of *Synmu* 1347, of Chriſt 687.

She reſided at *Fuſiwara* in *Jamatto*.

In the ſixth year of her reign, the firſt *Sakki*, or *Rice Beer*, was brew'd in *Jekiſinokori*, in the Province *Oomi*.

She reign'd ten years,

Dai. XLII. MONMU. She was ſucceeded by *MONMU*, *Ten Mu*'s Grandſon, in the year of *Synmu* 1357, of Chriſt 697.

Soon

Soon after his acceſſion to the Throne he begun a new *Nengo*, call'd *Gen*, which continu'd four years, and was follow'd by the *Nengos*, *Tenpo* of three years, and *Keewuun* of four years, but little us'd.

He was the firſt that granted *Tſiaps*, or particular Coats of Arms, to each Province, which was done in the eighth year of his reign.

In the ninth year he caus'd a ſquare meaſure, (by the Japaneſe call'd *Seo* and *Maas*, by the Dutch Ganten, three of which contain exactly four pound of Rice, Dutch weight) to be made of wood, and to be ſent as a Pattern into all the Provinces of his Empire, with ſtrict orders that thenceforward it ſhould be a ſtandard for meaſuring of Rice, Corn, and other Grain.

He reign'd eleven years.

GENMEI, the Emperor *Tentſij* his Daughter ſucceeded him by virtue of her hereditary right, in the year of *Synmu* 1368, of Chriſt 708. *Dai. XLIII. GENMEI.*

She reſided at *Nara*.

She inſtituted a new *Nengo*, *Wa To*, which continu'd ſeven years, till the *Nengo Reiki*.

In the firſt year of her reign, ſhe order'd Money to be coin'd in Gold and Silver, but the latter was again prohibited the next year. The ſame firſt year was born *Abenokamar*, a Prince of the Imperial blood, very famous in Japaneſe Hiſtories.

In the third year of her reign was built the famous Temple *Koobokuſi*, where there is an Idol of *Siaka*, caſt in a mixt metal of braſs and gold, by the great Maſter *Taiſoquan*.

In the ſixth year of her reign ſhe ſettled the Names of all the Provinces, Cities and Villages throughout the Empire, and order'd that they ſhould be enter'd into the publick Records.

She reign'd ſeven years, and died.

She was ſucceeded by *GENSIOO*, the Emperor *Tenmu*'s Grand-daughter by his Son, in the year of *Synmu* 1375, of Chriſt 715, in the ninth month. *Dai. XLIV. GENSIO.*

This Empreſs inſtituted the *Nengos Reiki* of two, and *Jooro* of ſeven years.

Her reign is particularly famous for the miraculous appearance of the Gods, *Khumano Gongin*, *Amida*, *Jakuſi*, *Senſiu Quamwon*, and *Biſſammonten*, in ſeveral parts of the Empire.

In the fifth year of her reign ſhe made new regulations concerning the dreſs of women.

She reign'd nine years, and reſign'd the Crown to *Sioomu* her Brother's Son. She liv'd twenty five years after her reſignation, and died in the forty eighth year of her age, and the year of *Synmu* 1408 in the fourth month.

SIOOMU came to the Crown, by his Aunt's reſignation, in the year of *Synmu* 1384, of Chriſt 724. *Dai. XLV. SIOOMU.*

He first resided at *Nara*, from whence he remov'd to *Naniwa*, four years before his death.

He instituted the *Nengo Sinki* in the first year of his reign, which lasted five years, and was follow'd by the *Nengo Tempe*, which continu'd twenty.

In the eighth year of his reign, the Japanese Histories mention, that the Sea upon the Coasts of *Kij* looked red, like blood, for five days successively, and that the ensuing year follow'd dreadful storms, a great drought and a sterile crop, particularly in the *Gokokf*, which occasion'd a great famine.

In the thirteenth year, the Small-Pox was very mortal in all parts of the Empire. (The Japanese Physicians distinguish between three sorts of the Small-Pox. What we properly call the Small-Pox, is by them call'd *Fooso*, another sort is call'd *Fasika*, these are the Measles. The third kind is call'd *Kare*, which is as much as to say, Watry Pustules. They think it very material, in the cure of the Smaall-Pox, to wrap up the patient in red cloth. When one of the Emperor's Children falls sick of this Distemper, not only the room and bed are furnish'd with red, but all persons that come near the Patient, must be clad in gowns of the same colour. The great Pox is not unknown in *Japan*, and they call it *Nambankassa*, that is, the *Portugueese Disease*.)

In the sixteenth year of his reign, they began to build *Nunneries* in *Japan*.

In the twentieth year was built the great Temple of *Daibods*.

Sioomu reign'd in all twenty five years.

He was succeeded by his Daughter *KOOKEN*, in the year of *Synmu* 1409, of Christ 749, on the second day of the seventh month.

Dai. XLVI. *KOOKEN.*

Whether or no she was married, is not mentioned in my Authors.

With her reign begun the *Nengo Tempe Seofo*, or *Fooji*, which continued eight years till the *Nengo Tempo Singo*.

In the first year of her reign, Gold was first dug up in *Osia*, and presented to the Empress. This Metal had been till then imported from *China*.

In the fourth year of her reign she built the Temple *Toodaiji*, pursuant to a Vow made by the late Emperor her Father, who was by his death prevented to accompliſh it. Upon the consecration of this Temple, one *Giogij* in his prayers desir'd the assistance of *Barramoas*, an eminent God in the western parts of the Indies (with regard to *Japan*) who accordingly came over in a miraculous manner, and appear'd to him that very instant.

About the same time was built *Isia Jamma*.

In the ninth year of her reign, she begun a new *Nengo*, called *Tempe Singo*, which subsisted during the remaining part of her reign, and during the reign of her Successor, in all eight years.

She

She reign'd ten years.

She was ſucceeded by *FAI TAI*, the Emperor *Ten Mu*'s great Grand-ſon, and the ſeventh Child of *Tonneri Sin O*, in the year of *Synmu* 1419, of Chriſt 759. *Dai. XLVII. FAI TAI.*

Nothing remarkable happen'd during his reign, but that in the third year he remov'd his court and reſidence to *Fora* in *Oomi*, in the fourth to *Tairanokio*, and in the ſixth to *Fairo* in the Province *Awadſi*.

He reign'd ſix years.

SEO TOKU, the Empreſs *Kooken*'s eldeſt daughter, ſucceeded him in the year of *Synmu* 1425, of Chriſt 765. *Dai. XLVIII. SEO TOKU.*

She begun with her reign a new *Nengo*, which ſhe call'd *Sinkoke Un*, and which continued two years, till the *Nengo Fooke*, which continued three years.

During her reign was born *Kiamar*, who afterwards became a very eminent *Kuge*, or a great Man at Court.

She reign'd five years.

KOONIN, *Ten Tſij*'s Grandſon, ſucceeded her in the year of *Synmu* 1430, of Chriſt 770. *Dai. XLIX. KOONIN.*

With his reign began the *Nengo*, call'd *Fooki*, which ſubſiſted eleven years.

In the ſecond year of his reign, there happen'd a ſtorm of thunder and lightning, dreadful beyond Expreſſion. It rain'd fire from Heaven, like ſtars, and the air was fill'd with a frightful noiſe. The Emperor for this reaſon order'd *Matſuri*'s, or ſolemn feſtivals and proceſſions, to be celebrated in all parts of the Empire, to honour and to appeaſe the angry *Jakuſi*, or the evil Spirits, who have the command of the air and fields.

In the fifth year of his reign was born *Kobotais*, an eminent Prieſt and great Saint among the Japaneſe.

In the eighth year the River *Fuju Uſingava* dried quite up.

In the tenth year died in *China*, *Abeno Nakemar*, a Man very famous in Japaneſe Hiſtories.

In the ſame tenth year a dreadful fire broke out at *Miaco*, which deſtroy'd all the Temples of that City.

In the eleventh year he appointed a new *Nengo*, which he call'd *Tenwo*, and which ſubſiſted but one year.

He reign'd in all but twelve years.

He was ſucceeded by his ſon *KWAN MU*, in the year of *Synmu* 1442, of Chriſt 782, and the forty-ſixth of his age. *Dai. L. KWAN MU.*

Soon after his acceſſion to the Throne he begun a new *Nengo* call'd *Jenriaku*, which ſubſiſted twenty-four years.

In the third year of his reign he remov'd his court and reſidence to *Nagajoka* in *Jamaſijro*, and eleven years after to *Fejanſſoo*.

In the ſixth year of his reign a foreign people, who were not Chineſe, but natives of ſome further diſtant Country, came over to invade *Japan* in a hoſtile manner. The Japaneſe did what they could to get rid of them,

them, but to little purpoſe, their loſſes being conſtantly made good by freſh recruits. Nine years after their arrival *Tāmāmār*, a renown'd and brave General, was ſent againſt them with good ſucceſs, for he reduced them very low, and kill'd their *Troji* or Commander in chief. However they held out for ſome time after, and were not entirely defeated till the year of *Synmu* 1466, eighteen years after their firſt arrival.

Quanmu reignd 24 years, and died 70 years old.

Dai. LI. FEI SIO. He was ſucceeded by his eldeſt ſon *FEI DSIO*, in the year of *Synmu* 1496, of Chriſt 806.

Nothing remarkable happen'd during his reign, but that a new *Nengo* begun with it, which was call'd *Taito*, and ſubſiſted four years.

He reign'd four years, and died.

Dai. LII. SA GA. He was ſucceeded by his younger brother *SA GA*, the Emperor *Quanmu*'s ſecond ſon, in the year of *Synmu* 1470, of Chriſt 810.

Soon after his acceſſion to the throne he begun the *Nengo Koonin*, which continued to his death, for the ſpace of fourteen years, during which time nothing remarkable happen'd, but that ſeveral ſtately *Sſin*, or *Mija*'s, and *Budſuſſi*, or *Tira*, that is, Temples of the Gods of the Country and of foreign Idols were erected in ſeveral parts of the Empire.

He reign'd in all fourteen years.

Dai. LIII. SIUN WA. He was ſucceeded by his younger brother *SIUN WA*, who was the Emperor *Quanmu*'s third Son, in the year of *Synmu* 1484, of Chriſt 824.

He follow'd the cuſtoms of his Predeceſſors, in appointing a new *Nengo* ſoon after his acceſſion to the throne, which was call'd *Ten Tſio*, and ſubſiſted ten years.

In the ſecond year of his reign, my Author obſerves, that *Uraſima* return'd from *Foreiſan* to *Japan* in the 348th year of his age. He had liv'd all the while under water, with the *Water-Gods*, where they believe, that people do not grow old.

Siunwa reign'd ten years.

Dai. LV. NINMIO. *NINMIO* ſucceeded him in the year of *Synmu* 1494, of Chriſt 834.

This Emperor was *Saga*'s ſecond Son, and *Siunwa*'s *Oi*, or Nephew by his Brother.

In the firſt year of his reign, he appointed the *Nengo Sioa*, which continued fourteen years, and was follow'd by the *Nengo Kaſſoo*, which ſubſiſted three years.

He reign'd ſeventeen years.

Dai. LV. MONTOKU. *MONTOKU*, or *Bontoku*, his firſt-born Son ſucceeded him, in the year of *Synmu* 1511, of Chriſt 851.

After his acceſſion to the throne, he appointed the *Nengo Ninſiu*, which continued three years, and was follow'd by the *Nengo*'s *Saije* and *Tenjan*, the firſt of three, the ſecond of two years.

In

In the fourth year of his reign, ſeveral violent Earthquakes happen'd in *Japan*, by one of which, on the fifth day of the fifth month, the head of the great *Daibuts*, or Idol of *Siaka*, was thrown down to the ground in his Temple at *Miaco*.

Montoku reign'd eight years.

He was ſucceeded by his fourth Son *SEIWA*, in the year of *Synmu* 1519, of Chriſt 859. *Dai LVI. SEIWA.*

He follow'd his Predeceſſors, in appointing a new *Nengo* after his acceſſion to the throne, which was call'd *Toquam*, and ſubſiſted eighteen years.

In the fifth year of this Emperor's reign, the Books of the illuſtrious Chineſe Philoſopher *Confutius* were firſt brought to Court, read and well liked.

In the ninth year of his reign, was born in *Jamatto*, *Isjé*, a daughter of *Tſike Kugu*, a Prince of the Imperial Blood. This Lady became afterwards very famous for her uncommon Learning, of which ſhe gave a proof to the world by writing a Book, which is highly eſteem'd in *Japan* to this day.

Seiwa reign'd eighteen years, and reſign'd the crown to his ſon.

He died four years after his abdication, on the 8th day of the fifth month.

JO SEI, *Sewa*'s eldeſt Son, was but nine years old, when his Father reſign'd the crown to him in the year of *Synmu* 1537, of Chriſt 877. *Dai LVII. JO SE.*

With his reign a new *Nengo* was begun, which ſubſiſted eight years, and was call'd *Genjwa*.

In the third year of his reign, two Suns appear'd in *China*.

The crown was ſo great a burthen to this Emperor, that in a ſhort time he loſt his ſenſes. For this reaſon the *Quanbuku*, as he is, call'd, or Prime Miniſter, who is the firſt perſon after the Emperor, thought it neceſſary to depoſe him, which was done accordingly, after he had reign'd eight years. And

KOOKO, the Emperor *Nimio*'s ſecond Son, and *Montoku*'s younger Brother, was put into his place, in the year of *Synmu* 1545, of Chriſt 885. *Dai LVIII. KOOKO.*

In the firſt year of his reign, in the ſeventh month, it rain'd Sand and Stones, which deſtroy'd almoſt the whole crop of rice.

With his reign begun the *Nengo Ninwa*, which laſted four years.

He reign'd but three years.

He was ſucceeded by his third Son *UDA*, in the year of *Synmu* 1548, of Chriſt 888. *Dai LIX. UDA.*

This Emperor in the ſecond year of his reign, appointed a new *Nengo* call'd *Quanpe*, which continu'd nine years.

The same year there fell much rain all the Summer, by which, and by great floods ensuing, the growth of the field suffer'd much, to the great prejudice of the Harvest.

He reign'd ten years.

Dai. LX. DAIGO. His eldest Son *DAI GO*, succeeded him in the year of *Synmu* 1558, of Christ 898.

The *Nengo*'s appointed by this Emperor were, *Sootai* of three years, at the beginning of his reign, *Jengi* of two and twenty years, and *Jentsjo* of eight.

In the first year of his reign, on the third day of the sixth month, it became of a sudden so dark (probably by a total Eclipse of the Sun) that People could not see one another.

In the second year, died *Somme Donno*, who was declar'd *Kissaki*, that is, the supreme Woman, which is the title given to that of the *Dairi*'s Women, whom he declares Empress, and who is the mother of the presumptive Heir of the Crown.

In the sixteenth year, on the second day of the fifth month, a fire broke out at *Miaco*, the Emperor's residence, which consum'd 617 Houses.

In the twenty-sixth year a Hare with eight legs was sent to court out of the Province *Jamatto*.

He reign'd in all thirty-three years.

Dai. LXI. SIUSAKU. He was succeeded by *SIUSAKU*, his twelfth Child in the year of *Synmu* 1591 of Christ 931.

This Emperor appointed two *Nengo's*, one *Seofei*, at the beginning of his reign, which subsisted seven years, and another *Tenkei*, which continued nine years to his death.

In the second year of his reign *Massakaddo*, a Prince of the Imperial Blood, and one of the chief men at Court, revolted against him. This rebellion could not be suppress'd till seven years after, when *Massakaddo* was defeated and kill'd.

In the third year of his reign on the twenty seventh day of the seventh month happen'd a violent Earthquake, and another in the seventh year, on the fifteenth day of the fourth month. During his reign, *Japan* was much troubled with Storms of thunder and lightning, which fell upon several Temples and religious Houses, and laid them in ashes. Particularly in the thirteenth year of his reign, the storms were almost universal in all the Provinces of the Empire.

He reign'd sixteen years.

Dai. LXII. MURAKAMI. He was succeeded by *Murakami*, the Emperor *Dai Go's* fourteenth Child, in the year of *Synmu* 1607, of Christ 947.

This Emperor, after his accession to the throne, begun a new *Nengo* call'd *Tenriaku*, which subsisted ten years, and was follow'd by the

Nengo's

Nengo's Tentoku of four, *Oowa* of three, and *Koofu* of four years ſtanding.

In the fourteenth year of his reign a kind of a Synod, or Council, was held at Court in the great hall *Seiro deen*, about matters of Religion, whereat were preſent the Heads of the ſeveral Sects then exiſting.

He reign'd twenty-one years.

Dai. LXIII. RENSEI.

He was ſucceeded by *RENSEI*, or according to another Author *Rei Sen*, his ſecond Son, who came to the Crown in the ſixty firſt year of his age, which was the year of *Synmu* 1628, of Chriſt 968.

He reign'd but two years, during which time continued the *Nengo Anwa*, which begun with his reign.

Dai. LXIV. JENWO.

JENWO, or, as others pronounce it *Jen Jo*, his younger brother, and the Emperor *Muracami's* fifth Son, ſucceeded him in the year of *Synmu* 1630, of Chriſt 970.

The *Nengo's* of his Reign were, *Tenrok* of three years, begun with his acceſſion to the throne, *Teijen* likewiſe of three years, *Teiquan* of two years, *Tengen* of five years, and laſtly *Jeiquan* of two years.

He reign'd in all fifteen years.

Dai. LXV. KWASSAN.

QUASSAN, or *Kwaſſan*, the Emperor *Renſe's* firſt Son, and *Jenwo's* Nephew, ſucceeded him him in the year of *Symu* 1645, of Chriſt 985, and the ſeventeenth of his age.

He made a new *Nengo*, after he came to the Crown, which was call'd *Genwa* and continued only two years.

In the ſecond year of his reign, which was the ſecond of the ſaid *Nengo*, he was ſuddenly taken with ſuch a deſire of retirement and a religious life, that he left his palace privately in the night time, and retired into the Monaſtery of *Quanſi*, where he caus'd himſelf to be ſhav'd like the reſt of the Monks, and took the name of *Nigugakf Foogu*. In this Monaſtery he liv'd twenty two years, and was forty one years old, when he died.

Dai. LXVI. ITSI DSIO.

ITSI DSIO, The Emperor *Jenwo's* Son, and the late Emperors Couſin ſucceeded him, after his retiring into a Convent, in the year of *Synmu* 1647, of Chriſt 987.

The *Nengo's* appointed during his Reign were, *Jejen* of two, *Jengen* of one, *Soorak* of five, *Tſio Toku* of four, *Tſiooſo* of five, and *Quanko* of eight years.

In the eight year of of his reign there was a great mortality all over *Japan*.

His reign was famous for ſeveral eminent and learned Men, who then flouriſh'd at Court.

He reign'd twenty five years.

Dai. LXVII. SANDSIO.

He was ſucceeded by *SANDSIO*, the Emperor *Renſe's* ſecond Son, in the year of *Synmu* 1672, of Chirſt 1012.

He

He appointed the *Nengo Dſio A*, which ſubſiſted five years.

In the third year of his reign his reſidence burnt down, as did a great part of it a year after.

He reign'd five years, and died 51 years old.

Dai LXVIII. GOIDSIDSIO He was ſucceeded by *GO ITSI DSIO*, that is, *It ſi Dſio* the ſecond, who was the ſecond ſon of *Itſi Dſio* the firſt, and came to the Crown in the year of *Synmu* 1677, of Chriſt 1017, and the ninth of his age.

The *Nengo's* appointed by this Emperor were, *Quanin*, of four years, begun with his acceſſion to the throne, *Tſijan* of three years, *Mansju* of four, and *Tſiooquan* of nine.

In the fifth year of his reign, *Sai Sin* firſt obtain'd leave of the Emperor to be carried about in a *Khuruma*, or cover'd Chariot, drawn by two Oxen, which was ſo well lik'd, that the whole Eccleſiaſtical Court ſoon follow'd his Example.

The ſame year, on the 22d day of the 7th month, there was a violent ſtorm, which did abundance of miſchief. The ſame month two Moons were ſeen in *China*.

In the ſixth year of his reign the *Jeki*, or Plague was very fatal all over the Empire,

In the 12th year of his reign, in the fourth month (which anſwers to our *June*) there fell a great quantity of Snow, which cover'd the ground to the height of four *Sak* and five Suns, that is about four foot and a half.

In the nineteenth year of his reign, on the ninth day of the eighth Month, there was again a very violent ſtorm.

He reign'd in all twenty years.

Dai LXIX. GOSIUSAKU. *GOSIUSAKU*, that is, *Siuſaku* the ſecond, his younger Brother, ſucceeded him in the year of *Synmu* 1697, of Chriſt 1037, and the 28th of his age.

The *Nengos* by him appointed were *Tſioraku* of three years, *Tſiokiu* of four years, and *Quantoku* of two years.

In the fifth year of his reign, on the firſt day of the firſt month, happen'd a violent Earthquake.

He reign'd nine years, and died thirty-ſeven years old.

Dai LXX. GO RE SEN He was ſucceeded by his eldeſt ſon *GO REI SEN*, or *Re Sen* the II, in the year of *Synmu* 1706, of Chriſt 1046, and the ſeventeenth of his Age.

The *Nengo*'s appointed during his reign were, *Jeiſo* of ſeven, *Tenki* of five, *Feiko* of ſeven, and *Tſioku* of four years.

In the 13th year of his reign *Joori Ije* rebell'd againſt the Emperor in the Province *Osju*. The Rebels kept their ground for five years, till *Jori-Josj*, Crown-General, and Commander in chief of all the Imperial Troops, defeated them, and kill'd their two brave Generals *Abino Sadato*, and *Takano Munto*. This Rebellion is deſcrib'd at large in a Book call'd, *Osju Gaſſen*, or the *Wars in Osju*.

He

He reign'd 23 years, and died 40 years old.

He was ſucceeded by *GO SAN DSIO*, or *Sandſio* the ſecond, his younger Brother and *Goſiuſaku* his ſecond Son, in the year of *Synmu* 1729, of Chriſt 1069. *Dai. LXXI. GO SAN-DSIO.*

He appointed the *Nengo Jenkui*, which ſubſiſted five years.

He reign'd but four years, and died in the 40th year of his age.

He was ſucceeded by *SIIRAKAWA*, his eldeſt ſon, in the year of *Synmu* 1733, of Chriſt 1073. *Dai. LXXII. SIIRAKA-WA.*

The *Nengo's* appointed by him were, *Seoſo* of three years, begun in the ſecond year of his reign, *Seoriaku* of four years, *Jeeſo* and *Ootoku* each of three years.

In the ninth year of his reign, the Summer was exceeding dry, which very much prejudic'd the growth of the fields.

He reign'd fourteen years.

He was ſucceeded by his ſecond Son *FORIKAWA*, in the year of *Synmu* 1747, of Chriſt 1087. *Dai. LXXIII. FORIKA-WA.*

The *Nengo's* appointed during this Emperor's reign, were *Quanſi* of ſeven years, begun after his acceſſion to the throne, *Kaſſoo* of two years, *Jetſio* of one, *Sootoku* of two years, *Kooa* of five, *Tſiooſi* and *Kaſſio*, each of two years.

He reign'd in all 21 years, and died 30 years old.

He was ſucceeded by his eldeſt Son *TO BA*, in the year of *Synmu* 1768, of Chriſt 1108. *Dai. LXXIV. TO BA.*

This Emperor's *Nengo's* were, *Tennin* of two, *Tenjei* of three, *Jeikju* of five, *Guanje* of two, and *Foan* of four years.

In the firſt year of his reign, a ſtrange noiſe was heard in the air, as if Drums had been beating, which continu'd for ſeveral days together.

In the ſecond year of the *Nengo Fooan*, which was the fourteenth of his reign, was born *Kijomori*, a Prince of the Blood, very famous in Japaneſe Hiſtories. He aſſum'd the title of *Dairi*, or Emperor, and made himſelf a court of his adherents, after the manner of the *Dairi's* own Court, but not being able to maintain his title and dignity, he was forc'd to fly to the famous Convent *Midira*, on the mountain *Jeeſan*, where the Monks protected him againſt the Imperial Court, and his enemies headed by *Feki*: Soon after he caus'd himſelf to be ſhav'd in order to turn Monk, and took the name of *Siookai*. He liv'd fourteen years in this Convent, and died in the 60th year of his age, which was the year of *Synmu* 1841, on the fourth day of the ſecond month, of a malignant burning Feaver, which made him look red, as if he had been all on fire, a juſt puniſhment, as my Japaneſe Author obſerves, of his preſumptuous revolt againſt his lawful Sovereign.

To Ba reign'd 16 years.

He was ſucceeded by his eldeſt ſon *SINTOKU* in the year of *Synmu* 1784, of Chriſt 1124. *Dai. LXXV. SINTOKU.*

The *Nengo*'s appointed by this Emperor were *Tentsi* of seven years, *Tenjio* of one, *Tsioasa* of three, *Fojen* of six years, and *Jeeitsi* of one. He reign'd eighteen years.

Under his reign was built the Town of *Kamakura*.

Dai. LXXVI. KONJE. He was succeeded by his youngest Brother KONJEI, the Emperor *Toba*'s eighth Son, in the year of *Synnu* 1802, of Christ 1142.

The *Nengo*'s appointed during his reign were *Kootsi* of two, *Tenjo* of one, *Kiuan* of six, *Nimpe* of three, and *Kijju* of two years.

Under this Emperor liv'd *Jorimassa*, a Prince of the Imperial Blood, and another Japanese *Hercules*. By the assistance of *Fatzman*, who is the Mars of the Japanese, he kill'd, with his arrows, the infernal Dragon *Nuge*, who had the head of a Monkey, the tail of a Serpent, and the body and claws of a Tiger. This monstrous Beast inhabited the *Mikaddo*'s own Palace, and was very troublesome both to his sacred Person and to all his Court, particularly in the night time, frighting them and disturbing them out of their sleep. This *Jorimassa* was twenty seven years after, in the civil wars carried on between the four most powerful families of the Empire, particularly the *Feki* and *Gendsij*, overcome by his enemies, and extirpated with his whole family. This long and bloody War, which desolated the Empire for many years, till the entire suppression of the *Feki* party, and the death of the Prince, who was at their head, and whom the *Gendsijs* kill'd with all his family, is at large and fully describ'd in a Book entituled, *Fekinowonogatari* that is, *an account of what happen'd in the War with the Feki's*.

In the sixth year of his reign, on the 22d day of the seventh month, appear'd a Comet.

In the tenth year of his reign, which was the fourth year of the *Nengo Kiuan*, was born at Court *Joritomo*, the first great *Seogun*, or Crown General. The ensuing civil wars, which desolated the Japanese Empire, and were like to have tore it to pieces, gave him an opportunity of encreasing his power and authority to that degree, that he is unanimously mention'd by the Japanese Historians, as the first of the now reigning secular Monarchs. It was about that time the supreme and unlimited authority of the *Dairi*'s, or Ecclesiastical Hereditary Emperors, which they had fully enjoy'd till then, begun to decline. The Princes of the Empire, govern'd by ambition, jealousy and envy, abandon'd by degrees the duty and allegiance they ow'd to their Sovereign, assumed an absolute power in the government of their Dominions and Principalities, enter'd into alliances for their own defence, and carried on war one against another, to revenge what injuries they did, or fancied to have received. In this disposition of affairs *Joritomo* was sent by the Emperor, at the head of a numerous army, and with an absolute power to adjust the differences, and to terminate the wars between the Princes of the Empire. It is a known Maxim, sup-

ported

ported by the experience of all ages, that men entruſted with power ſeldom care to part with it. This was the caſe of *Joritomo*, who gladly embracing ſo favourable an opportunity, as was put into his hands, eſpous'd the intereſt of that of the contending parties, which he thought the moſt likely to ſupport his own, and by this means encreaſed his power to that degree, as not only to arrogate to himſelf an abſolute authority in the deciſion of all the ſecular affairs of the Empire, but to leave to his Succeſſors a plauſible pretext to claim the ſame. Thus the Power of the Eccleſiaſtical Hereditary Emperors receiv'd at firſt a fatal ſhock by the diſobedience and quarrels of the Princes of the Empire, and was at laſt entirely taken from them by the uſurpation of their Crown Generals, tho' without prejudice to their ſupreme Dignity, Rank, Holineſs, and ſome other Rights and Prerogatives, which do not not properly relate to the government of the ſecular affairs of the Empire, as will appear more fully in the following Chapter.

Kon Je reign'd fourteen years.

CHAP. V.

Of the Eccleſiaſtical Hereditary Emperors, who liv'd after Joritomo, *to the preſent time.*

KON JE was ſucceeded by his elder Brother *GOSIIRAKAWA*, or *Sijrakawa* the ſecond, the Emperor *To Ba*'s fourth Son, in the year of *Synmu* 1816, of Chriſt 1156. *Dai.LXXVII GOSIIRAKAWA*

After his acceſſion to the Throne he appointed the *Nengo Foogien*, which ſubſiſted three years.

In the firſt year of his reign, on the eleventh day of the ſeventh month, *Sſi In* revolted againſt the Emperor. This Rebellion occaſion'd a bloody and pernicious War, which from the time of its beginning is call'd, *Foogienno midarri*, that is, *the deſolation of the time Foogien*, and is by this name deſcribed at large in their Hiſtories.

In the third year of his reign, in the eighth month, happened a violent Earthquake.

After a ſhort reign of three years he reſign'd the Crown to his Son. Twelve years after he enter'd into religious Orders, caus'd himſelf to be ſhaved, and took the name of *Jooſſin*. He died in the forty third year of his age.

NIDSIOO,

Dai. LXXVIII. NIDSIOO. *NIDSIOO.*, *Gosijrakawa's* eldest Son, was sixteen years old, when his Father resigned the Crown to him, in the year of *Synmu* 1819, of Christ 1159.

The *Nengo*'s appointed during his reign were *Feitsi* of one, *Jeiraku* of one, *Oofo* of two, *Tsioquan* of two, and *Jeeman* of one year.

In the first year of his reign, the two great Generals *Nobu Jori*, and *Jositomo*, *Joritomo*'s Father, both Princes of the blood, rebell'd against the Emperor. This Rebellion, and the War occasioned thereby, are call'd from the time when they begun, and are describ'd in their Histories, by the name of *Feitsi no midarri*, or the Desolation of the time *Feitsi*. Two years after *Jositomo* was kill'd in the Province *Owari*, and his Son *Joritomo* was thereupon banish'd to *Idsu*.

In the fifth year of his reign, and the first of the *Nengo Tsioquan*, a poor Woman was brought to bed of three children, each of which had two heads and four feet.

He reign'd 7 years, and died 23 years old.

Dai. LXXIX. ROKU DSIOO. He was succeeded by his eldest son *ROKU DSJOO* in the year of *Synmu* 1826, of Christ 1166.

He appointed the *Nengo Ninjani*, which subsisted three years.

He reign'd but three years, and died thirteen years old.

Dai. LXXX. TAKAKURA. He was succeeded by *TAKAKURA*, the Emperor *Gosijrakawa*'s third Son, in the year of *Synmu* 1829, of Christ 1169, and the ninth of his Age.

He was married to a daughter of *Kijomori*, who was mention'd above, under the reign of the Emperor *To Ba*.

He appointed the *Nengo*'s *Kavoo* of two, *Sioun* of four, *Angen* of two, and *Dsijsso* of four years.

In the third year of his reign, his Father was shav'd and turn'd Monk, taking the name of *Joossin*.

In the fourth year of his reign, on the twenty-third day of the first month, a great part of the capital city and residence of the Emperor was laid in ashes.

In the seventh year the Small-pox was very fatal all over the Empire.

In the eleventh year the Emperor remov'd his court and residence to *Kuvara*.

In the twelfth year of his reign, and the last of the *Nengo Dsijsso*, the ennemies of *Joritomo* were defeated in the Province *Isju*, and *Jorimassa* was kill'd with all his family.

He reign'd twelve years, and died twenty one years old.

Dai. LXXXI. AN TOKU. His eldest Son *AN TOKU*, born by *Kjiomori*'s daughter, succeeded him in the year of *Synmu* 1841, of Christ 1181.

He appointed the *Nengo*'s *Joowa* of one, and *Siuje* of two years.

In the first year of his reign, there was a great famine in *Japan*, occasion'd both by the sterility of the crop, and the still raging wars. The same year

year died *Kijomori*, the Emperor's Grandfather, after the manner above related. The ſame year General *Kadſuwara* left the *Feki* Party, and went over to *Joritomo*, who was then call'd *Tiojenoski*. This *Kadſuwara* was of a very mean extraction, but by his courage and heroic actions he rais'd himſelf to be one of the moſt conſiderable Princes of the Empire. The ſame year was born *Jori Ije*, *Joritomo*'s Son and his Succeſſor in the command of the armies and the government of ſecular affairs.

After a ſhort reign of three years *Antoku* was forc'd to reſign the Crown.

He was ſucceeded by *GO TO BA*, or *Toba* the ſecond, the Emperor *Takakura*'s fourth Son, in the year of *Synmu* 1844, of Chriſt 1184. *Dai. LXXXII. GO TO BA.*

He appointed the *Nengo*'s *Genriaku* of one, *Buanitz* of five, and *Kenkiu* of nine years.

In the firſt year of his reign died *Jooſnaga*, a great General, of whoſe heroic actions frequent mention is made in the Hiſtory of the Wars with the *Feki*'s.

In the third year of his reign, his Predeceſſor *Antoku* being purſued by his enemies, was unhappily drown'd in the Weſtern Seas. He was after his death call'd *Antokuten O*, having after his reſignation taken the name of *Sen Tei*.

About that time died *Joſinaga*, *Joritomo*'s Son in law.

In the ſixth year of his reign was kill'd *Joſitzne*, another very eminent Commander. His death was follow'd by that of *Fidefira* his Lieutenant-General, and the extirpation of his whole Family.

In the eleventh year *Joritomo* went to court, to pay his reſpects to the *Mikaddo*, by whom he was honour'd with the title of *Sei Seogun*, which hath been ever ſince given to the Crown-Generals and Secular Monarchs.

In the fourteenth year of his reign, a Horſe with nine feet was ſent to court from the Iſland *Awadſi*, as a preſent to the Emperor.

He reign'd fifteen years, and reſign'd the Crown to his eldeſt Son. He died ſixty years old.

TSUTSI MIKADDO, (*Mikaddo* is here the Emperor's name) was but three years old, when he came to the crown by his Father's reſignation, in the year of *Synmu* 1859, of Chriſt 1199. *Dai. LXXXIII. TSUTSI MIKADDO.*

The *Nengo*'s appointed during his reign were, *Seotzi* of two, *Kennin* of three, *Genkiu* of two, *Kenje* of one, and *Soojen* of four years.

In the firſt year of his reign died *Joritomo*, Crown-general and the firſt Secular Monarch. His Son *Jori Ije* ſucceeded him in the command of the armies, and was five years after his Father's death by the *Dairi* honour'd with the title of *Sei Seogun*. He was kill'd two years after.

Tſutſi Mikaddo reign'd twelve years, and reſign'd the crown to his younger brother. He liv'd 37 years.

Dai. LXXXIV. SIUNTOKU.

SIUNTOKU his younger Brother, and the Emperor *Gotoba*'s third Son, ſucceeded him in the year of *Synmu* 1871, of Chriſt 1211.

The *Nengo*'s appointed during his reign were, *Genriaku* of two, *Genpo* of ſix, and *Seokiu* of three years.

In the fourth year of his reign, and the ſecond of the *Nengo Genpo*, died *Foonen Seouin*, founder of the Sect of *Seodosju*.

In the ſixth year of his reign, and the fourth of the ſaid *Nengo*, the firſt *Fune*'s, or Men of War, were built in *Japan* by order of *Sonnetomo*, *Joritomo*'s ſecond Son, who endeavour'd by force of arms to maintain himſelf in the ſucceſſion to his Father's and Brother's employments.

In the ninth year of his reign, on the twenty-ſecond day of the ſecond month, the two ſtately Temples *Kiomidz* and *Giwon* were burnt down.

He reign'd 11 years, and liv'd 46.

Dai. LXXXV. GO FORIKAWA.

He reſign'd the crown to *GO FORIKAWA*, or *Forikawa* the ſecond, the Emperor *Takakura*'s Grandſon, in the year of *Synmu* 1882, of Chriſt 1222,

The *Nengo*'s appointed during his reign were, *Teewo* of two, *Gen In* of one, *Karoku* of two, *An Te* of two, *Quanki* of three, and *Teejei* of one year.

In the firſt year of his reign, and the firſt of the *Nengo Teewo*, on the firſt day of the ſecond month, was born in the Province *Awa*, *Nitſijren*, a famous Pagan teacher, and founder of a particular Sect.

Go Forjkawa reign'd eleven years, and liv'd twenty-four.

Dai. LXXXVI. SI DSIO.

SI DSIO, his eldeſt Son, then but five years of age, ſucceeded him in the year of *Synmn* 1893, of Chriſt 1233.

The *Nengo*'s appointed during his reign were, *Tempoko* of one, *Bunriaku* of one, *Kaſſiuku* of three, *Riaknin* of one, *Jengo* of one, and *Nintzi* of three years.

In the ſeventh year of his reign the *Seogun* or Crown-General *Joritzne*, who then reſided at *Kamakura Seogun*, came to court at *Miaco*, to pay his reſpects to the Emperor.

He reign'd ten, and liv'd fifteen years.

Dai. LXXXVII. GO SAGA.

He was ſucceeded by *GO SAGA*, or *Saga* the ſecond, the Emperor *Tſutſi Mikaddo*'s ſecond Son, in the year of *Synmu* 1903, of Chriſt 1243.

He appointed the *Nengo Quan Jun*, which ſubſiſted four years.

He died after a ſhort reign of four years, in the fifty-third of his Age.

Dai. LXXXVIII. GO FIKAKUSA.

He was ſucceeded by his ſecond Son *GO FIKAKUSA*, or *Fikakuſa* the ſecond, in the year of *Synmu* 1907, of Chriſt 1247.

He appointed the *Nengo*'s *Quantſi* of two, *Footſi* of two, *Gentſio* of ſix, *Koojen*, *Sooka*, and *Sooguan* each of one year.

In the eleventh year of his reign, on the twenty-third day of the ſecond month, happen'd a violent Earthquake.

He reſign'd the crown after a reign of thirteen years, and liv'd ſixty.

KAME

KAME JAMMA the late Emperor's younger brother came to the Crown by his Resignation, in the year of *Synmu* 1920, of Christ 1260. *Dai. LXXXIX. KAME JAMMA.*

The *Nengo's* appointed during his reign were, *Bunwo* of one, *Kotsio* of three and *Bunje* of eleven years.

In the fifth year of his reign, on the 21th day of the eleventh month, died *Sinran*, chief of the *Ikosiu* Sect, and formerly a disciple of *Foonin Seonin*, who was the Founder of the *Seodosiu* Sect.

In the seventh year of his reign appear'd a great Comet, which was seen also in *China*.

In the ninth year on the eighth day of the fifth month, were seen two Suns, and in the tenth, on the eleventh day of the second month, three Moons.

In the fifteenth and last year of his reign, *Mune Taka*, who was then Crown General, and at the head of the secular Affairs, took up his Residence in the City of *Kamakura*.

He reign'd fifteen years, and resign'd the Crown to his eldest Son. He liv'd thirty two years after his resignation, and died in the fifty seventh year of his age, and in the fifth year of the reign of the Emperor *Gonidsij*.

GOUDA succeeded his Father in the year of *Synmu* 1935, of Christ 1275. *Dai. XC. GOUDA.*

The *Nengo's* appointed during his reign, were *Gentsi* of two, *Kentsi* of four, *Kooan* of four, and *Sioo* of three years. Some Authors mention only two *Nengo's*, *Gentsi* of three, and *Kooan* of ten years.

In the ninth year of his reign, on the twenty first day of the fifth month, the Tartar General *Mooko* appeared upon the Coasts of *Japan* with a Fleet of 4000 sail, and 240000 Men. The then reigning Tartarian Emperor *Siisu*, after he had conquer'd the Empire of *China* about the year of Christ 1270, sent this General to subdue also the Empire of *Japan*. But this Expedition prov'd unsuccessful. The *Cami* (if we believe the Japanese Writers) that is, the Gods of the Country, and Protectors of the Japanese Empire, were so incens'd at the insult offer'd them by the Tartars, that on the first day of the seventh month, they excited a violent and dreadful Storm, which destroy'd all this reputed invincible Armada. *Mooko* himself perish'd in the waves, and but few of his Men escaped. (*This Expedition, of which more in the Translator's Preface, is mentioned by* Marcus Paulus, *a noble Venetian, who was then himself in* China, *and lived at the Court of the Tartarian Emperor* Sijsu.

In the tenth year of his reign, on the thirteenth day of the tenth month, died in the Province *Musasi*, the abovemention'd *Nitsijrin*. The adherents of the *Fokesiu* Sect still celebrate a yearly festival to commemorate the day of his death.

Gouda

Gouda reign'd thirteen years, and liv'd fifty eight.

Dai XCI. FUSIMI. He was ſucceeded by *FUSIMI*, *Go Fikakuſa's* ſecond Son, and his Couſin, in the year of *Synmu* 1948, of Chriſt 1288.

The *Nengo's* appointed during his reign were *Soowo* of five, and *Jenin* of ſix years.

In the firſt year of his reign, on the third day of the third month, was born his Son and ſucceſſor, to whom he reſign'd the throne after a reign of eleven years.

He liv'd fifty three years.

Dai. XCII. GO FUSIMI. *GO FUSIMI*, or *Fuſimi* the ſecond, ſucceeded his Father in the year of *Synmu* 1959, of Chriſt 1299, and the twelvth of his age.

He appointed a new *Nengo*, which was call'd *Seoan*, and continued three years till he reſign'd the throne.

He liv'd thirty five years after his reſignation, and died forty eight years old, in the year of *Synmu* 1997, of Chriſt 1337.

Dai XCIII. GO NIDSIO. He reſign'd the Crown to *GO NIDSIO*, or *Nidſio* the ſecond the Emperor *Gouda's* eldeſt Son, in the year of *Synmu* 1962, of Chriſt 1302.

This Emperor appointed the *Nengo's Kagen* of four, and *Tokuds* of two years.

In the fifth year of his reign, in the eight month, happen'd a violent Earthquake. The ſame year is remarkable for the death of the Emperor *Kame Jamma*, and the birth of *Takaudſi*, who was afterwards Crown-General and ſecular Monarch.

He reign'd ſix years, and reſign'd the Crown to

Dai. XCIV. FANNASONNO. *FANNASONNO* the Emperor *Go Fuſimi's* younger brother and *Fuſimi's* ſecond Son, in the year of *Synmu* 1968, of Chriſt 1308.

The *Nengo's* appointed during this Emperor's reign were, *Jenke* of three, *Ootsjo* of one, *Sooa* of two, and *Bun O* of five years.

He reign'd eleven years and reſign'd the Crown to *Go Daigo*, *Go Nidſio's* younger brother, and *Gouda's* ſecond Son.

Dai. XCV. GO DAIGO. *GO DAIGO*, or *Daigo* the ſecond, came to the throne in the year of *Synmu* 1979, of Chriſt 1319.

He appointed the *Nengo's Genwo* of two, *Genko* of three, *Seotsju* of two, *Karaku* of three, *Gentoku* of two, and *Genko* of one years.

In the laſt year of his reign much blood was ſhed in the civil wars, which then deſolated the Empire, and are deſcrib'd in a Book entituled *Teifeki*.

He reign'd thirteen years, and reſign'd the Crown to *Kwo Gien*, *Go Fuſimi's* eldeſt Son.

Dai XCVI. KWO GIEN. *KWO GIEN* or *Koo Gien* came to the throne in the year of *Synmu* 1992, of Chriſt 1332.

He appointed the *Nengo Seoke*, which continued two years.

In

In the ſecond year of his reign, *Takadſi*, who was then Crown General and Secular Monarch, came to court to pay his duty to the *Mikaddo*. The ſame year *Takakoku*, a noted General, made away with himſelf, ripping open his belly.

Kwoo Gien after a ſhort reign of two years reſign'd the crown to his Predeceſſor. He liv'd thirty-two years after, and died in the year of *Synmu* 2026, of Chriſt 1364.

GO DAIGO therefore re-aſſum'd the Crown in the year of *Synmu* 1994, of Chriſt 1334.

He then appointed the *Nengo*'s *Kemmu* and *Jenken*, each of two years.

In the third year of his ſecond reign, died the late Emperor *Go Fuſſimi*, as did alſo *Kuſnokimaka Sugge*, a famous General. The ſame year, in the eighth month, *Japan* was ſhook by violent Earthquakes.

He reign'd this ſecond time but three years.

He was ſucceeded by *QUO MIO*, *Kwo Gien*'s younger Brother, and the Emperor *Go Fuſimi*'s fourth Son, in the year of *Synmu* 1997, of Chriſt 1337. *Dai. XCVII. QUO MIO.*

The *Nengo Jenken*, which had been appointed by his Predeceſſor, was continu'd during the firſt year of his reign, and was follow'd by the *Nengo Riakuwo*, which laſted four years.

In the ſecond year of his reign, the Crown General *Takaudſi* was by him honour'd with the illuſtrious title of *Sei Dai Seogun*.

My two Japaneſe Hiſtorians differ about the length of this Emperor's reign. One pretends that he reign'd but twelve years, but the other will have it, that after a ſhort reign of two years he was ſucceeded by

GO MURA CAMI, or *Muracami* the ſecond, the Emperor *Godaigo*'s ſeventh child, in the year of *Synmu* 1999, of Chriſt 1339. This Emperor however hath no number aſſign'd him in the liſt of the *Mikaddos*.

The *Nengo Riakwo* was continued during the three firſt years of his reign, ſuppoſing that he was poſſeſs'd of the throne of *Japan*, and it was follow'd by the *Nengo*'s *Kooje* of three years, and *Tewa* of four years.

Whoever it was, that govern'd *Japan* during the time of theſe ſeveral *Nengo*'s, both my Authors agree, that after the *Nengo Tewa* was expir'd, *Siukwo* came to the crown.

SIUKWO, who was the Emperor *Koo Gen*'s eldeſt Son, began to reign in the year of *Synmu* 2009, of Chriſt 1349. *Dai. XCVIII. SIUKWO.*

During the firſt year of his reign, I find there was no *Nengo* appointed, for the *Nengo Quano* begun with the ſecond year, and was continued two years.

In the firſt year of his reign, an end was put to the War *Sijdſio Nawatto*.

He reign'd three years.

He was ſucceeded by *GOKWOO GEN*, or *Kwoogen* the ſecond, his younger brother, in the year of *Synmu* 2012, of Chriſt 1352. *Dai. XCIX. GOKWO-GEN.*

The *Nengo's* appointed during this Emperor's reign were, *Bunjwa* of four, *Jenbun* of five, *Kooan* of one, *Teeidſi* of ſix, and *Ooan* of ſeven years. This laſt *Nengo* was continued during the three firſt years of the reign of his Succeſſor.

In the third year of his reign, *Josiiſaki*, the Crown General *Takaudſi* his third ſon, came to court.

In the fourth year of his reign, *Takaudſi* himſelf was ſent by the Emperor into the Province *Oomi*, to adjuſt ſome differences which aroſe in thoſe parts of the Empire.

In the eighth year of his reign, *Takaudſi* died on the 29th day of the fourth month. His Son *Jooſiſaki* ſucceeded him in his Employments, and obtain'd the ſame year from the Emperor the title of *Sei Dai Seogun*.

In the eleventh year of his reign, the new Crown General *Jooſiſaki* was ſent to command the Imperial army in *Oomi*.

In the eighteenth year of his reign, *Jooſimitz*, *Jooſiſaki*'s Son, was made Crown General, and gratify'd with the title of *Sei Dai Seogun*.

Gokwoo Gen reign'd twenty years.

Dai. C. *GO JENJU.*

He was ſucceeded by *GO JENJU* his eldeſt Son, in the year of *Synmu* 2032, of Chriſt 1372.

The laſt of his Fathers *Nengo*'s was continued during the three firſt years of his reign. In the fourth he appointed the *Nengo Kooraku* which ſubſiſted four years, and was follow'd by the *Nengo*'s *Sei Toku* of two, and *Koowa* of three years, which laſt ſubſiſted during the firſt year of the reign of his Succeſſor.

In the eighth year of his reign, there was a great famine in *Japan*. The ſame year appear'd a Comet.

He reign'd eleven years.

Dai. Cl. *GOKOMATZ.*

He was ſucceeded by his eldeſt Son *GOKOMATZ*, in the year of *Synmu* 2043, of Chriſt 1383, and the third of the *Nengo Koowa*.

The *Nengo's* appointed during his reign were, *Sitoku* of three years, begun in the ſecond of his reign, *Kakei* of two, *Ikoo O* of one, *Meetoku* of four, and *Oo Jei* of thirty-four years.

In the ninth year of his reign, there was a War in the Country of *Udſij*,

In the fourteenth year, on the ſeventeenth day of the eleventh month, the famous Temple *Kenninſi* was laid in aſhes.

In the twentieth year appear'd a Comet in the Spring, and it was obſerv'd that there was a great drought and want of water the following Summer and Autumn, and that many violent Earthquakes happen'd the next Winter,

In the twenty-ſecond year a Mountain at *Naſno*, in the Province of *Simotski*, begun to burn, and to throw up ſtones and aſhes. But the flame ceas'd ſoon after.

In

In the twenty fifth year, the autumn was very wet, which occaſioned inundations in ſeveral parts of the Empire. The ſame was follow'd by ſtormy Weather and Earthquakes.

He reign'd thirty years.

He was ſucceeded by his Son *SEOKWO*, in the year of *Synmu* 2073, of Chriſt 1413, and the twentieth of the *Nengo Oojei*. *Dai. CII. SEOKWO.*

The *Nengo Oojei* was continu'd during the firſt fifteen years of his reign, when he appointed a new one, which was call'd *Seootſjo*, and ſubſiſted but one year.

In the fourth year of his reign *Uje Suggi*, that is, *Uje* of the family of *Suggi*, rebell'd againſt the Emperor.

In the ninth year, on the twelfth day of the tenth month, appear'd two Suns.

In the ſixteenth year, on the eighteenth day of the firſt month, died *Joſimotz*, then Crown General, and was ſucceeded in his title and employments by *Joſijnobu*.

The ſame year, on the twenty ſeventh day of the ſeventh month, died the Emperor himſelf, after a reign of ſixteen years.

He was ſucceeded by his Son *GOFUNNA SO*, in the year of *Synmu* 2089, of Chriſt 1429. *Dai. CIII. GOFUNNA SO.*

The *Nengo's* appointed during his reign were, *Jeiko* of twelve, *Kakitz* of three, *Bunjan* of five, *Fotoku* of five, *Koſio* of two, *Tſioorok* of three, and *Quaniſſo* of ſix years.

In the firſt year of his reign, on the fifth day of the eighth month, appear'd a very large and terrible Comet, and another in the eleventh year in the third month.

In the ſixteenth year, *Joſijmaſſa* was by the Emperor honour'd with the title of *Sei Seogun*.

In the eighteenth year, the Emperor's Palace was laid in aſhes.

During the ſeven laſt years of his reign, many ſtrange and wonderful appearances in Heaven are mention'd by the Japaneſe Hiſtorians, which were follow'd by famine, peſtilence and a great mortality all over the Empire.

He reign'd thirty ſix years.

He was ſucceeded by his Son *GO TSUTSI MIKADDO*, or *Tſutſi Mikaddo* the ſecond, in the year of *Synmu* 2125, of Chriſt 1465. *Dai CIV. GO TSUTSI MIKADDO.*

The *Nengo's* appointed by this Emperor were, *Bunſio* of one year, begun in the ſecond year of his reign, *Onin* of two, *Fumjo* of eighteen, *Tſiooko* of two, *Jentoku* of three, and *Me O* of nine years.

In the firſt year of his reign, in the ſecond month, appear'd a Comet, whoſe tail ſeem'd to be three fathom long.

In the ſecond year ſeveral Earthquakes happen'd, particularly on the twenty ninth day of the twelfth month. The ſame year there was ſuch a famine in *China*, that people kill'd and devour'd one another.

The

The third year was very fatal to *Japan*, which was fill'd with troubles and civil wars. This great desolation began on the sixth day of the fifth month.

In the fifth year, on the tenth day of the ninth month, appear'd another Comet, with a tail above one fathom long.

In the seventh year, there was a great mortality all over the Empire.

The same year, on the first day of the twelfth month appeared another Comet, larger than any as yet observ'd, with a tail according to my Author, as long as a street.

In the ninth year, died *Fossokawa Katsmotto*, a great General, and very famous for his courage and military exploits. He was after his death honour'd with the title of *Riu Ans*, and that of *Sei Seogun* was given to *Joosnavo*.

In the eleventh year, on the sixth day of the eighth month, it blew very hard. The waters about *Amagasaki* in the Province *Setz* swelled to that height, that a great part of that Country was overflow'd, and many of the Inhabitants drown'd.

In the twenty fifth year, on the twenty sixth day of the third month died *Josijnavo*. He was the Crown General *Josijmassa's* Son, and had besides the title of *Sei Seogun*, a share with his Father, in the command of the armies, and the administration of the secular affairs of the Empire.

The next year, which was the year of Christ 1490, died *Josijmassa* himself, and was very much regretted.

In the twenty ninth year, *Josijsimmy* was honoured with the title of *Sei Dai Seogun*. He went soon after to command the army in *Jasijro*.

In the thirtieth year, on the seventh day of the eighth month, happen'd another violent Earthquake.

He reign'd in all thirty six years, and liv'd fifty nine.

Dai. CV. KASIUWABARA.

He was succeded by his Son *KASIUWABARA*, in the year of *Synmu* 2161, of Christ 1501.

The *Nengo's* appointed during his reign were, *Bunki* of three, *Jeeseo* of seventeen, and *Teije* of seven years, which last was continu'd during the first year of the reign of his successor.

In the fourth year of his reign, there was a great famine in *Japan*, and another in the sixteenth year.

In the sixth year, in the seventh month, appear'd a Comet.

In the eighth year the title of *Sei Seogun*, and the command of the army was given to *Jositanne*.

The tenth year was fatal to *Japan* both by War and Earthquakes.

In the twelfth year, in the fifth month, *Josijtanne* went to Court, to pay his duty to the Emperor.

Kasiuwabara reign'd twenty six years,

He

He was ſucceeded by his Son *GONARA*, in the year of *Synmu* 2187, of Chriſt 1527. *aiCVI. GONARA*

The laſt of his Father's *Nengo*'s was continued during the firſt year of his reign, after which he appointed the *Nengo*'s, *Koraku* of four, *Tembun* of twenty-three, and *Koodſi* of three years.

Soon after his acceſſion to the throne, an end was put to the war between *Foſſokawa* and *Kadſuragawa*. The former of theſe two Princes made away with himſelf two years after, ripping open his belly with that courage and reſolution, which is ſo much admir'd by theſe Heathens.

During this Emperor's reign, the Japaneſe Empire was afflicted twice with peſtilence, and a great mortality, thrice, with extraordinary wet rainy Seaſons, whereby the waters increas'd to ſuch a degree, that they over-flow'd great part of the country, and once with ſuch a violent and univerſal ſtorm, that thereby many ſtately buildings, and part of the Emperor's own Palace, was blown down.

In the fifth year, on the twenty-ninth day of the ſixth month, appear'd a Comet, and another again in the twelfth month of the twelfth year.

In the ſeventh year, on the eighth day of the tenth month, was obſerv'd an Eclipſe of the moon.

In the twenty-firſt year, on the ſeventeenth day of the ſecond month, *Joſi Tir* receiv'd from the Emperor the title of *Sei Dai Seogun*, with the command of the armies. Eighteen years after this *Joſi Tir* made away with himſelf, cutting his belly.

In the twenty-fourth year, on the fourth day of the fifth month, died the Crown General and Secular Monarch *Joſij Far*.

Gonara reign'd thirty-one years.

He was ſucceeded by his Son *OOKIMATZ*, in the year of *Synmu* 2218, of Chriſt 1558. *Dai. CVII. OOKIMATZ.*

The *Nengo's* appointed during his reign were, *Jeekoku* of twelve, *Genki* of three, and *Jenſoo* of nineteen years, which laſt continued during the firſt five years of the reign of his Succeſſor.

In the very firſt year of his reign, there was a great famine in *Japan*, preceded by an exceeding dry Summer.

In the eighth year of his reign, *Joſij Tir*, then Crown General and Secular Monarch, made away with himſelf, as above mention'd.

In the eleventh year *Joſij Tira* was appointed Crown General, and honour'd by the Emperor with the title of *Sei Seogun*.

In the ſixteenth year is mention'd, as ſomething remarkable, that a Tortoiſe with two heads was caught in the Spring. The ſame year on the third day of the fourth month, ſome Incendiaries ſet fire to *Kamio*, that is, the upper part of the City of *Miaco*, (the lower part is call'd *Si Mio*) wherein the Emperor himſelf then reſided, by which the greateſt part of it was laid in aſhes.

In the twentieth year on the twenty ninth day of the ninth month, appeared a great Comet, which did not disappear till the next year.

The twenty first year was very wet, and great part of the Country was set under water on the twelfth day of the fifth month.

In the twenty third year the sickness and mortality was great all over the Empire.

In the twenty fifth year, on the second day of the sixth month, the Crown-General and Secular Monarch *Nobunanga*, and his eldest Son, were kill'd at *Miaco*.

In the twenty sixth year some Ambassadors from the *Riuku* Islands came to Court.

In the twenty eighth year, which was the year, of Christ 1585, in the seventh month, *Fide Jos*, who afterwards took the name of *Taiko* or *Taikosama*, was by the Emperor honour'd with the Title of *Quanbuku*, and entrusted with the command of the armies, and the government of the secular affairs of the Empire. *Quanbuku* is the first person after the *Dairi*, and by vertue of this title, his supreme Lieutenant and Vicegerent in the government. This *Taiko* was of a very mean extraction, and rais'd himself to this eminent post merely by his courage and merit. He was, properly speaking, the first absolute Secular Monarch of *Japan*, that is, the first, who assum'd to himself the absolute government of the Empire, whereof the Ecclesiastical Hereditary Emperors till then preserv'd some share. Ever since that time the Secular Monarchs continued independent of the Ecclesiastical Emperors, to whom nothing was left but a meer shadow of their former Authority, with some few insignificant Prerogatives, as to their rank and holiness, and the titles of honour, which must be conferr'd by them.

The same 28th year, on the 29th of the 11th month, happen'd a violent Earthquake, which continued by repeated, though smaller shocks, for almost a whole year.

In the 29th year of his reign, he resign'd the Crown to his Grandson, and died seven years after,

Dai. CVIII. GO JOSEI. *GO JOSEI*, the Emperor *Ookimatz* his Grandson, and the eldest Son of the Hereditary Prince *Jookwo*, who died the year before, on the seventh day of the eleventh month, came to the crown the year of *Synmu* 2247, of Christ 1587.

The last of his Grandfather's *Nengo*'s was continued during the five first years of his reign, after which the following were appointed, *Bunroku* of four years, and *Keitsjo*, which subsisted nineteen, or three years after his death.

In the third year of his reign, *Fidetsugi* (a nephew of the Secular Monarch *Taiko*, by whom he was declar'd his Successor, though afterwards disgraced and commanded to rip open his belly) a cruel and sanguinary Prince kill'd *Foodsjo*, in the Province *Sagami*, and extirpated all his

his family, purſuant to the rules of War obſerv'd in *Japan*, which adviſe by this means to root out at once, and to deſtroy the very cauſe of the evil.

In the fifth year, the title of *Quanbaku* was given to the ſaid *Fide Tſugi*.

In the ſixth year, which was the year of Chriſt 1592, *Taiko* declared war againſt the *Coreans*, and ſent over a numerous army under a pretext, as he gave out, of making by the conqueſt of this *Pen Inſula* his way to the conqueſt of the Empire of *China* it ſelf. This war laſted ſeven years.

In the ſeventh year died *Ookimatz*, the Emperor's Grandfather and Predeceſſor.

In the eleventh year *Jejias*, a great favorite of *Taiko's*, and his firſt miniſter of ſtate, was by the Emperor honour'd with the title of *Nai Dai Sin*.

The ſame year, on the twelfth day of the ſeventh month, happen'd ſeveral violent Earthquakes, and the trembling continu'd by fits for a whole month. About that time it rain'd Hair, four to five inches long, in ſeveral parts of the Empire. This Phœnomenon is often meniton'd in their Hiſtories.

In the twelfth year, which was the year of *Synmu* 2258, of Chriſt 1598, on the eighteenth day of the eighth month, *Fide Joſi* took the name of *Taiko*, which ſignifies *a great Lord*. This great Monarch died the ſame year, (on the ſixteenth of *December*, N. S.) early in the morning, leaving the ſecular government to his only Son *Fide Jori*, whom he committed to the care and tuition of *Jejas*.

In the fourteenth year, *Joſijda Tſibbu*, who had a place at *Fide Joris's* Court, rebell'd againſt the Emperor. The rebels were ſoon defeated, and their chief with all his family exterminated.

In the ſeventeenth year, the title of *Sei Dai Seogun*, which belongs to the Crown General, was given to *Jejas*, Tutor of the hereditary Prince *Fide Juri*, *Taiko's* only Son. The ſame year *Fide Juri* himſelf was honour'd with the title of *Nai Dai Sin*.

In the ninteenth year the title of *Sei Dai Seogun* was given to *Fide Tadda*, the Crown General *Jejas* his Son.

The ſame year a very extraordinary accident happen'd on the fifteenth day of the twelfth month, for a mountain aroſe out of the Sea in one night's-time, near the rocky Iſland *Fatſiſio*, where the Grandees of the ſecular Monarch's Court are uſually confin'd, when out of favour.

In the twenty firſt year, which was the year of Chriſt 1608, an Embaſſador arriv'd at *Suruga*, who was ſent by the Chineſe Emperor to compliment the ſecular Monarch of *Japan*.

In

In the twenty third year, *Jejas* order'd a ſtrong caſtle to be built in the province *Owari*.

In the twenty fourth year, the *Riuku* Iſlands were invaded and conquer'd by the Prince of *Satzuma*. Ever ſince they are look'd upon as belonging to the Japaneſe Empire.

Go Joſei reigned in all twenty five years.

Dai. CIX. DAISEKWO He was ſucceeded by his Son *DAISEOKWO TEI*, in the year of *Synmu* 2272, of Chriſt 1612.

In the fourth year of his reign he appointed the *Nengo Geniwa* of nine years, which was follow'd by the *Nengo Quan Je*, which continued twenty years, during the remaining part of his reign, and the whole reign of the Empreſs his ſucceſſor.

In the ſecond year of his reign, it was again obſerv'd, that Hair fell in ſeveral parts of the Empire, chiefly in autumn.

In the third year, on the twenty fifth of the tenth month, happen'd a very violent Earthquake. The ſame year *Fide Juri*, the late ſecular Emperor *Taikos* only Son and Heir, was beſieg'd in the Caſtle of *Oſacca*, by *Jejas*, who was his Tutor and Father-in-law. The Caſtle was ſurrender'd in the fourth year, on the ſeventh day of the fifth month. But the Prince caus'd the palace, where he retir'd with his moſt faithful adherents, to be ſet on fire, chuſing rather to periſh by the flames, than to fall into the hands of a victorious enemy, tho' ſo nearly related to him.

In the fifth year, on the ſeventeenth day of the fourth month, died *Jejas* himſelf, in full and quiet poſſeſſion of the ſecular Throne, which he uſurped upon his Pupil, and left to his Son. This *Jejas* was the firſt Emperor of the now reigning family. He was buried at *Nicquo*, and according to cuſtom related among the Gods, by the name of *Gongenſama*.

In the eighth year, which was the year of Chriſt 1619, appear'd a very remarkable Comet.

In the tenth year, the Eccleſiaſtical Emperor was married with great pomp and ſolemnity to the ſecular Monarch *Fide Tada's* daughter.

In the twelfth year *Jemitz*, *Fide Tada's* Son, went to *Miaco*, to pay his duty to the ſecular Emperor, of whom he obtain'd the title of *Sei Dai Seogun*.

In the eighteenth year he reſign'd the Crown to his daughter. He lived fifty years after his reſignation, and died in the ninetieth year of his age, and the eight of the *Nengo Tempo*, on the eighth day of the eighth month, or late in autumn, when according to my Japaneſe Author's expreſſion, the Trees had been already ſtript of their Leaves.

Dai. CX. SEO TE. *Nio Te*, or *Seo Te*, that is, *Madam Mikaddo*, or according to others, *Fonin*, the laſt Emperor's daughter, came to the Crown in the year of *Synmu* 2290, of Chriſt 1630.

The

The laſt of her Father's *Nengo*'s was continued during her whole reign.

In the third year of her reign, on the twenty fourth day of the firſt month, died the ſecular Monarch *Fide Tadæ*. He was after his death deified according to cuſtom, and call'd *Teitokuin*.

In the fifth year the ſecular Monarch *Ijemitz*, *Fide Tada*'s Son and ſucceſſor, went to the *Dairi*'s Court.

In the ſeventh year, in the tenth month, the Chineſe were again ſuffer'd to come to *Japan*, on account of their trade, which they had been forbid to do for ſome time before.

The beginning of that famous rebellion of the Chriſtians at *Simabara*, in the Province *Fiſen*, falls upon the eleventh month of the eighth year, being the year of Chriſt 1637.

In the ninth year, in the ſecond month, on the 12th of *April* 1638, 37000 Chriſtians were put to death on one day. This act of cruelty at once put an end to the rebellion, and a finiſhing ſtroke to the total abolition of the Chriſtian Religion in *Japan*.

In the twelfth year, of Chriſt 1641, on the fifth day of the eight month, was born *Ijetzna*, Father of the now reigning ſecular Monarch. The ſame year was a great famine and mortality in *Japan*, from the beginning of the Spring to the enſuing Harveſt.

This Empreſs reign'd fourteen years, and reſign'd the Crown to her younger brother.

Dai CXI. GOKWOMIO

GOKWOMIO, commonly *Goto Mio*, the late Empreſs's younger brother, ſucceeded his Siſter in the year of *Synmu* 2303, of Chriſt 1643, on the ſeventh day of the ninth month, though he did not take the title of *Mikaddo*, and full poſſeſſion of the throne, till the fifth day of the eleventh month.

The *Nengo*'s appointed during his reign were *Seofo* of four, *Kejan* of four, and *Seoo* of three years.

In the third year of his reign, on the twenty third day of the fourth month, the title of *Seonai Dai Nagon*, was given to the Secular Monarch *Ijetzna*.

In the eleventh year, on the twelfth day of the eighth month, a Fire broke out in the *Dairi*, or Palace of the Eccleſiaſtical Hereditary Emperor, which conſumed great part of it with ſeveral neighbouring Temples and other buildings. The ſame year ſome young Lads, of twelve to fourteen years of age, were committed to priſon on ſuſpicion of having ſet fire to it, and to ſeveral other parts of the City of *Miaco*.

In the eleventh year, on the ſixth day of the ſeventh month, arriv'd from *China*, *Ingen* an eminent Heathen Preacher. The deſign of his coming over was to convert the people to his Pagan worſhip, and

to unite, if possible, the differing Sects, then flourishing in the Empire, a task truly hard.

The same year, on the twentieth day of the ninth month, died the *Mikaddo*, and was buried with great solemnity in the temple of *Sen Ouji*, on the fifteenth day of the following tenth month.

Dai. CXII. SININ. He was succeeded by his third and younger Brother *SININ*, in the year of *Synmu* 2314, of Christ 1654.

The *Nengo*'s appointed during his reign were, *Meiruku*, and *Bantji*, each of three years, and *Seowo*, or according to others, *Quan Bun*, of twelve years, which last was continued to the eleventh year of the reign of his Successor.

Some Authors pretend, that it was in the first year of this Emperor's reign, the Chinese had obtain'd leave to renew their trade to *Japan*.

In the third year of his reign, (of Christ 1657) on the thirteenth day of the first Month, a dreadful fire broke out at *Jedo*, the residence of the Secular Monarch, which continued burning with great violence for three days, and laid the greatest part of that noble Capital in ashes. (*An Account of this fire hath been given by Mr.* Wagenaer, *Ambassador of the East India Company to the Emperor of* Japan, *who was then at* Jedo *himself, and is inserted in* Montanus's *memorable Embassies to the Japanese Emperors.* p. 370.)

In the fifth year was first begun the *Rakujo*, or Pilgrimage to the 33 *Quanwon* Temples, which was since made by many religious people of both sexes.

In the seventh year, great part of the Ecclesiastical Emperor's residence was again laid in ashes.

In the eighth year, on the first day of the fifth month, happen'd a violent Earthquake, by which a mountain in the Province *Oomi*, on the river *Katzira*, sunk down flat even with the ground, without leaving the least foot-step of its having stood there.

He reign'd eight years.

Dai. CXIII. KINSEN. He was succeeded by his younger Brother *KINSEN*, or *Tei Sen*, or with his full title, *Kinseokwo Tei*, the Emperor *Daiseokwo Tei*'s youngest Son, in the year of *Synmu* 2323, of Christ 1663.

The last of his Brother's *Nengo*'s was continued during the first ten years of his reign, when he appointed the *Nengo Jempo*, which subsisted eight years, and was follow'd by the *Nengo*'s *Tenwa* of three, aud *Dsioküo* of four years.

In the third year of his reign, in the sixth month, a Court of Enquiry was establish'd by special command of the Emperor, in all the cities and villages throughout the Empire. The business of this court is to enquire what religion, belief or sect, each family, or its individual members belong to. This Enquiry is made once every year, tho' not at a certain determined time, but commonly some days, or weeks, after the trampling

over

over the Images of our bleſſed Saviour, and the Virgin *Mary*, hath been perform'd in every family, as a convincing proof of their abhorrence to the Chriſtian Religion.

In the fourth year, in the fourth month, the Emperor order'd the *Jusja Fuſe*, a branch of the *Fokeſiu* Sect, to be aboliſh'd, forbidding all his ſubjects, ever hereafter to adhere thereto. The followers of this Sect entertain'd ſuch ridiculous notions of their own purity and holineſs, that they thought the very converſation with other People would pollute and profane them.

In the ſixth year, on the firſt day of the ſecond month, and for forty-five days following, the City of *Jedo* ſuffer'd much by fire, which ſeem'd to have been laid in deſignedly, and the malicious intent levell'd chiefly at Merchant's ware-houſes, and the places where Soldiers were quarter'd.

In the ſeventh year, there being a great famine in *Japan*, occaſion'd by an exceſſive drought the year before, the Emperor order'd that from the twentieth day of the firſt month, for one hundred days ſucceſſively, boil'd rice ſhould be diſtributed to the poor, at his own expence, in all parts of the Empire.

In the eighth year, they had very violent ſtorms at *Oſacca*, and in ſeveral other maritime Provinces, follow'd by Inundations, and a great mortality among men and beaſts.

In the ninth year, in the fourth month, as they were cleaning the river, which runs by *Oſacca*, they took up great quantities of gold and ſilver, which, in all probability, were ſunk there during the late Civil Wars.

In the eleventh year, on the ninth day of the fifth month, a fire broke out at the *Dairi*'s court, which burnt with ſuch fury, that great part of the city of *Miaco* itſelf was laid in aſhes, and becauſe it unluckily happen'd, that among other buildings ſeveral publick granaries were deſtroy'd by the fire, the Emperor, for the eaſe and comfort of his Subjects, order'd, that three *Koku*'s of rice ſhould be given, or lent to any family, that ſtood in need of it, as is done frequently in time of famine.

In the twelfth year, in the ſecond month, a Court of Enquiry was held, by ſpecial command of the Emperor, in his Capital of *Miaco*, when it appear'd, that in the 1850 ſtreets of this city, there were 1050 of the *Ten Dai*'s Religion, 10070 of the ſect *Singon*, 5402 of *Foſſo*, 11016 of *Sen*, 122044 of *Seodo*, 9912 of *Rit*, 81586 of *Jocke*, 41586 of *Nis Fonguans*, 80112 of *Figas Fonguans*, 7406 of *Takata Monto*, 8306 of *Bukwoo*, 21080 of *Dainembuds*, 6073 of the ſect of *Jammabos*, that is in all 405643 (the *Dairi*'s Court not computed) 182070 of which were males, and 223573 females. *(See the latter End of the IXth Chapter of the Vth Book.)*

The ſame year, on the third day of the fourth month, died in the famous Convent *Obaku*, the above mention'd Chineſe Miſſionary *Ingen*, in the

the fourſcore and ſecond year of his age. The following months, the growth of the field ſuffer'd much by rain and hail, whereby a great famine was occaſion'd, for which reaſon the Emperor iſſued new orders to diſtribute rice to the poor in the chief Cities.

In the eighteenth year, and the eighth of the *Nengo Jenpo*, on the eighth day of the fifth month, (1680, on the 24th of *June*) died the ſecular Monarch *Jjetzna*. He was after his death, according to cuſtom, related among the Gods, and call'd *Gen Ju in den*.

In the nineteenth year, in the fifth month, the pompous Title of *Sei Dai Seogun Nai Dai Sin Sioni i ukonjeno Taiſo*, was by the Emperor conferr'd on the now reigning ſecular Monarch *Tſinajos*, who was a younger brother of *Geniuin*, and *Jjetiru*, or *Daijoin* his third Son.

In the twentieth year, and the ſecond of the *Nengo Tenwa* (of Chriſt 1682) there was again a great famine and mortality in *Japan*, particularly in and about *Miaco*.

In the twelfth month of the ſame year, on the 28th day, a Fire broke out at *Jedo*, which laid the beſt part of that great City in aſhes.

In the twenty firſt year, which was the third of the *Nengo Tenwa*, died *Tokumatz*, the now reigning ſecular Monarch's only Son and hereditary Prince, for whoſe death the Empire went into a general mourning, that no muſical Inſtrument was to be touch'd, nor any kind of rejoycings to be made for three years.

The ſame year, on the fifth day of the twelfth month, the City of *Jedo* ſuffer'd again by Fire.

This Emperor reign'd twenty four years, and reſign'd the Crown to his Son.

Dai. CXIV. KINSEN.

KINSEN, or *Kinſeokwo Tei*, hath the ſame name with his Father, to whom he ſucceeded in the year of *Synmu* 2347, of Chriſt 1687.

In the ſecond year of his reign, he appointed the *Nengo Genroku*, the fifth year whereof was the year of Chriſt 1692, when I was in *Japan* my ſelf, which in the Cyclus of ſixty years, bears the name of *Midſno Je Sar*.

The names of theſe hundred and fourteen Eccleſiaſtical hereditary Emperors of *Japan*, taken out of a Japaneſe Chronicle, printed in the learned Language of the Chineſe, are engrav'd in *Tab.* XVI.

CHAP.

CHAP. VI.

Of the Crown-Generals, and Secular Monarchs, from Joritomo *to the Emperor* Tsinajos *now reigning.*

I. JORITOMO, the first Crown-General and Secular Monarch, was born under the reign of the *LXXVI Dairi*, in the year of Christ 1154. He reign'd 20 years.

II. *JORI I JE*, *Joritomo*'s Son, reign'd five years.

III. *SANNETOMO*, *Joritomo*'s second Son, reign'd seventeen years.

IV. *JORITZNE*, a Son of *Quan Baku Dooka*, reign'd 18 years.

V. *JORI SANE*, or *Jorissuga*, *Joritzne*'s Son, reign'd 8 years.

VI. *MUNE TAKA SINNO*, or *Soo Son Sinno*, a Son of the Ecclesiastical Hereditary Emperor *Sagga* the second, reign'd 15 years.

VII. *KOREJAS SINNO*, *Mune Taka*'s eldest Son, reign'd 24 years.

VIII. *KIUME SINNO*, or *Sanno Osi*, the Ecclesiastical Hereditary Emperor *Fikakusa* the Second's third Son, reign'd 20 years.

IX. *MORI KUNI SINNO*, his Son, reign'd 25 years.

X. *SONUN SINNO*, or *SONNUM SINNO*, *Daigo the second*'s second Son, reign'd 2 years.

XI. *NARI JOSI SINN OO*, *Daigo the second*'s fonrth Son, reign'd three years.

XII. *TAKA UDSI*, a Son of *Askago Sannokino Cami Nago Udsi*, reign'd 25 years.

XIII. *JOSI JAKI*, *Takaudsi*'s third Son, reign'd 10 years.

XIV. *JOSIMITZ*, *Josi Jaki*'s Son, reign'd 40 years.

XV. *JOSIMOTSI*, *Takamitz*'s Son reign'd 21 years.

XVI. *JOSI KASSU*, *Josimotsi*'s Son, reign'd under his Father.

XVII. *JOSI NORI*, *Josimitz*'s Son, reign'd 14 years.

XVIII. *JOSIKATZ*, *Josi Nori*'s eldest Son, reign'd three years.

XIX. *JOSI MASSA*, *Josi Nori*'s second Son, reign'd 49 years.

XX. *JOSINAVO*, reign'd under his Father *Josimassa*.

XXI. *JOSI TANNE*, *Josinavo*'s Brother reign'd 18 years.

XXII. *JOSI SYMMI*, *Josi Tanne*'s Son, reign'd 14 years.

XXIII. *JOSIFAR*, *Josi Symmi*'s Son, reign'd 30 years.

XXIV. *JOSI TIR*, *Josifar*'s Son, reign'd 16 years.

XXV. *JOSI TAIRA*, or *TIRA*, *Josi Tir*'s Son, reign'd 4 years.

XXVI. *JOSI AKI*, *Josi Taira*'s Son, reign'd 5 years.

XXVII. *NOBBENAGA*, or *NOBUNAGA*, *Oridano Dansio Taira*'s second Son, reign'd 10 years.

XXVIII. *FIDE, NOBU*, *Nobu Tada*'s Son, reign'd 3 years.

XXIX. *FIDE JOSI*, afterwards call'd *Taiko*, and *Taiko Sama*. This celebrated Monarch was a Peasant's Son, and in his younger years Butler to a Nobleman. But by his courage and merit, he rais'd him-

ſelf to be Emperor of *Japan*. He reduced all the Provinces of *Japan*, which were then as yet divided, and govern'd by particular Princes, under his Power and Sovereignty, and became the firſt abſolute Secular Monarch. He was after his death, according to the cuſtom of the country, related among the Gods, and honour'd by the *Dairi* with the divine title *Tojokuni Daimioſin*. His temple, where his urn is kept, ſtands at *Miaco*, but is at preſent almoſt decay'd, the Secular Empire being gone over into another Family.

XXX. *FIDE TSUGU*, alias *Quabacundono*, who was the Son of *Joo in Iziro*, and *Taicoſama*'s Nephew, reign'd under his Uncle, tho' but a little while.

XXXI. *FIDE JORI*, *Taicoſama*'s Son, being under age, when his Father died, was by him committed to the care and tuition of *Ijejas Sama*, one of his favourites and counſellors of ſtate, who oblig'd himſelf by a ſolemn oath, ſign'd with his own blood, that as ſoon as the young Prince ſhould come of age, he would quit the regency, and deliver the Empire into his hands. On this condition *Jejas* his daughter was married to the Hereditary Prince, who enjoy'd the Empire, or at leaſt the title of Emperor, under his tutor and father-in-law fourteen years.

XXXII. *JEJASSAMA*, otherwiſe *Ongoſio*, and *Daifuſama*, uſurp'd the throne upon *Fide Jori* his Son-in-law. He granted the Dutch East India Company a free commerce to *Japan*, in the year of Chriſt 1611. He was after his death deify'd according to cuſtom, and call'd *Gongenſama*. He lies buried at *Niko*, near *Miaco*, the burial place of this family. He reign'd in all fourteen years, taking in ſome of his regency. However ſome authors pretend, that he reign'd but four or five years, on a ſuppoſition, that he was ſeventy years old, when he became poſſeſs'd of the throne.

XXXIII. *FIDE TADA*, *Ijejaſſama*'s third Son, who was after his death call'd *Taitokonni*, or *Taitokuinſama*, renew'd the Priviledges, which his Father granted to the Dutch, in 1616, or 1617. He reign'd eighteen years.

XXXIV. *IJETIRUKO*, otherwiſe *Ijemitzko*, *Fidetada*'s Son, who was after his death call'd *Daijoinſama*, or *Taijoinſama*, reign'd twenty one years.

XXXV. *IJETZNAKO*, his Son, who was after his death call'd *Ginjoinſama*, or *Genjuinſama*, reign'd thirty years, and died on the fourth of June 1680.

XXXVI. *TSINAJOSIKO*, otherwiſe *Tſijnajoſiko*, or *Tſijnaſoſama*, or with his full tittle, which he very lately obtain'd from the *Dairi* *SEI DAI SEOGUN, NAI DAI SINI UKON JENO TAI SO*, the now reigning Monarch, ſucceeded his Brother. He was in the 43d year of his age, when I was in *Japan* (in 1692) and had been 12 or 13 years on the throne.

THE

THE History of JAPAN.

BOOK III.

OF THE State of Religion in JAPAN.

CHAP. I.

Of the Religions of this Empire in general, and of the Sintos Religion in particular.

LIBERTY of Conſcience, ſo far as it doth not interfere with the Intereſt of the ſecular Government, or affect the peace and tranquility of the Empire, hath been at all times allow'd in *Japan*, as it is in moſt other Countries of *Aſia*. Hence it is, that foreign Religions were introduc'd with eaſe, and propagated with ſucceſs, to the great prejudice of that, which was eſtabliſh'd in the country from remoteſt antiquity. In this laſt hundred years there were chiefly four Religions, conſiderable for the number of their adherents, to wit. *The Religions of Japan.*

1. *Sinto*, the old Religion, or Idol-worſhip, of the Japaneſe. *Sintō.*

2. *Budſdo*, The worſhip of foreign Idols, which were brought over into *Japan*, from the Kingdom of *Siam*, and the Empire of *China*. *Budſdo.*

3. *Siuto*, The Doctrine of their Moraliſts and Philoſophers. *Siuto.*

4. *Deivus*, or *Kiriſtando*, is as much as to ſay, the way of God and Chriſt, whereby muſt be underſtood the Chriſtian Religion. *Deivus.*

It

Fate of the Christian Religion in Japan

It was owing to the commendable zeal, and the indefatigable care of the Spaniſh and Portugueze Miſſionaries, particularly the Jeſuits, that the Chriſtian Religion was firſt introduced into *Japan*, and propagated with a ſucceſs infinitely beyond their expectation, inſomuch, that from the firſt arrival of the Fathers of the Society in the Province *Bongo*, which was about the year of Chriſt 1549, (or ſix years after the firſt diſcovery of *Japan*,) to the year 1625, or very near 1630, it ſpread through moſt Provinces of the Empire, many of the Princes and Lords openly embracing the ſame. Conſidering what a vaſt progreſs it had made till then, even amidſt the many ſtorms and difficulties it had been expoſed to, there was very good reaſon to hope, that within a ſhort compaſs of time the whole Empire would have been converted to the faith of our Saviour, had not the ambitious views, and impatient endeavours of theſe Fathers, to reap the temporal, as well as the ſpiritual fruits of their care and labour, ſo provoked the ſupreme Majeſty of the Empire as to raiſe, againſt themſelves and their converts, a perſecution, which hath not its parallel in Hiſtory, whereby the Religion, they preach'd, and all thoſe that profeſs'd it, were in a few years time entirely exterminated.

Sintos Religion

Of the three chief Religions, which now flouriſh and are tolerated in *Japan*, *the*

SINTOS.

muſt be conſidered in the firſt place, more for its antiquity and long ſtanding, than for the number of its adherents.

Sinto, which is alſo called *Sinsju*, and *Kamimitſi*, is the Idol-worſhip, as of old eſtabliſhed in the Country. *Sin* and *Kami*, denote the Idols, which are the object of this worſhip. *Jo* and *Mitſi*, is as much as to ſay, the way, or method, of worſhiping theſe Idols. *Siu* ſignifies Faith, or Religion. *Sinsja*, and in the plural number *Sinsju*, are the perſons, who adhere to this Religion.

Belief of the Sintoiſts.

The more immediate end, which the followers of this Religion propoſe to themſelves, is a ſtate of happineſs in this World. They have indeed ſome, though but obſcure and imperfect notions, of the Immortality of our Souls and a future ſtate of bliſs, or miſery. And yet, as little mindful as they are, of what will become of them in that future ſtate, ſo great is their care and attention to worſhip thoſe Gods, whom they believe to have a peculiar ſhare in the government and management of this world, with a more immediate influence, each according to his functions, over the occurencies and neceſſities of human life. And although indeed they acknowledge a Supreme Being which, as they believe, dwells in the higheſt of Heaven, and tho' they likewiſe admit of ſome inferior Gods, whom they place among

the

the Stars, yet they do not worſhip and adore them, nor have they any feſtival days ſacred to them, thinking, *quæ ſupra nos nihil ad nos*, that Beings, which are ſo much above us, will little concern themſelves about our affairs. However they ſwear by theſe ſuperior Gods, whoſe names are conſtantly inſerted in the form of their oath. But they worſhip and invoke thoſe Gods, whom they believe to have the ſovereign command of their Country, and the ſupreme direction of its produce, of its elements, water, animals and other things, and who by vertue of this power, can more immediately affect their preſent condition, and make them either happy or miſerable in this life. They are the more attentive in paying a due worſhip to theſe Divinities, as they ſeem to be perſuaded, that this alone is ſufficient to cleanſe and to purify their hearts, and that doubtleſs by their aſſiſtance and interceſſion, they will obtain in the future Life rewards proportionable to their behaviour in this. This Religion ſeems to be nearly as ancient as the nation itſelf. If it is any ways probable, that the firſt Japaneſe are deſcended of the Babylonians, and that, whilſt at Babel, they acquir'd ſome notions of the true religion, of the creation of the world, and its ſtate before that time, as they are deliver'd to us in ſacred writs, we may upon as good grounds ſuppoſe, that by the alteration of their language, and by the troubles and fatigues of ſo long and tedious a journey, the ſame were almoſt entirely worn out of their minds, that upon their arrival in this extremity of the Eaſt, they deſervedly bore a moſt profound reſpect to their leader, who had happily conducted them through ſo many dangers aud difficulties, that after his death they deify'd him, that in ſucceeding ages other great men, who had well deſerved of their Country, either by their prudence and wiſdom, or by their courage and heroic actions, were likewiſe related among their *Kami*, that is, among the Immortal Spirits worthy to have divine honours paid them, and that to perpetuate their memory, *Mias*, or Temples, were in time erected to them. (*Mia*, properly ſpeaking, ſignifies the Houſe, or dwelling-place of a living Soul.) The reſpect due to theſe great men became in ſucceſs of time ſo univerſal, that ever ſince it is thought to be a duty incumbent on every ſincere lover of his Country, whatever ſect otherwiſe he adheres to, to give publick proofs of his veneration and grateful remembrance of their virtues and ſignal ſervices, by viſiting their Temples, and bowing to their Images, either on ſuch days, as are more particularly conſecrated to their memory, or on any other proper occaſion, provided they be not in a ſtate of impurity, and unfit to approach theſe holy places. Thus what was at firſt intended, as a ſimple act of reſpect and gratitude, turn'd by degrees into adoration and worſhip: Superſtition at laſt was carried ſo far, that the *Mikaddo*'s, or Eccleſiaſtical Hereditary Emperors, being lineal deſcendants of theſe great Heroes, and ſuppoſed heirs of their excellent qualities, are look'd upon, as ſoon as they have taken poſſeſſion

Conjectures about the Antiquity of the Sintos Belief.

Reſpect for Dairies.

of the throne, as true and living images of their *Kami*'s or Gods, as *Kami*'s themſelves, poſſeſs'd of ſuch an eminent degree of purity and holineſs, that no *Gege*, (*Gege* is a vile name, which the *Kuge*, that is, the members of the Emperor's Eccleſiaſtical Court give to their Countrymen, who are not of the ſame noble and divine extraction) dare preſume to appear in their preſence, nay, what is ſtill more, that all the other *Kami*'s or Gods of the Country are under an obligation to viſit him once a year, and to wait upon his ſacred perſon, tho' in an inviſible manner, during the tenth month. They are ſo fat perſuaded of the truth of this, that during the ſaid month, which is by them call'd *Kaminaſſuki*, that is, the month without Gods, no feſtival days are celebrated, becauſe the Gods are ſuppposed not to be at home in their Temples, but at Court waiting upon their *Dairi*. This Japaneſe Pope aſſumes alſo to himſelf, the ſole power and authority of deifying and canonizing others, if it appears to him that they deſerve it, either by the apparitions of their Souls after their death, or by ſome miracles wrought by them. In this caſe the Emperor confers an eminent title upon the new God, or Saint, and orders a *Mia*, or Temple, to be built to his memory, which is done either at his own expence, or by the charitable contributions of pious, well-diſpos'd Perſons. If afterwards it ſo happens, that thoſe, who worſhip in this Temple, and more particularly devote themſelves to the new God, proſper in their undertakings, but much more if ſome extraordinary miracle hath been wrought, ſeemingly by his power and aſſiſtance, it will encourage other people to implore his protection, and by this means the number of his temples and worſhippers will quickly encreaſe. Thus the number of divinities is augmented every age. But beſides all the illuſtrious men, who from time to time, for their heroic actions or ſingular piety, have been by the Spiritual Emperors related among the Divinities of the Country, they have another Series of Gods, of a more ancient date. Of theſe two ſucceſſions are mention'd. The firſt is the ſucceſſion of the *Tenſin Sitzi Dai*, or *ſeven great Celeſtial Spirits*, who are ſaid to have exiſted in the moſt antient times of the Sun, long before the exiſtence of men and heaven, and to have inhabited the Japaneſe world (the only country in their opinion then exiſting) many millions of years. The ſeventh and laſt of theſe great Celeſtial Spirits, whoſe name was *Iſanagi*, having carnally known his divine Conſort *Iſanami*, in imitation of what he had obſerv'd of the Bird *Iſiatadakki*, begot a ſecond ſucceſſion of Divinities, inferior indeed to the firſt, but ſtill ſuperior to all thoſe, who exiſted ſince their time. This ſecond ſucceſſion is from the number of its chief heads call'd, *Dſi Sin Go Dai*, or the *ſucceſſion of the five terreſtrial Divinities*, who liv'd and govern'd the Country of *Japan* a long, but limited time. It is needleſs here to enlarge any further on this head, a full account of the ridiculous and fabulous notions of the Japaneſe, with regard

He hath the ſole Power of canonizing.

Two Succeſſions of their Divinities.

to

to these two successions of Divinities, having been already given in Book I. ch. 7. and Book II. ch. 1. I will only add, that the History of the second succession is full of strange and uncommon adventures, knight errantries, defeats of giants, dragons and other monsters, which then desolated the country, to the great terror of its Semi-divine Inhabitants. Many cities and villages in the Empire have borrow'd their names from some such memorable action, which happen'd in the neighbourhood. They still preserve, in some of their temples, swords, arms and other warlike instruments, which they look upon as remains of that ancient time, and believe to be the very same which in the hands of these Semi-divine heroes prov'd so destructive and fatal to the disturbers of the peace and tranquillity of the Country. Uncommon respect is paid by the adherents of the Sintos Religion to these sacred relicks, which are by some still believ'd to be animated by the Souls of their former possessors. In short, the whole System of the *Sintos* Divinity is such a lame ridiculous contexture of monstrous unconceivable fables, that even those, who have made it their business to study it, are asham'd to own, and to reveal all those impertinences to their own adherents, much less to the *Budsdoists*, and the adherents of other Religions. And perhaps would it not have stood its ground so long, had it not been for its close connexion with the civil customs, in the observation of which this nation is exceedingly nice and scrupulous. The Temples of the Sintoists are not attended by priests and ecclesiastical persons, but by laymen, who are generally speaking entirely ignorant of the grounds and reasons of the Religion they profess, and wholly unacquainted with the History of the Gods, whom they worship. Some few however there are among the *Sintosju*, or adherents of the *Sintos* Religion, chiefly of the order of the *Canusi*'s, who will now and then make a sermon to the people, and be at some pains in instructing young children. During my stay in *Japan*, one of these *Canusis* came from *Miaco* to preach at the temple of *Tensi*, and afterwards at that of *Suwa*. He made a Sermon every day, in order to explain the Law, or Commandment *Nacottominotarrai*, or *Nacottomibarrai*, but his Sermons, at best, were ill dispos'd, confused compositions of romantick and ridiculous stories of their Gods and Spirits. They will teach their system of divinity to others for a proper consideration, and under an obligation of secrecy; particularly when they come to the last article, which relates to the beginning of all things, they take special care not to reveal the same to their disciples, till he hath oblig'd himself with an oath, sign'd with his hand and seal, not to profane such sacred and sublime mysteries, by discovering them to the ignorant and incredulous laity. The original text of this mysterious doctrine is contain'd in the following words taken out of a book, which they call *Odaiki*; *Kai fakuno fasime Dsjusio Fuso Tatojaba Jajonb sita joni ukunga Gotosi Tentsijno utsijni Itsi butsu wo seosu Katats Igeno gotosi senquds ste sin to nar kuni toko datsno Mi-*

kotto

System of the Sintos Divinity.

Their Notions of the beginning of all things.

kotto to goos: That is, *In the beginning of the opening of all things, a Chaos floated, as fiſhes ſwim in the water for pleaſure. Out of this Chaos aroſe a thing like a prickle, moveable and transformable: This thing became a Soul or Spirit, and this Spirit is call'd KUNITOKO. DATSNO MIKOTTO.*

CHAP II.

Of the Sintos *Temples, Belief and Worſhip.*

Names of the Sintos Temples.

THE *Sinsju*, that is, the adherents of the *Sintos* Religion, call their Temples, or Churches, *Mia*, which word, as I have obſerv'd, ſignifies dwelling places of immortal Souls. They come neareſt to the *Fana* of the ancient Romans, as they are generally ſpeaking ſo many laſting monuments erected to the memory of great men. They call them alſo *Jaſijro*, and *Sia*, or *Sinsja*, which laſt takes in the whole Court of the *Mia*, with all other buildings and dependencies belonging to the ſame. *And Gods* The Gods, who are the ſubject of their worſhip, they call *Sin* and *Cami*, which ſignifies Souls or Spirits. Sometimes alſo they honour them with the epithet of *Mioſin*, ſublime, illuſtrious, holy; and *Gongen*, juſt, ſevere, jealous. The adherents of other religions call the convents of their religious men, and the places of their worſhip, *Siſia Tira*, that is, temples, and *Deſcription Of their Mias* the Gods themſelves, which they adore, *Fotoge*. All other foreign Idols, the worſhip of whom was brought into *Japan* from beyond Sea, are comprehended under one general name of *Boſatz*, or *Budz*. The *Mias*, as indeed all convents and religious houſes in general, as well of this, as of their other ſects, are ſeated in the pleaſanteſt parts of the Country, on the beſt ſpots of ground, and commonly within, or near great cities, towns, villages and other inhabited places. I will confine my ſelf in this chapter only to the *Mias* of the *Sintoiſts*. A broad and ſpacious walk planted with rows of fine cypres trees, which grow in the country, and are a tall fine tree, leads ſtrait to the *Mia*, or elſe to the Temple-court, on which there are ſometimes ſeveral *Mias* ſtanding together, and in this caſe the walk aforeſaid leads directly to that, which is reckon'd the chief. The *Mias* are, generally ſpeaking, ſeated in a pleaſant wood, or in the aſcent of a fine green hill, and have neat ſtone ſtair caſes leading up to them. Next to the highway, at the entry of the walk, which leads to the temple, ſtands, for diſtinction's ſake from common roads, a particular *Temple Gates.* faſhion'd gate, call'd *Torij*, and built either of ſtone or wood. The ſtructure of theſe gates is but very mean and ſimple, they conſiſting of two perpendicular poſts or pillars, with two beams laid acroſs, the uppermoſt of which is, for ornament's ſake, depreſs'd in the middle, the two extremities ſtanding upwards. Between the two croſs beams

is

is placed a ſquare table, commonly of Stone, whereon is engrav'd the name of the God, to whom the *Mia* is conſecrated, in golden characters. (*v. Tab.* XVII. *A.*) Sometimes ſuch another gate ſtands before the *Mia* itſelf, or before the Temple-Court, if there be ſeveral *Mias* built together in one Court. Not far from the *Mia* is a Baſon, commonly of ſtone, and full of water for thoſe, who go to worſhip to waſh themſelves. Cloſe to the *Mia* ſtands a great wooden Alms-cheſt. The *Mia* itſelf is neither a ſplendid, nor a magnificent building, but very mean and ſimple, commonly quadrangular, and built of wood, the beams being ſtrong and neat. It ſeldom exceeds twice or thrice a man's height, and two or three fathoms in breadth. It is raiſed about a yard, or upwards, from the ground, being ſupported by ſhort wooden poſts. There is a ſmall walk, or gallery, to go round it, and a few ſteps lead up to this walk. The frontiſpiece of the *Mia* is as ſimple as the reſt, conſiſting only of one, or two, grated windows, for thoſe that come to worſhip to look through, and to bow towards the chief place within. It is ſhut at all times, and often without any body to take care of it. Other *Mia*'s are ſomewhat larger, ſometimes with an Anti-chamber, and two ſide-rooms, wherein the keepers of the *Mia* ſit, in honour of the *Cami*, richly clad in their fine Eccleſiaſtical Gowns. All theſe ſeveral rooms have grated windows and doors, and the floor is cover'd with curious mats. Generally ſpeaking, three ſides of the temple are ſhut with deal-boards, there being no opening left but in the front. The roof is cover'd with tiles of ſtone, or ſhavings of wood, and jets out on all ſides to a conſiderable diſtance, to cover the walk, which goes round the temple. It differs from other buildings by its being curiouſly bent, and compos'd of ſeveral layers of fine wooden beams, which jetting out underneath make it look very ſingular. At the top of the roof there is ſometimes a ſtrong wooden beam, bigger than the reſt, laid lengthways, at the extremities of which, two other beams ſtand up, croſſing each other, ſometimes a third one is laid a-thwart behind them. This ſtructure is in imitation, as well as in memory, of the firſt *Isje* Temple, which tho' ſimple, was yet very ingeniouſly and almoſt inimitably contriv'd ſo, that the weight and connexion of theſe ſeveral beams was to keep the whole building ſtanding. Over the Temple-door hangs ſometimes a wide flat bell, and a ſtrong, long, knotted rope, wherewith thoſe that come to worſhip, ſtrike the bell, as it were, to give notice to the Gods of their preſence. This cuſtom however is not very ancient, nor did it originally belong to the *Sintos* Religion, for it was borrow'd from the *Budſdo*, or foreign Idol-worſhip. Within the temple is hung up white paper, cut into ſmall bits, the intent of which is to make people ſenſible of the purity of the place. Sometimes a large Looking-glaſs is plac'd in the middle, for the worſhippers to behold themſelves, and withal to conſider, that as diſtinctly as the ſpots of their face appear in the Looking-glaſs, ſo

conſpicuous are the ſecret ſpots and frauds of their hearts in the eyes of the Immortal Gods. Theſe temples are very often without any Idols, or Images of the *Cami*, to whom they are conſecrated. Nor indeed do they keep any Images at all in their temples, unleſs they deſerve it on a particular account, either for the reputation and holineſs of the carver, or becauſe of ſome extraordinary miracles wrought by them. In this caſe a particular box is contriv'd at the chief and upper end of the temple, oppoſite to its grated front, and it is call'd *Fongu*, which is as much as to ſay, the real, true Temple. In this box, which the worſhippers bow to, the Idol is lock'd up, and never taken out, but upon the great feſtival day of the *Kami*, whom it repreſents, which is celebrated but once in a hundred years. In the ſame ſhrine are likewiſe lock'd up, what relicks they have, of the bones, habits, ſwords, or handy-works of the ſame God. The chief *Mia* of every place hath one or more *Mikoſi*, as they call them, belonging to it, being ſquare, or ſix, or eight-corner'd Sacella, or ſmaller Temples, curiouſly lacker'd, adorn'd without with gilt corniſhes, within with looking-glaſſes, cut white paper and other ornaments, and hanging on two poles in order to be carried about upon proper occaſions, which is done with great pomp and ſolemnity, when upon the *Jennitz*, that is, the chief feſtival-day of the God, to whom the *Mia* itſelf is conſecrated, the *Canuſi* or Officers of the Temple celebrate the *Matſuri*, of which more in another place. Sometimes the Idol of the *Cami*, to whom the *Mia* is dedicated, or ſuch of his relicks, as are there kept, are carried about in theſe *Mikoſi*'s upon the ſame ſolemn occaſion. The chief of the *Canuſis* takes them out of the ſhrine of the Temple, where they are kept in curious white boxes, carries them upon his back to the *Mikoſi*, and places them backwards into the ſame, the people in the mean time retiring out of the way, as being too impure and unworthy a race to behold theſe ſacred things. The outſide of the *Mia*, or the Anti-chamber, and other rooms built cloſe to it, are commonly hung with divers ornaments, Scimiters curiouſly carved, Models of Ships, Images of different ſorts, or other uncommon curioſities, affording an agreeable amuſement for the idle ſpectators, who come to view and to worſhip in theſe Temples upon their holidays. Theſe ſeveral ornaments are called *Jemma*, and are generally ſpeaking free gifts to the Temple, given by the adherents of this religion, purſuant to vows, which they made, either for themſelves, or for their relations and friends, when taken ill of ſome violent ſickneſs, or labouring under ſome other misfortunes, and which they afterwards very ſcrupulouſly put in execution, both to ſhew the power of the Gods, whoſe aſſiſtance they implored, and their own deep ſenſe of gratitude for the bleſſings receiv'd from them. The ſame cuſtom is likewiſe obſerv'd by the adherents of the *Boſatz*, or *Budſdo*-Religion. *Tab.* XVII. is a view of ſome of theſe *Sintos* Temples and *Mikoſi*, copied from an original drawing of the Japaneſe.

Mikoſi, what they are.

Jemma, or Ornaments of the Temple.

Theſe

Theſe *Mias*, or *Sintos* Temples are not attended by ſpiritual perſons, but by ſecular married men, who are call'd *Negi*, and *Canuſi*, and *Siannin*, and are maintained, either by the legacies left by the founder of the *Mia*, or by the ſubſidies granted them by the *Mikaddo*, or by the charitable contributions of pious well-diſpos'd perſons, who come to worſhip there. *Mikaddo*, according to the litteral ſenſe of the word, ſignifies the Sublime Port, *Mi* being the ſame with *On*, *Goo*, *Oo*, *Gio*, high, mighty, illuſtrious, ſupreme, ſublime, and *Kado*, ſignifying a port, gate, or door. Theſe *Canuſi*'s, or Secular Prieſts, when they go abroad, are for diſtinction's ſake, clad in large gowns, commonly white, ſometimes yellow, ſometimes of other colours, made much after the faſhion of the *Mikaddo*'s Court. However, they wear their common ſecular dreſs under theſe gowns. They ſhave their beards, but let their hair grow. They wear a ſtiff, oblong, lacker'd cap, in ſhape not unlike a ſhip, ſtanding out over their forehead, and tied under their chins with twiſted ſilk-ſtrings, from which hang down fringed knots, which are longer, or ſhorter, according to the office, or quality, of the perſon, that wears them, who is not oblig'd to bow down lower to perſons of a ſuperior rank, but to make the ends of theſe knots touch the floor. Their ſuperiors have their hair twiſted up under a black gauze, or crape, in a very particular manner, and they have their ears cover'd by a particular ſort of a lap, about a ſpan and a half long, and two or three inches broad, ſtanding out by their cheeks, or hanging down, more or leſs, according to the dignities, or honourable titles conferr'd upon them by the *Mikaddo*. In Spiritual Affairs, they are under the abſolute juriſdiction of the *Mikaddo*, but in Temporalities, they, and all other Eccleſiaſtical Perſons in the Empire, ſtand under the command of two *Dſi Sin Bugios*, as they call them, or *Imperial Temple-Judges*, appointed by the Secular Monarch. They are haughty and proud, beyond expreſſion, fancying themſelves to be of a far better make, and nobler extraction than other people. When they appear in a ſecular dreſs, they wear two Scimiters, after the faſhion of the Noblemen. Tho' Secular Perſons themſelves, yet they think it their duty, and becoming their ſtation, to abſtain religiouſly from all communication and intimacy with the common People. Nay, ſome carry their ſcrupulous conceits about their own purity and holineſs ſo far, that they avoid converſing, for fear of injuring the ſame, even with other religious perſons, who are not of the ſame Sect. As to this their conduct however, I muſt own, that ſomething may be ſaid on their behalf, for as much as this their uncommon carriage, and religious abſtinence from all ſort of communication with other people, ſeems to be the beſt means to conceal their groſs ignorance, and the enormity and inconſiſtence of their ſyſtem of divinity, which could not but be very much ridicul'd, if in converſation the diſcourſe ſhould happen to fall upon religious affairs. For the whole *Sintos* Religion is ſo mean and

Mias, by whom attended.

By whom gover'n'd.

Their Character.

ſimple,

ſimple, that beſides a heap of fabulous and romantick ſtories of their Gods, Demi-gods and Heroes, inconſiſtent with reaſon and common ſenſe, their Divines have nothing, neither in their ſacred Books, nor by Tradition, wherewithal to ſatisfy the Inquiries of curious perſons, about the nature and eſſence of their Gods, about their power and government, about the future ſtate of our Soul, and ſuch other eſſential points, whereof other Heathen Syſtems of Divinity are not altogether ſilent. For this reaſon it was, that when the foreign Pagan *Budſdo*-Religion came to be introduced in *Japan*, it ſpread not only quickly, and with ſurprizing ſucceſs, but ſoon occaſioned a difference and ſchiſm even between thoſe, who remain'd conſtant and faithful to the religion of their anceſtors, by giving birth to two Sects, which the *Sintoiſts* are now divided into. The firſt of theſe Sects is call'd *Juitz*. The Orthodox Adherents of this, continued ſo firm and conſtant in the religion and cuſtoms of their anceſtors, that they would not yield in any the leaſt point, how inſignificant ſoever. But they are ſo very inconſiderable in number, that the *Canuſi*'s, or Prieſts themſelves make up the beſt part. The other Sect is that of the *Riobu*'s: Theſe are a ſort of Syncretiſts, who for their own ſatisfaction, and for the ſake of a more extenſive knowledge in religious matters, particularly with regard to the future ſtate of our Souls, endeavour'd to reconcile, if poſſible, the foreign Pagan Religion, with that of their anceſtors. In order to this they ſuppoſe, that the Soul of *Amida*, whom the *Budſdoiſts* adore as their Saviour, dwelt by tranſmigration in the greateſt of their Gods *Ten Sio Dai Sin*, the eſſence, as they call him, of light and ſun. Moſt *Sintoiſts* confeſs themſelves to this Sect. Even the *Dairi*, or the Eccleſiaſtical Hereditary Emperor's whole Court, perhaps ſenſible enough of the falſity and inconſiſtence of the religion, which they profeſs, and convinc'd, how poor and weak their arguments are, whereby they endeavour to ſupport the almoſt divine majeſty and holineſs, which their maſter arrogates to himſelf, ſeem to incline to this Syncretiſm. Nay they have ſhewn not long ago, that they are no great enemies even to the foreign Pagan worſhip, for they conferr'd the Arch-biſhoprick, and the two Biſhopricks of the *Ikoſiu*, the richeſt and moſt numerous Sect of the *Budſdoiſts*, upon Princes of the Imperial Blood. The Secular Monarch profeſſes the religion of his forefathers, and pays his reſpect and duty once a year to the *Mikaddo*, though at preſent not in perſon, as was done formerly, but by a ſolemn embaſſy and rich preſents. He viſits in perſon the Tombs of his Imperial Predeceſſors, and frequents alſo the chief Temples, and religious Houſes, where they are worſhip'd. When I was in *Japan* myſelf, two ſtately Temples were built by order of the Secular Monarch in honour of the Chineſe Philoſopher *Koosju*, or as we call him *Confutius*, whoſe philoſophy they believe, was communicated to him immediately from Heaven, which

Two Sects of the Sintoiſts.

The Juitz.

The Riobus.

Religion of the Secular Monarch.

which ſame opinion the Greeks formerly had of the philoſophy of *Socrates*. One thing remains worth obſerving, which is, that many, and perhaps the greateſt part of thoſe, who in their life-time conſtantly profeſs'd the *Sintos* Religion, and even ſome of the *Siutosjus*, or Moraliſts, recommend their ſouls on their death-bed to the care of the *Budſdo* clergy, deſiring that the *Namanda* might be ſung for them, and their bodies burnt and buried, after the manner of the Budſdoiſts. The adherents of the *Sintos* Religion do not believe the Pythagorean Doctrine of the tranſmigration of Souls, altho' almoſt univerſally receiv'd by the eaſtern nations. However, they abſtain from killing and eating of thoſe beaſts, which are ſerviceable to mankind, thinking it an act of cruelty and ungratefulneſs. They believe, that the Souls, after their departure from the Bodies, tranſmigrate to a place of happineſs ſeated juſt beneath the thirty three heavens and dwelling places of their Gods, which on this account they call *Takamanofarra*, which ſignifies, *high and ſubceleſtial Fields*, that the Souls of thoſe, who have led a good life in this world, are admitted without delay, but that the Souls of the bad and impious are denied entrance, and condemn'd to err without a time ſufficient to expiate their crimes. This is all they know of a future ſtate of bliſs. But beſides theſe Elyſian-fields, theſe ſtations of happineſs, they admit no hell, no places of torment, no Cimmerian darkneſs, no unfortunate ſtate attending our Souls in a world to come. Nor do they know of any other Devil, but that which they ſuppoſe to animate the Fox, a very miſchievous animal in this Country, and ſo much dreaded, that ſome are of opinion, that the impious after their death are transform'd into Foxes, which their Prieſts call *Ma*, that is, evil Spirits.

Belief of the Sintoiſts about a future State.

The chief points of the *Sintos* Religion (and thoſe, the obſervation whereof its adherents believe, makes them agreeable to the Gods, and worthy to obtain from their divine mercy an immediate admiſſion into the ſtations of happineſs after their death, or what is more commonly aim'd at, a train of temporal bleſſings in this life) are, 1. The inward purity of the heart. 2. A religious abſtinence from whatever makes a man impure, 3. A diligent obſervation of the ſolemn feſtival and holy days. 4. Pilgrimages to the holy places at *Iſie*. Of theſe, to which by ſome very religious people is added, 5. Chaſtizing and mortifying their bodies, I proceed now to treat ſeverally.

Eſſential Points of the Sintos Religion.

To begin therefore with the inward purity of the heart, the ſame conſiſts in doing, or omitting thoſe things, which they are order'd to do, or to avoid, either by the law of nature, and the dictates of reaſon, or the more immediate and ſpecial command of civil magiſtrates. The law of external purity, of which more hereafter, is the only one, the obſervation of which is more ſtrictly recommended to the followers of this Religion. They have no other Laws given them, neither by Divine nor Eccleſiaſtical authority, to direct and to regulate them in their

The inward purity of the heart.

outward behaviour. Hence it would be but natural to think, that they ſhould abandon themſelves to all manner of voluptuouſneſs and ſinful pleaſures, and allow themſelves, without reſtraint, whatever can gratify their wiſhes and deſires, as being free from fear of acting contrary to the will of the Gods, and little apprehenſive of the effects of their anger and diſpleaſure. And this perhaps would be the miſerable caſe of a nation in this condition, were it not for a more powerful ruler within their hearts, natural reaſon, which here exerts it ſelf with full force, and is of itſelf capable enough to reſtrain from indulging their vices, and to win over to the dominion of virtue, all thoſe, that will but hearken to its dictates. But beſides, the civil magiſtrates have taken ſufficient care to ſupply what is wanting on this head; for, by their authority, there are very ſevere laws now in force againſt all ſorts of crimes and miſdemeanors. And certainly the Japaneſe Nation, conſider'd in the main, makes it evident, that the dictates of natural reaſon, and the laws of civil magiſtrates, are ſure guides enough to all thoſe, that will lead a good and virtuous life, and preſerve their hearts in a ſtate of purity.

Laws of the external purity.

But as to the external purity, the obſervance whereof tho' leſs material in it ſelf, hath yet been more ſtrictly commanded, it conſiſts in abſtaining from blood, from eating of fleſh, and from dead bodies. Thoſe, who have render'd themſelves impure by any of theſe things, are thereby diſabled from going to the temples, from viſiting holy places, and in general from appearing in preſence of the Gods. Whoever is ſtain'd with his own, or other blood, is *Fuſio* for ſeven days, that is, impure and unfit to approach holy places. If in building a *Mia*, or Temple, one of the workmen ſhould happen to be hurt, ſo as to bleed in any part of his body, it is reckon'd a very great misfortune, and ſuch a one, as makes him altogether incapable to work for the future on that ſacred building. If the ſame accident ſhould happen in building, or repairing, any of the Temples of *Tenſio Dai Sin* at *Iſje*, the misfortune doth not affect the Work-man alone, but the Temple it ſelf muſt be pull'd down, and rebuilt anew. No woman may come to the Temple, whilſt ſhe hath her monthly terms. It is commonly believ'd, that in their holy pilgrimages to *Iſje*, the monthly terms do for that time entirely ceaſe, which if true, muſt be owing, either to the fatigues of a long and tedious journey, or to their taking great pains to conceal it, for fear their labour and expences ſhould thereby become uſeleſs. Whoever eats the fleſh of any four footed beaſt, Deer only excepted, is *Fuſio* for thirty days. On the contrary whoever eats a fowl, wild or tame, water fowls, pheaſants and cranes excepted, is *Fuſio* but a Japaneſe hour, which is equal to two of ours. Whoever kills a beaſt, or is preſent at an execution, or attends a dying perſon, or comes into a houſe, where a dead body lies, is *Fuſio* that day. But of all the things, which make us impure, none is reckon'd

reckoned ſo very contagious, as the death of Parents and near relations. The nearer you are related to the dead perſon, ſo much the greater the Impurity is. All Ceremonies which are to be obſerved on this occaſion, the time of mourning and the like, are determined by this rule. By not obſerving theſe precepts, people make themſelves guilty of external impurity, which is deteſted by the Gods, and become unfit to approach their Temples. Over ſcrupulous people, who would be looked upon as great Saints, ſtrain things ſtill further, and fancy that even the Impurities of others will affect them in three different ways, *viz.* by the Eyes, which ſee impure things, by the mouth which ſpeaks of them, and by the ears, which hear them. Theſe three ways to ſin and impurity are repreſented by the Emblem of three Monkeys ſitting at the feet of *Dſijſo*, and ſhutting with their fore feet, one both his Eyes, the other his mouth, the third his ears. This Emblem is to be ſeen in moſt Temples of the *Budsdoiſts*, of whom it hath been borrow'd. We found it alſo in ſeveral places upon the high way. An acquaintance of mine at *Nagaſaki* was ſo exceedingly nice and ſcrupulous on this head, that when he received but a viſit of one, whom he had reaſon to ſuſpect of being a *Fuſio*, he cauſed his houſe to be waſh'd and cleaned with water and ſalt from top to bottom, and yet, all this ſuperſtitious care notwithſtanding the wiſer of his Countrymen look upon him as a downright Hypocrite.

CHAP III.

Of the Sintos Rebi, *that is, their fortunate and Holidays; and the Celebration thereof.*

The Celebration of Feſtivals.

THE Celebration of ſolemn Feſtivals and Holidays, which is the third eſſential point of the *Sintos* Religion, conſiſts in what they call *Majiru*, that is, in going to the *Mias* and Temples of the Gods and deceaſed great Men. This may be done at any time, but ought not to be neglected on thoſe days, which are particularly conſecrated to their worſhip, unleſs the faithful be in a ſtate of Impurity, and not duely qualify'd to appear in the preſence of the Immortal Gods, who deteſt all uncleaneſs. Scrupulous adorers carry things ſtill further, and think it unbecoming to appear in the preſence of the Gods, even when the thoughts, or memory of their misfortunes, poſſeſs their mind. For, as theſe Immortal Beings dwell in an uninterrupted ſtate of bliſs and happineſs, ſuch objects, 'tis thought, would be offenſive and unpleaſing to them, as the addreſſes and ſupplications of people,

Devotions of the Japanese how perform'd.

ple, whose hearts, the very inmost of which is laid open to their penetrating sight, labour under deep sorrow and affliction. They perform their devotions at the Temples in the following manner. The worshippers having first wash'd and clean'd themselves, put on the very best cloath they have, with a *Kamisijno*, as they call it, or *a garment of Ceremony*, every one according to his ability. Thus clad they walk, with a compos'd and grave countenance, to the Temple-court, and in the first place to the bason of water, there to wash their hands, if needful, for which purpose a pail is hung by the side of it, then casting down their eyes they move on, with great reverence and submission, towards the *Mia* itself, and having got up the few steps, which lead to the walk round the Temple, and are placed opposite to the grated-windows of the *Mia*, and the looking-glass within, they fall down upon their knees, bow their head quite to the ground, slowly and with great humility, then lift it up again, still kneeling, and turning their eyes towards the looking-glass, make a short prayer, wherein they expose to the Gods their desires and necessities, or say a *Takamano Farokami Jodomari*, and then throw some *Putjes*, or small pieces of money, by way of an offering to the Gods and charity to the Priests, either through the grates upon the floor of the *Mia*, or into the Alms-box, which stands close by: All this being done, they strike thrice the bell, which is hung up over the door of the *Mia*, for the diversion of the Gods, whom they believe to be highly delighted with the sound of Musical Instruments, and so retire, to divert themselves the remaining part of the day, with walking, exercises, eating or drinking, and treating one another, in the very best manner they can. This plain and simple act of devotion, which may be repeated at any time, even when they are not clad in their best cloaths, is on the solemn festivals perform'd by all the *Sintos* Worshippers, at the Temples of one, or more Gods, whom they more peculiarly confide into, either for being the patrons of the profession they follow, or because otherwise they have it in their power to assist and to forward them in their private undertakings. They have no settled rites and church ceremonies, no beads, nor any stated forms of prayers. Every one is at liberty to set forth his necessities to the Gods, in what words, and after what manner he pleases. Nay, there are among them, who think it needless to do it in any at all, upon a supposition, that the very inmost of their hearts, all their thoughts, wishes and desires, are so fully known to the immortal Gods, as distinctly their faces are seen in the looking glass. Nor is it in the least requisite, that by any particular mortification of their bodies, or other act of devotion, they should prepare themselves worthily to celebrate their festival days, ordinary or extraordinary, or the days of commemoration of their deceased parents, or nearest relations. Even on those days, which are more particularly consecrated to commemo-

rate

rate the death of their Parents, and which they obſerve very religiouſly, they may eat or drink any thing they pleaſe, provided it be not otherwiſe contrary to the cuſtoms of the Country. It is obſervable in general, that their Feſtivals and Holidays are days ſacred rather to mutual compliments and civilities, than to acts of holineſs and devotion, for which reaſon alſo they call them *Rebi*'s, which implies as much as *Viſiting-days*. 'Tis true indeed, that they think it a duty incumbent on them on thoſe days, to go to the Temple of *Tenſio Daiſin*, the firſt and principal object of their worſhip, and the Temples of their other Gods and deceaſed great men. And although they are ſcrupulous enough in the obſervance of this duty, yet the beſt part of their time is ſpent with viſiting and complimenting their ſuperiors, friends and relations. Their feaſts, weddings, audiences, great entertainments, and in general all manner of publick and private Rejoicings are made on theſe days preferably to others, not only becauſe they are then more at leiſure, but chiefly beeauſe they fancy, that their Gods themſelves are very much delighted, when men allow themſelves reaſonable pleaſures and diverſions. All their *Rebi*'s or Holidays in general, are unmovable, and fix'd to certain days. Some are monthly, others yearly, both which I proceed now more particularly to enumerate.

Monthly Holidays.

The Monthly Holidays are three in number. The firſt is call'd *Tſitatz*, and is the firſt day of each month. It deſerves rather to be call'd a Day of Compliments and mutual Civilities, than a Church or Sunday. The Japaneſe on this day riſe early in the morning, and paſs their time going from houſe to houſe to ſee their ſuperiors, friends and relations, to pay their reſpects and compliments to them, and to wiſh them *Medito*, or Joy on the happy return of the New Moon. The remainder of the day is ſpent about the Temples and in other pleaſant Places, where there is agreeable walking. Some divert themſelves with drinking of *Soccana*, a ſort of liquor peculiar to this Country. Others paſs the afternoon in company with Women. In ſhort, every one follows that day, what pleaſures and diverſion he likes beſt. And this cuſtom is grown ſo univerſal, that not only the *Sintoiſts*, but the Japaneſe in general, of all ranks and religions, obſerve it as a cuſtom, derived down to them from their anceſtors, and worthy, were it but on this ſole account, that ſome regard ſhould be paid to it.

Day of the New Moon.

Day of the Full Moon.

The ſecond Monthly Holiday, is the fifteenth of each month, being the day of the Full-Moon. The Gods of the Country have a greater ſhare in the viſits, the Japaneſe make on this day, than their Friends and Relations.

Their third Monthly Holiday.

Their third Monthly holiday, is the twenty-eighth of each month, being the day before the New Moon, or the laſt day of the decreaſing Moon. Not near ſo much regard is had to this, than there is to either of the two former, and the *Sintos* Temples are very little crowded on it. There is a greater concourſe of People on this day at the

Budſdos Temples, it being one of the Monthly Holidays ſacred to *Amida*.

Yearly Feſtivals.

They have five great yearly *Rebi*, or *Sekſ*, that is, Feſtivals or holidays, which from their number are called *Goſekſ*, that is, the five ſolemn feſtivals. They are purpoſely laid upon thoſe days, which by reaſon of their Imparity are judged to be the moſt unfortunate, and they have alſo borrow'd their names from thence. They are, 1. *Soguatz*, or the new-years day. 2. *Sanguatz Sanitz*, the third day of the third month. 3. *Goguatz Gonitz*, the fifth day of the fifth month. 4. *Sitſiguatz Fanuka*, the ſeventh day of the ſeventh month, and 5. *Kuguatz Kunitz*, the ninth day of the ninth month.

Theſe five great yearly feſtivals are again little elſe but *Feſta Politica*, days of univerſal rejoicings. It hath been already obſerv'd, that they were by their Anceſtors purpoſely and prudently appointed to be celebrated on thoſe days, which were judgded by their imparity to be the moſt unfortunate, and this in order to divert their *Cami*'s or Gods by their univerſal mirth, and by their wiſhing of Joy and happineſs to each other to decline, and to avoid, all unhappy accidents that might otherwiſe befal them : on this account alſo, and becauſe of their being days ſacred not ſo much to the worſhip of their Gods, as to joy and pleaſure, they are celebrated indifferently, not only by the *Sintoiſts*, but by the generality of the Japaneſe, whatever ſect or religion they otherwiſe adhere to.

New-Years-Day.

But to take them into a more particular conſideration, I will begin with the *Songuatz*, or *New-years-day*, which is celebrated in *Japan* with the utmoſt ſolemnity, preferably to all other Holidays. The main buſineſs of the day conſiſts in viſiting and complimenting each other on the happy beginning of the New Year, in eating and drinking, and going to the Temples, which ſome do to worſhip, but far the greater part for pleaſure and diverſion. Whoever is able to ſtir, gets up betimes in the morning, puts on his beſt cloaths, and repairs to the houſes of his patrons, friends and relations, to whom he makes, with a a low bow, his *Medito*, as they call it, or compliment ſuitable to the occaſion, and at the ſame time preſents them with a box, wherein are contained two or three fans, with a piece of the dried fleſh of the *Awabi*, or *Auris Marina*, tied to them, and his name writ upon the box, for the information of the perſon to whom the preſent is made, in caſe he ſhould not be at home, or not at leiſure to receive Company. The piece of the *Awabi* fleſh in particular, is intended to remind them of the frugality, as well as the poverty of their Anceſtors, who liv'd chiefly upon the fleſh of this Shell, and to make them ſenſible of their preſent happineſs and plenty. In houſes of people of quality, where the number of viſiters on ſuch days muſt needs be very conſiderable, they keep a Man on purpoſe, waiting at the entry of the houſe, or in one of the lowermoſt apartments, to receive both the compli-

compliments and preſents that are made that day, and to ſet down in writing the names of the perſons, who came to wait upon his maſter, and what preſents they brought along with them. The forenoon being thus ſpent, and by repeated draughts of ſtrong Liquors, which they are preſented with in ſeveral places, a good foundation laid for the enſuing frolick, they crown the ſolemnity of the day with a plentiful dinner, which is commonly provided by the head or chief of the family. This viſiting, and rambling about from place to place, laſts three days, but the eating and drinking, and treating one another, is not diſcontinued for the whole month. The firſt three or four days every thing is provided for in plenty, and every one clad as elegantly and handſomely as his abilities will allow. Even poor labouring people, on this occaſion, wear a *Camiſijno*, as they call it, or a *Garment of Ceremony*, with a Scimiter ſtuck in their girdle. If they have none of their own, they borrow them of other people, for fear of being excluded from honeſt companies, and depriv'd of their ſhare in the univerſal mirth and pleaſure. Some few go to perform their devotions at the Temples, particularly that of *Tenſio Dai Sin.*

Second Yearly Feſtival.

The ſecond *Sekf*, or great yearly Feſtival, is call'd *Sanguatz Sannitz*, becauſe of its being celebrated on the third day of the third month. On this alſo, after the uſual compliments and viſits, which friends and relations pay one to another, and inferiors to their ſuperiors, every one diverts himſelf in the beſt manner he can. The ſeaſon of the year, the beginning of the ſpring, the trees, chiefly Plumb, Cherry and Apricock-trees, which are then in full bloſſom, and loaded with numberleſs white and incarnate flowers, ſingle and double, and no leſs remarkable for their largeneſs and plenty, than for their ſingular beauty, invite every body to take the diverſion of the Country, and to behold nature in her new and inimitable dreſs. But this ſame feſtival is beſides a day of pleaſure and diverſion for young girls, for whoſe ſake a great Entertainment is commonly prepared by their Parents, whereto they invite their neareſt relations and friends. A large and ſpacious apartment is curiouſly adorn'd with Puppets to a conſiderable value, which are to repreſent the Court of the *Dairi*, or Eccleſiaſtical Hereditary Emperor, with the Perſon of *Finakuge*. A Table with Japaneſe victuals is plac'd before each Puppet, and among other things, cakes made of rice and the leaves of young mugwort. Theſe victuals, and a diſh of *Saki*, the gueſts are preſented with by the girls, for whoſe diverſion the entertainment is intended, or if they be too young by their Parents. The following Story gave birth to this cuſtom. A rich man, who liv'd near *Riuſagava*, which is as much as to ſay, the *Bird-River*, had a daughter call'd *Bunſjo*, who was married to one *Symmios Dai Mioſin*. Not having any children by her husband for many years, ſhe very earneſtly addreſs'd herſelf in her prayers to the *Cami*'s or Gods of the Country, and this with ſo much ſucceſs, that

Hiſtory of Bunſio, or the Goddeſs of Riches.

ſoon

ſoon after ſhe found herſelf big, and was brought to bed of 500 eggs. The poor woman extremely ſurpriz'd at this extraordinary accident, and full of fear, that the eggs, if hatch'd, would produce monſtrous animals, pack'd them all up into a box, and threw them into the River *Riuſagawa*, with this precaution however, that ſhe wrote the word *Fosjoroo* upon the Box. Sometime after an old Fiſherman, who lived a good way down the river, found this box floating, took it up, and having found it full of eggs, he carried them home to preſent them to his wife, who was of opinion, that there could not be any thing extraordinary in them, and that certainly they had been thrown into the water for ſome good reaſon, and therefore ſhe adviſed him to carry them back, where he found them. But the old Man reply'd: We are both old, ſaid he, my dear, and juſt on the brink of the grave, it will be a matter of very little conſequence to us, whatever comes out of the eggs, and therefore I have a mind to hatch them, and to ſee what they will produce. Accordingly he hatch'd them in an oven, in hot ſand, and between cuſhions, as the way is in the Indies, and having afterwards open'd them, they found in every one a Child. To keep ſuch a number of Children prov'd a very heavy burthen for this old couple. However they made a ſhift, and bred them up with mugwort-leaves minc'd, and boil'd rice. But in time they grew ſo big, that the old man and his wife could not maintain them any longer, ſo that they were neceſſitated to ſhift for themſelves, as well as they could, and took to robbing on the highway. Among other projects, it was propos'd to them to go up the river to the houſe of a rich man, who was very famous for his great wealth in that part of the Country. As good luck would have it, this houſe proved to be that of their Mother. Upon application made at the door, one of the ſervants aſk'd what their names were, to which they anſwer'd, that they had no names, that they were a brood of 500 eggs, that mere want and neceſſity had oblig'd them to call, and that they would go about their buſineſs, if they would be ſo charitable as to give them ſome victuals. The ſervant having brought the meſſage in to his Lady, ſhe ſent him back to inquire, whether there had not been ſomething writ upon the box, in which the eggs had been found, and being anſwer'd, that the word *Fosjoroo* was found writ upon it, ſhe could then no longer doubt, but that they all were her children, and accordingly acknowledg'd and receiv'd them as ſuch, and made a great entertainment, whereat every one of the gueſts was preſented with a diſh of *Sokana*, cakes of mugwort and rice, and a branch of the Apricock-tree. This is the reaſon they give, why on this Feſtival branches of Apricock-trees are laid over the kettle, and cakes made of mugwort and rice, which they call *Futſumotzi*, that is, *Mugwort-Cakes*, and prepare after the following manner: The mugwort-leaves are ſoak'd in water over-night, then preſs'd, dry'd and reduc'd to powder,

after-

afterwards mix'd with rice, which hath been boil'd in water, then again reduc'd to powder and mix'd with boil'd rice and *Adſuki*, or red beans groſsly powder'd, and ſo bak'd into cakes. The mother of theſe children was afterwards related among the goddeſſes of the country, by the name of *Benſaiten*. They believe that ſhe is waited upon in the happy regions of the Gods by her five hundred ſons, and they worſhip her as the goddeſs of riches.

The third yearly Feſtival.

The third *Seku*, or yearly Feſtival, is *Goguatz-Gonitz*, or the fifth day of the fifth month. It is alſo call'd *Tangono Seku*, and is much of the ſame nature with the laſt, with this difference only, that it is intended chiefly for the diverſion of young boys, who in this, as well as in other countries, neglect no opportunity to make a holiday, and to play about. The Inhabitants of *Nvgaſaki* divert themſelves on the water on this and ſome following days, rowing up and down in their boats, which are for this purpoſe curiouſly adorn'd, and crying, according to the cuſtom of the Chineſe, *Peiruun*, *Peiruun*. Mugwort leaves are put upon the roofs and over the doors of their houſes. It is commonly believ'd that the Mugwort gather'd about this time of the year, and particularly on theſe holidays, makes the beſt and ſtrongeſt *Moxa*, when three or four years old. This Feſtival owes its origine to the hiſtory of *Peiruun*, a King of the Iſland *Manrigaſima*, of whom, and the tragical deſtruction of this once rich and flouriſhing Iſland, I have given a large account in my *Amœnitates Exoticæ*, *Faſc* 3. §. 13. whereto I refer the Reader. (See the Hiſtory of the Tea in the Appendix.) It begun to be celebrated at *Nagaſaki*, by the *Foktſui* people, who introduc'd it at firſt among the young boys, and kept it for ſome time, before elderly and grave people would conform themſelves to the cuſtom. It is ſaid, that at the place, where the Iſland ſtood, ſome remains of it do ſtill appear in low water. The very beſt earth for porcellane ware is found at the ſame place, and ſometimes entire veſſels of a fine, thin, greeniſh, old china are taken up by the Divers, which the Japaneſe have a very great value for, both for their antiquity and for the good quality, which it is ſaid they have, not only to preſerve Tea a long while, but even to reſtore old Tea, which begins to decay, to its former ſtrength and goodneſs.

Hiſtory of Peiruun.

Fourth yearly Feſtival.

The fourth great yearly Feſtival is call'd *Siſſiguatz Nanuka*, becauſe of its being celebrated on the ſeventh day of the ſeventh month. They give it alſo the name of *Siſſeki Tanabatta*, which implies as much, and *Tanomunoſeku*, which is as much as to ſay, an *Auxiliar Feſtival*. The uſual pleaſures and diverſions conſiſting in viſiting one another, in eating and drinking, are follow'd on this day with the ſame freedom, as on other ſolemn days. The School-boys in particular, among various ſorts of plays, erect poles or poſts of Bambous, and tie verſes of their own making to them, to ſhew their application and progreſs at School.

Fifth yearly Festival.

The fifth and last of the great yearly Festivals is, *Kunitz*, or *Kuguatz Kokonoka*, so call'd, because of its being celebrated on the ninth day of the ninth month. Drinking is the favourite diversion on this Festival, tho' without prejudice to other their usual rejoicings. No expences are spar'd to provide victuals and good liquors in plenty, every one according to his ability. The joy and mirth is universal. Neighbours treat one another by turns that and some following days. Not even strangers and unknown persons are suffer'd to pass by without being invited to make merry with the company. In short, one would imagine that the Bacchanals of the Romans had been brought over into *Japan*, and establish'd there. At *Nagasaki* the solemnity is so much the greater, as the festival of *Suwa*, formerly a renowned Hunter, and now God and Protector of hunting, luckily happens to fall upon this same day. All sorts of diversions and publick shews, dancing, plays, processions and the like, (which they call *Matsiri*, or an offering, and *Matsurn*, that is, making an offering) so greatly divert and amuse the people, that many chuse rather to lose their dinner, than to give over sauntering and staring about the streets till late at night.

Other Festivals.

But besides these five great yearly Festivals, there are many more Holidays observ'd in *Japan*, of less note indeed, and sacred to particular Gods and Idols, in whose honour they are celebrated, either universally and throughout the Empire, or only in such particular places, which in a more peculiar manner acknowledge their favour and protection. It would be needless, and almost endless, to mention them all: However, to give some satisfaction to my Reader, I will confine my self to some of the most eminent. But before I proceed, I must beg leave to observe, that for the major part, they are not of so great antiquity and long standing, as the great yearly Festivals mention'd above, but of a later date, and instituted at different times in honour and memory of some of their Emperors, and other great Men, who had either in their life time done signal services to their Country, or by their apparitions after their death, by extraordinary miracles wrought by them, and by their powerful assistance in private undertakings convinc'd their Countrymen, that having been transported into the regions of immortal Spirits, they had no small share in the government of this world, and were worthy, on this account, to have divine worship paid them.

Festival of Tensio Daisin

Tensio Dai Sin is the supreme of all the Gods of the Japanese, and acknowledg'd as Patron and Protector of the whole Empire. His annual Festival falls upon the sixteenth day of the ninth month, and is celebrated in all cities and villages, throughout the Empire, among other things, with solemn *Matsuri's*, as they call them, or processions and publick shews in honour, and often in presence of his Idol and Priests. It is a custom which obtains in all cities and villages, to have

two

two ſuch *Matſuri*'s celebrated every year with great pomp and ſolemnity in honour of that God, to whoſe more particular care and protection they have devoted themſelves. As to *Tenſio Dai Sin*, beſides his great yearly feſtival, which is on the ſixteenth day of the ninth month, the ſixteenth, twenty firſt and twenty ſixth, days of every month are likewiſe ſacred to him, but not celebrated with any great ſolemnity.

The ninth, (common people add the nineteenth and twenty ninth) of every month are ſacred to *Suwa*. All lovers of hunting, and ſuch perſons as recommend themſelves *Suwa*'s more immediate protection, never fail on theſe days to pay their duty and worſhip to him at his Temples. His annual feſtival is celebrated with more than ordinary pomp and ſolemnity, on the ninth day of the ſixth month. The *Canuſis* on this day make all thoſe, that come to worſhip at *Suwa*'s Temples creep through a circle, or hoop, made of *Bambous*, and wound about with linnen, in memory of a certain accident, which is ſaid to have happen'd to the Saint in his Life time. But the greateſt of his yearly feſtivals is celebrated at *Nagaſaki* on the ninth day of the ninth month. This City hath a particular veneration for *Suwa*, and the *Matſuri*'s, and other publick and private rejoycings made on this occaſion, laſt three days ſucceſſively. *Feſtival of Suwa.*

Tenſin hath two yearly feſtivals, one on the twenty fifth day of the ſecond month, the other on the twenty fifth day of the eight month, which laſt is celebrated with much greater ſolemnity than the firſt. His chief Temple is at *Saif*, the place of his baniſhment. He hath another at *Miaco*, where he manifeſted himſelf by many miracles. His adorers reſort in pilgrimage to theſe two places from all parts of the Empire, chiefly on the twenty fifth day of the eight month. He hath alſo a private monthly holiday, every twenty fifth day of the month. *Feſtivals of Tenſin.*

The Feſtival of *Fatzman*, a Brother of *Tenſio Dai Sin*, is likewiſe celebrated on the 25th day of the eighth month. He was in his lifetime call'd *Ooſin*, and was the 16th Emperor of *Japan*. *Feſtivals of Fatzman.*

The Feſtival of *Mori Saki Dai Gongen*, is on the 11th day of the third month.

Simios Dai Mioſin.

Sitenno.

Gotſutenno, or *Giwon*, hath his Feſtival at *Nangaſaki*, on the fifteenth day of the ſixth month. His monthly holiday is the ſame with *Fatzman*'s, but little regarded. *Gotſutenno.*

Inari Dai Mioſin, is the great God of the Foxes. His yearly Feſtival is on the eighth day of the eleventh month, and his monthly holiday every eighth day of the month. *Inari.*

Idſumo no O Jaſijro, that is, *O Jaſijro* of the Province *Idſumo*, is another God, for whom they have a great reſpect. Amongſt ſeveral glorious *O Jaſijro*

exploits

exploits, he kill'd a mischievous terrible Dragon. He is call'd also *Osjuwo ni no Mikotto.*

Kassino. *Kassino Dai Miosin.* She was Empress of *Japan*, and in her life-time call'd *Singukoga.*

Bensaiten. *Bensaiten.* Her Festival is on the seventh day of the eighth month. The History of this Goddess is amply describ'd at the beginning of this Chapter.

Kumano Gongen.

Naniwa. *Naniwa Takakuno Mia Kokfirano Dai Miosin*, was the seventeenth Emperor of *Japan*, and in his life time call'd *Nintoku.*

Askano. *Askano Dai Miosin*, was the twenty seventh Emperor of *Japan*, and when alive call'd *Kei Tei.*

Kimbo Senno Gongen. *Kimbo Senno Gogin*, was in his life time call'd *Ankan*, and was the twenty eighth Emperor of *Japan.*

Gods of the Merchants. The merchants worship and devote themselves in a more peculiar manner to the four following Gods, as Gods of fortune and prosperity.

Jebisu. 1. *Jebisu* was *Tensio Daisin*'s brother, but by him disgrac'd and banish'd into an uninhabited Island. It is said of him, that he could live two or three days under water. He is, as it were, the Neptune of the Country, and the Protector of Fishermen, and Seafaring-people. They represent him sitting on a rock, with an angling-rod in one hand, or the celebrated fish *Tai*, or *Steenbrassem* in the other.

Daikoku. 2. *Daikoku*, is said to have the power, that wherever he knocks with his hammer, he can fetch out from thence any thing he wants, as for instance, rice, victuals, cloth, money, *&c.* He is commonly represented sitting on a bale of rice, with his fortunate hammer in his right hand, and a bag laid by him, to put up what he knocks out.

Tossitoku. 3. *Tossitoku*, and by some call'd *Kurokusi.* The Japanese worship him at the beginning of the new year, in order to obtain from his assistance, success and prosperity in their undertakings. He is represented standing, clad in a large gown, with long sleeves, with a long beard, a huge monstrous forehead, and large ears, and a fan in his right hand. The pictures of these three Gods are to be seen amongst other ornaments of *Tab.* VIII, or the large Map of *Japan.*

Fottei. 4. *Fottei*, by some call'd *Miroku*, is represented with a great huge belly. His worshippers expect from his benevolent assistance, among other good things, health, riche, and children.

These are the greatest of their Gods, and the Festival-days sacred to them. There are many more saints and great men, whose memory is celebrated on particular days, because of their noble actions, and great services done to their country. But as they are confined to particular places, being call'd the Saints of such or such a place, and besides, as they were never canoniz'd by the *Mikaddo*, who alone can make Saints, nor honour'd with an *Okurina*, as they call it, or illustri-

ous

ous title, which is usually given to new Gods and Saints, I did not think it worth while to make any Enquiries about them.

Thus far, what an attentive traveller can learn in the Country, concerning the *Sintos* Religion, and the Gods, who are the objects of its worship. A more extensive and accurate account of both is contain'd in two Japanese Books, one of which is call'd *Nippon Odaiki*, being an Historical and Chronological account of their *Kintsju*, or great men, and their memorable actions; the other *Sin Dai Ki*, that is, the History and Actions of their great Gods.

CHAP IV.

Of the SANGA or Pilgrimage to ISJE.

THE Japanese are very much addicted to Pilgrimages. They make several, and to different places. The first and chief goes to *Isje*, the second to the 33 chief *Quanwon* Temples of the Empire, the third to some of the most eminent *Sin*, or *Cami*, and *Fotoge* or *Buds* Temples, famous for the great miracles wrought there, and the help and benefit, Pilgrims found by going to worship there: Such are for instance, *Nikotira*, that is, the *Temple of the Splendour of the Sun* in the Province *Osju*, some Temples of *Fatzman*, some Temples of the great teacher *Jakusi*, and some more, whereof every one is at liberty to chose, which he likes best, or which it best suits his convenience to resort to. A true Orthodox *Sintoist* visits no other Temples in Pilgrimage, but those of his own Gods, and the Temple *Saif*, in *Tsikusen*, where *Tensin* died. It may not be amiss to observe in general, that of the three several sorts of Pilgrimages mention'd above, the last are made indifferently, by the *Sintoists* as well as the *Budsdoists*, with this difference however, that every one goes only to those Temples, and worships, only those Gods, whom his religion commands him to worship. The second. which is the Pilgrimage to the 33 *Quanwon* Temples, is peculiar to neither of these two Religions, but made indifferently by the adherents of both, and look'd upon by the generality of the Japanese as a sure means to obtain happiness in this world, and bliss in that to come. But the first of all, which is made to *Isje*, I propose to take into a more particular consideration in this Chapter.

Pilgrimages of the Japanese.

Sanga, in the litteral sense of the word, is as much as to say, the *Ascent*, or *going up the Temple*, and must be understood only of this most eminent Temple of *Tensio Dai Sin*, or *Tensio ko Dai Sin*, that is, according to the litteral signification of these words, *The great He-*

Pilgrimage to Isje.

Its Names.

reditary Imperial God of the Celeſtial Generation. This *Tenſio Dai Sin*, is the greateſt of all the Gods of the Japaneſe, and the firſt and chief object of the *Sintos* Worſhip, on which account alſo his Temple is call'd *Dai Singu*, that is, *the Temple of the great God*, for *Dai* ſignifies great, *Sin* and *Cami*, a God, a Spirit, or Immortal Soul, and *Gu* in conjunction with theſe words, a *Mia*, that is, a *Temple*, or holy building erected in honour and memory of a God, or Immortal Spirit. The common people call it *Isje Mia*, or the Temple of *Isje*, from a Province of that name, wherein it ſtands. A particular and extraordinary holineſs is aſcrib'd to this Province, becauſe *Tenſio Dai Sin* was born, lived and died there, whence alſo they derive the name *Isje*.

Temple at Isje.

This Temple, according to the account of thoſe, that have been to ſee it, is ſeated in a large plain, and is a ſorry low building of wood, cover'd with a low, flattiſh, thatch'd roof. Particular care is taken to preſerve it, as it was built originally, that it ſhould be a ſtanding monument of the extreme poverty and indigence of their anceſtors and founders of the Temple, or the firſt men as they call them. In the middle of the Temple is nothing elſe but a looking-glaſs caſt of Mettal, and poliſh'd, according to the faſhion of the Country, and ſome cut-paper is hung round the walls; the looking-glaſs is placed there, as an Emblem of the All-ſeeing Eye of this great God, and the knowledge he hath of what paſſes in the inmoſt heart of his woſhippers; the cut white paper is to repreſent the purity of the place, and to put his adorers in mind, that they ought not to appear before him, but with a pure unſpotted heart and clean body. This principal Temple is ſurrounded with near an hundred ſmall Chappels, built in honour of other Inferior Gods, which have little elſe of a Temple but the meer ſhape, being for the greateſt part ſo low and ſmall, that a man can ſcarce ſtand upright in them. Each of theſe Chapels is attended by a *Canuſi*, or Secular Prieſt of the *Sintos* Religion. Next to the Temples and Chapels live multitudes of *Nege*, *Lords* or *Officers of the Temple*, and *Taije*, as they alſo ſtile themſelves, that is, *Evangeliſts* or *Meſſengers of the Gods*, who keep houſes and lodgings to accommodate Travellers and Pilgrims. Not far off lies a Town, or rather a large Borough, which bears the ſame name with the Temple, and is inhabited by Inn-keepers, Printers, Paper-makers, Book-binders, Cabinet-makers, Joiners and ſuch other workmen, whoſe buſineſs and profeſſion are any ways related to the holy trade carried on at this place.

Pilgrimage to Isje, by whom made, and how often.

Orthodox *Sintoiſts* go in Pilgrimage to *Isje* once a year, or at leaſt once in their life. Nay 'tis thought a duty incumbent on every true Patriot, whatever ſect or religion he otherwiſe adheres to, and a publick mark of reſpect and gratitude, which every one ought to pay to *Tenſio Dai Sin*, if not, as to the God and Protector of the Nation, at leaſt, as to its founder and firſt parent. But beſides that they

they look upon it as a duty, there are many conſiderable advantages, which, as they believe, accrue to thoſe, that viſit in Pilgrimage theſe holy places, ſuch as for inſtance, abſolution and delivery from ſin, aſſurances of a happy ſtate in the world to come, health, riches, dignities, children, and other temporal bleſſings in this life. To keep up the ſuperſtitious vulgar in theſe advantageous notions, every Pilgrim is preſented by the *Camuſi*'s, for a ſmall conſideration, with an *Ofarai*, as they call it, that is, a *great purification*, being, as it were, a publick and undoubted Inſtrument of the abſolution and remiſſion of their ſins, inſured to themſelves by this holy act. But as many people are not able to fetch them at *Isje* in perſon, by reaſon either of ſickneſs, and old age, or becauſe of their employments, attendance upon their Prince, or for ſome ſuch other weighty cauſe, care is taken not to let them want ſo great and ſingular a beneſit, but to provide them at home. Many of the *Budſdoiſts* reſort in Pilgrimage to this place, at leaſt once, if not oftner, in their life, were it but in order to get the reputation of a true Patriot amongſt their Countrymen. But ſtill there are very many who ſtay at home, and think it ſufficient for the eaſe and quietneſs of their conſcience, beſides the yearly indulgences of their own Prieſts, to purchaſe the *Ofarrais*, from *Isje*, great quantities whereof are ſent yearly to all parts of the Empire.

It made at all Times of the Year.

This Pilgrimage is made at all times of the year, but the greateſt concourſe of people is in the three firſt months (*March*, *April* and *May*,) when the ſeaſon of the year, and the good weather, make the journey very agreeable and pleaſant. Perſons of all ranks and qualities, rich and poor, old and young, men and women, reſort thither, the Lords only of the higeſt quality, and the moſt potent Princes of the Empire excepted, who ſeldom appear there in perſon. An Embaſſy from the Emperor is ſent there once every year, in the firſt month, at which time alſo another with rich preſents goes to *Miaco*, to the Eccleſiaſtical Hereditary Monarch. Moſt of the Princes of the Empire follow the Emperor's Example. As to the Pilgrims, who go there in Perſon, every one is at liberty to make the Journey in what manner he pleaſes. Able people do it at their own expence in litters, or on horſeback, with a retinue ſuitable to their quality. Poor people go a foot, living upon charity which they beg along the road. They carry their bed along with them upon their back, being a Straw-mat roll'd up, and have a Pilgrim's ſtaff in their hands, and a pail hung by their girdle, out of which they drink, and wherein they receive people's charity, pulling off their hats much after the European manner. Their hats are very large, twiſted of ſplit reeds. Generally ſpeaking their names, birth, and the place from whence they come, are writ upon their hats and pails, that in caſe ſudden death, or any other accident, ſhoul'd befall them upon the road, it might be known, who they are, and to whom they belong. Thoſe that can afford it, wear a ſhort white coat, without ſleeves over their

Pilgrims-dreſs

their uſual dreſs, with their names ſtitch'd upon it before the breaſt and on the back. Multitudes of theſe Pilgrims are ſeen daily on the road. It is ſcarce credible what numbers ſet out, only from the Capital City of *Jedo*, and from the large Province *Osju*. It is no uncommon thing at *Jedo* for children to run away from their parents, in order to go in Pilgrimage to *Isje*. The like attempt would be more difficult in other places, where a traveller, that is not provided with the neceſſary paſſports, would expoſe himſelf to no ſmall trouble. As to thoſe that return from *Isje*, they have the privilege, that the *Oſarrai*, which they bring from thence, is allow'd every where as a good Paſſport.

Effects of Impurity on the Pilgrim.

After the Pilgrim is ſet out on his Journey to *Isje*, a rope with a bit of white paper twiſted round it, is hung up over the door of his houſe, as a mark for all ſuch as labour under an *Ima*, as they call it, that is under a conſiderable degree of impurity, occaſion'd chiefly by the death of their parents or near relations, to avoid entering the ſame, it having been obſerv'd, that when by chance, or thro' inadvertency, ſuch an impure perſon came into a Pilgrim's houſe, the Pilgrim at the ſame time found himſelf very much troubled with ſtrange uneaſy dreams, or expos'd to ſome misfortunes. The like marks of purity are alſo hung up over the walks which lead to the *Mias*, or Temples.

Laws of purity to be obſerv'd by him.

But it is requir'd beſides, that the Pilgrim himſelf, when he is about, or hath already undertaken this holy journey, ſhould abſtain religiouſly, from what will make a man impure, as amongſt other things from whoring, nay, lying with his own wife, not that otherwiſe it be thought an act of unholineſs, and unpleaſing to the Gods, to comply with the duties of married perſons, but becauſe they are apprehenſive that doing it at a time, when their minds ſhould be wholly taken up with the holy action, they are about to perform, would prove prejudicial to them. The *Jammabos*, that is, *Mountain Prieſts*, (a certain religious order affecting a very auſtere life) in order to keep up theſe ridiculous notions in the minds of the ſuperſtitious, never fail to report about, and to make people believe ſtrange ſtories of perſons in this caſe, who were ſo firmly and cloſely join'd one to another, that nothing but the power of their charms, and magical ceremonies could bring them aſunder. Should a *Fuſio*, a perſon that labours under any degree of impurity, preſume to undertake this holy journey, before he hath ſufficiently purified himſelf, he would undoubtedly draw upon him, and his family, the *Sinbatz*, that is the diſpleaſure and vengeance of the juſt and pure Gods. The *Siukkie*, or Prieſts of the *Budſdo* Religion, ſtand excluded for ever from theſe holy places, becauſe they follow an impure profeſſion and are oblig'd to attend ſick people, and to bury the dead.

When

When the Pilgrim is come to *Isje*, the deſir'd end of his journey, which is done daily by great numbers, and upon ſome particular days by ſeveral thouſands he repairs forthwith to one of the *Canuſi's*, whom he is acquainted withal, or hath been addreſs'd to, or by whom he hath been before furniſh'd with *Ofarrais*, and accoſts him in a civil and humble manner, bowing his forehead quite down to the ground according to the country faſhion. The *Canuſi* upon this, either conducts him himſelf, with other pilgrims that applied to him for the ſame purpoſe, or commands his ſervant to go along with them, to ſhew them the ſeveral temples, and to tell them the names of the Gods, to whom they were built, which being done, he himſelf carries them before the chief temple of *Tenſio Dai Sin*, where with great humility they proſtrate themſelves flat to the ground, and in this abject poſture addreſs their ſupplications to this powerful God, ſetting forth their wants and neceſſities, and praying for happineſs, riches, health, long life, and the like. After this manner it is, that they diſcharge their duty towards *Tenſio Dai Sin*, and compleat the end of their Pilgrimage. They are entertained afterwards, as long as they ſtay at *Isje*, by the *Canuſi*, who lodges them at his own houſe, if they are not able to bear the expence of a lodging at a publick Inn. The Pilgrims however, are generally ſo grateful, as to make the *Canuſi* a handſom return for his civility, ſhould it be even out of what they got by begging, and he hath complaiſance enough not to refuſe it.

Pilgrims, how they are to behave at Isje.

Having performed all the acts of devotion this Pilgrimage requires, the Pilgrim is by the *Canuſi* preſented with an *Ofarrai*, or Indulgence. This *Ofarrai* is a ſmall oblong ſquare box, about a ſpan and half long, two inches broad, an inch and half thick, made of ſmall thin boards, and full of thin ſmall ſticks, ſome of which are wrapt up in bits of white paper, in order to remind the Pilgrim to be pure and humble, theſe two virtues being the moſt pleaſing to the Gods. The name of the Temple, *Dai Singu*, that is, the Temple of the great God, printed in large characters, is paſted to the front of the box, and the name of the *Canuſi* who gave the box, (for there are great numbers that carry on this trade) to the oppoſite ſide, in a ſmaller character, with the noble title of *Taiju*, which is as much as to ſay, *Meſſengers of the Gods*, a title which all the Officers of *Mias* aſſume to themſelves.

Ofarrai, or Indulgence-Box.

This *Ofarrai* the Pilgrims receive with great tokens of reſpect and humility, and immediately tie it under their hats, in order to keep it from the rain. They wear it juſt under their forehead, and ballance it with another box, or a bundle of ſtraw, much of the ſame weight, which they faſten to the oppoſite ſide of the hat. Thoſe that travel on horſeback have better conveniencies to keep and to hide it. When the Pilgrims are got ſafe home, they take eſpecial

How rrceiv'd and kept by the Pilgrim.

care for the preſervation of this *Ofarrai*, as being a relick of very great moment and conſequence to them. And altho' the effects and virtues of it be limited only to a year, yet after this term is expired, they allow it a very honourable place in one of the chief apartments of their houſes, on a ſhelf made for this purpoſe, and rais'd above a man's height. In ſome places the cuſtom is to keep the old *Ofarrais* over the doors of their houſes, underneath a ſmall roof. Poor people, for want of a better place, keep them in hollow trees behind their houſes. In like manner the *Ofarrais* of deceaſed people, and thoſe that are dropt upon the road, when found, are put up carefully in the next hollow Tree.

Are ſent to all Parts of the Empire.

Large quantities of theſe *Ofarrais* are ſent by the *Canuſi's* every year into all parts of the Empire, to ſupply thoſe, who cannot conveniently, or are not willing to come and fetch them at *Isje*. Theſe *Ofarrai* Merchants make it their buſineſs to reſort to the principal and moſt populous towns towards the *Sanguatz*, as they call it, or *New-years-day*, this being one of their moſt ſolemn feſtivals, and a day of great purification, and certainly the time when they are moſt likely to diſpoſe of their merchandize quickly, and to advantage. They ſell at the ſame time new Almanacks, which are made by the command of the *Mikaddo*, or Eccleſiaſtical Hereditary Emperor, and cannot be printed any where elſe but at *Isje*. One may buy an *Ofarrai* and an Almanack together for a *Maas*, or an *Itzebo*. Able people will give more by way of charity. Thoſe that buy them once, are ſure to be called upon the next year, and to be preſented with three things, to wit, a receipt from the *Canuſi*, or rather a compliment of thanks to the buyer, a new *Ofarrai*, and a new Almanack. Such as pay handſomely, and more than is due, which common people ſeldom do, receive moreover a *Sakkant*, or a varniſh'd wooden cup, as a ſmall return for their generoſity.

Account of Isje, taken out of a Japaneſe Author.

The following account of the preſent ſtate and ſituation of the Temples at *Isje*, is taken out of *Itznobe*, a Japaneſe Author. There are two Temples at *Isje*, about the length of twelve ſtreets diſtant from each other, both indifferent low ſtructures. The ground whereon they ſtand hath not above ſix mats in compaſs, the place where the *Canuſi's* ſit in honour of *Tenſio Dai Sin*, taken in. They are both cover'd with a thatch'd roof, and both built, which is very remarkable, without any one of the workmen's receiving the leaſt hurt in any part of his body. Behind theſe two Temples on a ſmall eminence, ſtands the ſmall, but true Temple of *Tenſio Dai Sin*, which is called *Fongu*, that is, the *true Temple*, and which hath been purpoſely built higher than the others, in like manner as the Temple of *Suwa* is at *Nangaſaki*, Within this Temple, a view of which, taken from a Japaneſe drawing, is repreſented in *Tab.* XVIII, there is nothing to be ſeen but a looking-glaſs, and bits of white paper.

The

The firſt of the Temples mention'd above is call'd *Geku*, It hath ſeveral *Canuſi's* to attend it, and about fourſcore *Maſſia* or ſmaller Temples around it, built in honour of Inferior Gods, each about four mats large, and guarded by a *Canuſi* ſitting within to receive people's charity, that being his perquiſite for his attendance.

The ſecond *Mia* is call'd *Naiku*, and ſtands about the length of twelve ſtreets further off. It hath likewiſe great numbers of *Canuſi's*, and forty *Maſſia*, or ſmaller Temples round it, each with a *Canuſi* as above. The *Canuſi's* of theſe ſmaller Temples have a very ſingular title, being call'd *Mia Dſuſume*, which ſignifies *Temple-Sparrows*.

Rules to be obſerved in ſeeing what is remarkable at Isje.

Thoſe who have a mind to ſee theſe Temples, and what is remarkable in and about them, without being conducted by a *Canuſi*, or his Servants, muſt obſerve the following Rules. They go in the firſt place to the River *Mijangawa*, which runs by the Village *Isje*, oppoſite to the Temples, there to waſh and to clean themſelves. Thence walking towards the houſes of the *Canuſi*'s, and other merchants, which are about the length of three or four ſtreets diſtant from the banks of the river, and paſſing the ſaid houſes, they come to a broad gravelly walk, which leads them ſtreight to the *Geku Mia*. Here they worſhip in the firſt place, and then go round to view the inferior Temples, beginning on the right hand, and ſo going on till they come again to the ſaid Temple, from whence they proceed ſtreight forward to the ſecond, call'd *Naiku*, where they worſhip as before and ſee the *Maſſia's* round it. From this ſecond Temple they proceed further up a neighbouring hill, ſituate not far from the coaſts, and having walk'd the length of about fifteen ſtreets, they come to a ſmall cavern, called *Awano Matta*, that is, *the Coaſt of Heaven*, which is not above twenty *Ikins* diſtant from the Sea. 'Twas in this cavern the great *Tenſio Dai Sin* hid himſelf, and thereby depriving the world, ſun and ſtars of their light, ſhew'd, that he alone is the Lord and Fountain of Light, and the ſupreme of all the Gods. This Cavern is about a mat and a half large, with a ſmall Temple or Chapel, wherein they keep a *Cami* or Idol ſitting on a Cow, and call'd *Dainitz no rai*, that is, *the great Repreſentation of the Sun*. Hard by live ſome *Canuſi's* in two houſes built upon the coaſts, which are hereabouts very ſteep and rocky. The Pilgrim performs his devotions alſo at this Cavern and Temple, and then preſents the *Canuſis* with a few *Putjes*, deſiring them withal to plant a *Sugi-plant* in memory of his having been there. From the top of this hill, a large Iſland is ſeen at a diſtance, lying about a mile and a half off the coaſts, which they ſay aroſe out of the ocean in the times of *Tenſio Dai Sin*. Theſe are the moſt remarkable things to be ſeen at *Isje*. Curious Pilgrims before they return to *Isje*, go a couple of Miles further to ſee a ſtately *Budſdo-Temple*, call'd *Aſamadaki*, where they worſhip a *Quanwon*, call'd *Kokuſoboſatz*.

CHAP.

CHAP. V.

Of the Jammabos, *or Mountain-Prieſts, and other Religious Orders.*

Japaneſe inclin'd to Religious Vows.

THE ſuperſtitious Japaneſe are no leſs inclin'd to make religious Vows, than they are to viſit in pilgrimage holy places. Many among them, and thoſe in particular, who aim at a quick unhinder'd paſſage into their Elyſian Fields, or a more eminent place in theſe ſtations of happineſs, devote themſelves to enter into a certain religious order of Hermits, call'd *Jammabos* in the country-language. Others, who labour under ſome temporal misfortune, or are upon the point to go about ſome affair of conſequence, frequently make vow, that in caſe of delivery from preſent danger, or good ſucceſs in their undertakings, they will, out of reſpect and gratitude to the Gods, go to worſhip at certain Temples, or keep to a rigorous abſtinence on certain days, or build Temples, or make valuable preſents to the Prieſts, and extenſive charities to the poor, and the like.

Jammabos, what they are.

Jammabos ſignifies properly ſpeaking, a *Mountain Soldier.* The character indeed, whereby this word is expreſs'd, doth not altogether anſwer to this ſignification, which depends more upon the rules of their order, and their original eſtabliſhment, whereby all the individual members of this ſociety are oblig'd, in caſe of need, to fight for the Gods and the Religion of the Country. They are a ſort of Hermits, who pretend to abandon the Temporal for the ſake of the Spiritual and Eternal, to exchange an eaſy and commodious way of life, for an auſtere and rigorous one, pleaſures for mortifications, ſpending moſt of their time in going up and down holy mountains, and frequently waſhing themſelves in cold water, even in the midſt of the winter. The richer among them, who are more at their eaſe, live in their own houſes. The poorer go ſtrolling and begging about the Country, particularly in the Province *Syriga*, in the neighbourhood of the high mountain *Fuſi Jamma*, to the top whereof they are by the rules of their order oblig'd to climb every year in the ſixth month. Some few have *Mia*'s, or Temples, but generally ſpeaking ſo ill provided for, that they can ſcarce get a livelihood by them.

The Order of the Jammabos by whom founded.

The founder of this order was one *Gienno Gioſſa*, who liv'd about 1100 years ago. They can give no manner of account of his birth, parents and relations. Nor had he any iſſue. He was the firſt that choſe this ſolitary way of life for the mortification of his body. He ſpent all his time erring and wandering through deſart, wild, and uninha-

uninhabited places, which in the end prov'd no inconſiderable ſervice to his Country, inſomuch, as thereby he diſcover'd the ſituation and nature of ſuch places, which no body before him ventur'd to to view, or to paſs thorough, becauſe of their roughneſs and wild aſpect, and by this means found out new, eaſier and ſhorter roads from places to places, to the great advantage of travellers. His followers, in ſucceſs of time, ſplit in two differing orders. One is call'd *Toſanfa*. Thoſe who embrace this, muſt once a year climb up to the top of *Fikooſan*, a very high mountain in the Province *Buſen*, upon the confines of *Tſikuſen*, a journey of no ſmall difficulty and danger, by reaſon of the height and ſteepneſs of this mountain, and the many precipices all round it, but much more, becauſe, as they pretend, it hath this ſingular quality, that all thoſe who preſume to aſcend it, when *Fuſio's*, that is, labouring under any degree of impurity, are by way of puniſhment for their impious raſhneſs poſſeſs'd with the Fox (others wou'd ſay, the Devil) and turn ſtark mad. The ſecond order is call'd, *Fonſanfa*. Thoſe who enter into this, muſt viſit in pilgrimage, once a year, the grave of their Founder at the top of a high mountain in the Province *Joſtſijno*, which by reaſon of its height is call'd *Omine*, that is, the top of the high mountain. It is ſaid to be exceſſive cold at the top of this mountain, the ſteepneſs and precipices whereof make its aſcent no leſs dangerous, than that of the other mention'd above. Should any one preſume to undertake this Journey, without having firſt duly purify'd and prepar'd himſelf for it, he would run the hazard of being thrown down the horrid precipices, and daſh'd to pieces, or at leaſt by a lingring ſickneſs, or ſome other conſiderable misfortune, pay for his folly, and the contempt of the juſt anger of the Gods. And yet all theſe dangers and difficulties notwithſtanding, all perſons, who enter into any of theſe two orders, muſt undertake this journey once a year. In order to this they qualify themſelves by a previous mortification, by virtue whereof they muſt for ſome time abſtain from lying with their wives, from impure food, and other things, by the uſe of which they might contract any degree of impurity, though never ſo ſmall, not forgetting frequently to bath and to waſh themſelves in cold water. As long as they are upon the Journey, they muſt live only upon what roots and plants they find on the mountain.

Split in two.

Toſanfa.

Fonſanfa.

If they return ſafe home from this hazardous Pilgrimage, they repair forthwith, each to the general of his order, who reſides at *Miaco*, make him a ſmall preſent in money, which if poor, they muſt get by begging, and receive from him a more honourable title and higher dignity, which occaſions ſome alteration in their dreſs, and encreaſes the reſpect that muſt be ſhewn them by their brethren of the ſame order. So far is ambition from being baniſh'd out of theſe religious Societies. For thus they riſe by degrees, much after the ſame

Ranks and Titles of the Jammabos.

manner, and in the ſame order as they do in the ſociety of the Blind, of which I ſhall have occaſion to ſpeak in the latter part of this Chapter.

Their habit. The Religious of this order wear the common habit of Secular Perſons, with ſome additional ornaments, directed by the Statutes of the order, each of which of hath a peculiar name and meaning. They are.

Additional ornaments. *Wakiſaſi*, a Scimeter of *Fudo*, which they wear ſtuck in their Girdle on the left ſide. It is ſomewhat ſhorter than a *Katanna*, and kept in a flat ſheath.

Sakkudſio a ſmall ſtaff of the God *Dſiſo*, with a Copperhead, to which are faſtened four Rings likewiſe of Copper. They rattle this ſtaff in their prayers upon uttering certain words.

Foranokai a large ſhell, which will hold about a pint of water, and is wound like a *Buccinum*, or Trumpet, ſmooth, white, with beautiful red ſpots and lines. It is found chiefly about *Array* in low-water. It hangs down from their Girdle, and ſerves them in the nature of a Trumpet, having for this purpoſe a tube faſten'd to the end, through which they blow upon approach of Travellers to beg their Charity. It ſounds not unlike a Cowherds-horn.

Dſuſukake, a twiſted band or ſcarf, with Fringes at the end. They wear it about their neck. By the length of this Scarf, as alſo by the ſhape and ſize of the fringes, it is known, what titles and dignities they have been raiſed to by their Superiors.

Foki, a Cap, or Head dreſs, which they wear on their forehead. It is peculiar only to ſome few among them.

Oji, a bag, wherein they keep a Book, ſome Money, and cloth. They carry it upon their back.

Jatzuwono warandzie, are their ſhoes, or ſandals, which are twiſted of ſtraw, and the ſtalks of the *Tarate* flower, which plant is in a peculiar repute of Holineſs among them. They wear them chiefly in their penitential Pilgrimages to the tops of the two holy Mountains abovementioned.

Iza Taka no Dſiuſu, is their *Roſary*, or ſtring of Beads, by which they ſay their prayers. It is made of rough Balls. The invention and uſe of it are of a later date, than the inſtitution of the order, accordingly there is no mention made of it in the ſtatutes of the ſame. (*Theſe Beads, with ſome others, ſee among the ornaments of Tab.* VIII. *or the Map of* Japan.) *Kongo Dſuje*, a thick ſtrong ſtaff, a very uſeful Inſtrument for their Journey to the top of the Mountains aforeſaid

The moſt eminent among them have the hair cut off ſhort behind their heads. Others let it grow, and tie it together. Many ſhave themſelves cloſe, as do in particular the Novices upon their entring

tring the order, in imitation of the *Budsdo* Prieſts, of whom they have borrowed this cuſtom.

Preſent ſtate of this order.

Theſe *Sintos* Hermits are now very much degenerated from the auſterity of their Predeceſſors, who in imitation of their Founder's Example, and purſuant to the rules laid down by him, lived, from their firſt entring the order, upon nothing elſe but plants and roots, and expoſed themſelves to perpetual and very rude trials and mortifications, faſting, waſhing themſelves in cold water, erring through woods and foreſts, deſart and uninhabited places, and the like. In like manner, they deviated very much from the ſimplicity of the Religion, they formerly profeſſed, admitting the worſhip of ſuch foreign Idols, as are thought by them to have the greateſt power and influence over the occurrencies of human life. They enlarged their Syſtem of divinity, and encreaſed the number of ſuperſtitious ceremonies. Among other things they betook themſelves to a ſort of trade, which proves very beneficial to them, and to impoſe upon the vulgar they give out, that they are peculiarly verſed in Magical arts and ſciences, pretending by virtue of certain ceremonies, and myſtical obſcure words and charms, to command all the Gods worſhip'd in the Country, as well of the *Sintoiſts* as thoſe of the *Budsdoiſts*, the worſhip of whom, was brought over from beyond Sea, to conjure and drive out evil ſpirits, to do many things beyond the power of Nature, to dive into ſecrets and myſteries, to recover ſtolen Goods, and to diſcover the thieves, to fortel future events, to explain dreams, to cure deſperate diſtempers, to find out the guilt, or innocence, of perſons accuſed of crimes and misdemeanors, and the like.

Their way of curing diſtempers.

I flatter myſelf the Reader will not be diſpleaſed to receive ſome farther Information about their way of proceeding in ſeveral of theſe particulars. To begin with the cure of diſtempers. The patient is to give the *Jammabos* as good an account, as poſſibly he can, of his diſtemper and the condition he is in. The *Jammabos* after a full hearing writes ſome characters on a bit of paper, which Characters, as he pretends, have a particular relation to the conſtitution of the patient and the nature of his diſtemper. This done, he places the paper on an altar before his Idols, performing many ſuperſtitious ceremonies, in order, as he gives out, to communicate a healing faculty, to it after which he makes it up into pills, whereof the patient is to take one every morning, drinking a large draught of water upon it, which again muſt be drawn up from the ſpring or river, not without ſome myſtery, and towards ſuch a corner of the world, the *Jammabos* directs. Theſe Character pills are called *Goof.* It muſt be obſerved however, that the *Jammabos* ſeldom adminiſter, and the Patients ſtill ſeldomer reſolve to undergo this myſterious, cure, till they are almoſt paſt all hopes of recovery

covery. In leſs deſperate caſes recourſe is had to more natural remedies.

Of finding out whether People are innocent or guilty.

Their trials of the guilt or innocence of perſons accus'd of crimes and miſdemeanours, are made in preſence of an Idol, call'd *Fudo*, ſitting amidſt fire and flames, not indeed in a judicial and publick way, after the manner of the *Brahmines*, *Siamites*, and other *Heathens*, nor by giving the queſtion, as is often done in Europe, chiefly in caſes of witchcraft, but privately in the houſe, where the fact was committed, and in preſence of the domeſticks, either by a ſimple conjuring and uttering certain words, or by fire, or by a draught of *Khumano Goo*. If the firſt, a ſimple conjuration, proves ineffectual, recourſe is had to the ſecond, a trial by fire, to be perform'd by making the ſuſpected perſons walk thrice over a coal-fire, about a fathom long, which if they can do without being burnt on the ſoles of their feet, they are acquitted. Some are brought to confeſſion by a draught of *Khumano Goo*. *Goo* is a paper fill'd with characters and pictures of black birds, as Ravens and others, and ſealed with the ſeals of the *Jammabos*. It is paſted to the doors of houſes, to keep off evil ſpirits, and ſerves for ſeveral other ſuperſtitious purpoſes. It is made indifferently by all *Jammabos*, but the beſt come from *Khumano*, whence the name. A little bit tore off of this paper, muſt be ſwallow'd by the accus'd Perſon, in a draught of water, and it is ſaid, that if he be guilty, it will work and trouble him moſt cruelly till he confeſſes. They talk very big of the ſurprizing and wonderful virtues of their charms and conjurations, whereby they pretend, to be able to manage and handle burning coals and red-hot iron, without receiving any the leaſt hurt, ſuddenly to extinguiſh fires, to make cold water boiling hot, and hot water ice-cold in an inſtant, to keep People's ſwords and ſcimiters ſo faſt in the ſheath, that no force is able to draw them out, to keep themſelves from being hurt by theſe or other weapons, and to perform many more ſuch uncommon and ſurprizing things, which, if more nicely examin'd, would be found perhaps to be little elſe than Juggler's Tricks, and effects of natural cauſes. They call it *Jamaſſu*, which ſignifies, *Conjuring Strokes*. Theſe mighty ſtrokes are nothing elſe but certain motions of their hands and fingers, whereby they pretend to repreſent Crocodiles, Tygers, and other monſtrous animals, at the ſame time uttering certain obſcure ſounds. By this, and by frequently altering theſe poſitions and repreſentations, as alſo by lifting up and letting fall their voice, they endeavour, they ſay, as with ſo many croſs-ſtrokes to come within reach of the object to be charmed, till at laſt having remov'd and cut through all obſtacles and hindrances they obtain their deſired end.

Their greateſt Charm.

One of their chief and moſt myſterious *Sin*, as they ſometimes call them, or charms, is, when holding up both hands, and twiſting the fingers, as it were, one within another, they repreſent the *Si Tenſi O*, that

that is the four moſt powerful Gods of the thirty third and laſt Heaven. The poſition, which they put their Fingers in, is thus. They hold up the two middle fingers one againſt another almoſt perpendicular, and make the two next fingers, on each ſide, croſs one another in ſuch a manner, that they point towards four different corners of the world, in repreſentation of theſe four Gods, whom they call *Tammonden*, *Tſigokten*, *Soſioten*, and *Kamokten*. The two middle fingers, held up as I obſerv'd, almoſt perpendicularly, ſerve them, as they pretend, in the nature of a Spy-glaſs, whereby to ſpy out the Spirits and diſtempers, to ſee the *Kitz* or Fox, and the *Ma*, or evil Spirit, lodged in peoples bodies, and to find out preciſely, what ſort they be of, in order afterwards to ſquare their charms and ceremonious ſuperſtitions to the more effectual driving of them out. But this ſame poſition of the middle fingers with regard to the reſt is to repreſent beſides *Fudo mio wo*, that is, the holy great *Fudo*, formerly a *Gioſia*, a mighty devotee of their order, who, among other extraordinary mortifications, ſat down daily in the midſt of a large Fire, though without receiving any hurt, and by whoſe powerful aſſiſtance they believe, on this account, to be able not only to deſtroy the burning quality of fire, when they pleaſe, but alſo to make it ſerve at command to what purpoſes they think fit. A lamp fill'd with an Oyl made of a certain black venomous water lizard, call'd *Inari*, is kept continually burning before the Idol of *Fudo*.

Trial of their Novices.

The *Jammabos* make a mighty ſecret of theſe charms and myſterious arts. However, for a handſome reward they will communicate and teach them to other people, though under condition of ſecrecy. The account, I have given in this Chapter, of this ſingular order, I had chiefly from a young Japaneſe well verſed in the affairs of his Country, whom during my ſtay in *Japan* I taught Phyſick and Surgery, and who had been one of their Scholars himſelf. He further told me, that before they would let him into the ſecret, they made him undergo a very rude Noviciate. And in the firſt place he was to abſtain from every thing, that had had life in it, and to ſubſiſt only upon rice and herbs for ſix days together. In the next place they commanded him to waſh himſelf ſeven times a day in cold water, and kneeling down on the ground, with his buttocks to his heels, and clapping his hands over his head, to lift himſelf up ſeven-hundred and fourſcore times every day. This laſt part of his Trial he found alſo the rudeſt, for by getting up and down two or three hundred times, he brought himſelf all into a ſweat, and grew ſo tired and weary, that he was often upon the point to run away from his Maſters, but being a young luſty fellow, ſhame rather than curioſity prevailed upon him to hold it out to the laſt.

Thus much of the *Jammabos*. There are ſtill many more religious orders and ſocieties eſtabliſh'd in this country, a particular account of which would ſwell this Chapter to an unbecoming length. The ſuperſtitious veneration of the vulgar for their Eccleſtaſticks, the eaſe and pleaſures of a religious life, great as they are, 'tis no wonder, that the number of coſtly temples, rich monaſteries and convents, where under the cloak of retirement, and divine worſhip, the Monks give themſelves up to an uninterrupted purſuit of wantonneſs and luxury, is grown to an exceſs ſcarce credible. But there are alſo ſome particular ſocieties, not purely Eccleſiaſtical, nor confin'd to the Clergy alone, but rather of a mix'd nature, with an allay of ſecularity.

Societies. of Blind People.

Out of many that of the blind is not unworthy of conſideration, a ſingular, but very ancient and numerous body, compos'd of Perſons of all ranks and profeſſions. Originally they made up but one ſociety, but in proceſs of time they ſplit into two ſeparate bodies, one of which is called, *Feekiſado*, or the *Blind Feekis*, the other *Buſſetz Sato*, or the *Blind Buſſetz*. It will not be amiſs to enquire into the origin and conſtitutions of both. The *Buſſetz Sato* muſt be conſider'd firſt, as being of a more antient ſtanding. At preſent this ſociety is compos'd only of Eccleſiaſtical perſons, whoſe rules and cuſtoms are not very different from thoſe of the *Jammabos*. Their Founder was *Senmimar*, the Emperor *Jengino Mikaddo* his third (and according to ſome authors his fourth) Son, and the occaſion of their inſtitution is recorded in Japaneſe Hiſtories to have been as follows. *Senmimar* was a youth of incomparable beauty, and exceedingly belov'd by all that came near him. It happen'd that a Princeſs of the Imperial Blood fell deſperately in love with him: Her beauty and virtues prov'd charms as unreſiſtable to the young Prince, as his graceful Perſon and princely qualities had been to her. For ſome time the happy lovers enjoy'd all the ſatisfaction and mutual returns of paſſion and friendſhip, when the death of the Princeſs intervening *Senmimar* took it ſo much to heart, that not long after thro' grief and ſorrow he loſt his ſight. Upon this, to perpetuate the memory of his dearly beloved, and to make known to poſterity, what an unfortunate effect his unfeign'd concern and ſorrow for her loſs had had upon himſelf, he reſolv'd, with his father's leave, and under his Imperial Charter, to erect a ſociety, whereinto none ſhould be admitted, but ſuch as had the misfortune to be blind by birth or accident. His deſign was put in execution accordingly. The new erected ſociety proſper'd exceedingly, and flouriſh'd, and got into great repute at Court, and in the Empire. For ſome Centuries they continu'd united in one body, till a new ſociety of the *Feki* Blind, as they are now call'd, ſprung up, which in a ſhort time got ſo far the better of the former, many great men in the Empire, who were blind, voluntarily entering into it, that by degrees they loſt much of their reputa-

That of the Buſſetz.

By whom founded.

Society of the Feki Blind.

tion

tion, and were reduc'd very low in number, none being left at laſt but eccleſiaſtical Perſons, to whom it remains now confin'd. Ever ſince their firſt inſtitution, the *Feki Blind* continu'd in an uninterrupted poſſeſſion of all the eſteem and authority, the *Buſſetz* had once enjoy'd. Nay, being ſtill more numerous, they are alſo much more conſider'd in proportion. They owe their origin to the civil wars between the *Feki*'s and *Gendzi*'s, both contending for the Empire. Whole Volumes have been wrote of the long and bloody diſſentions between theſe two once conſiderable and powerful parties, and the manifold calamities which thence befel the Empire. The cauſe of *Feki* and his adherents, appearing more juſt to the then reigning *Dairi*, than that of *Gendzi*, he thought himſelf bound in conſcience to ſupport it, which he did ſo effectually, that *Gendzi*, and his party were defeated and almoſt totally deſtroy'd. The victorious *Feki*, as ſucceſs is often follow'd by pride and ambition, ſoon forgot the obligations he lay under to the *Dairi*, and behav'd himſelf with ſo much inſolence and ungratefulneſs towards him, that he reſolv'd to eſpouſe the intereſt, tho' almoſt totally ſunk, of *Gendzi* and his adherents, promiſing all manner of encouragement and aſſiſtance, if they would once more gather all their ſtrength together, and take up arms againſt *Feki* and his Party. Affairs upon this ſoon took another turn, victory in a deciſive battle favour'd the *Gendzi*'s; *Feki* himſelf was ſlain near *Simonoſeki*, and his whole army defeated, but few eſcaping. Amongſt thoſe who eſcap'd with their lives, was *Kakekigo*, a General very much renowned for his valour and ſupernatural ſtrength, which 'twas believ'd he obtain'd from *Quanwon*, as a reward for his conſtant devotion to that God. This General fled in a ſmall boat. *Joritomo*, General of the *Gendzi's*, and himſelf a very reſolute Soldier, knew of what conſequence it was to ſecure the perſon of *Kakekigo*, and till then thinking his victory incomplete, he caus'd him to be purſued and taken. However, when he was brought before him, he treated him kindly, and with all the reſpect due to a Perſon of his rank and character, withall confining him ſo little, that *Kakekigo* found means ſeveral times to make his eſcape, but was as often retaken. The generous *Joritomo* had no thoughts of putting him to death, tho' his Enemy and his Priſoner. Nay, far from it, he put ſuch a value upon the friendſhip and affection of a Perſon of his note, as to think it worth his while to purchaſe it at any price. One day when he was preſſing him very cloſe to enter into his ſervice, upon whatever terms he pleas'd, the captive General return'd him the following reſolute anſwer. *I was once*, ſaid he, *a faithful Servant to a kind maſter. Now he is dead, no other ſhall boaſt of my faith and friendſhip. I own, that you have laid me under great obligations. I owe even my life to your Clemency. And yet ſuch is my misfortune, that I cannot ſet my Eyes on you, but with a deſign, in revenge of him and me, to cut off your head.*

Occaſion of their Inſtitution.

Hiſtory of Kakekigo their Founder.

Theſe

These therefore, these designing Instruments of mischief I will offer to you, as the only acknowledgment for your generous behaviour towards me, my unhappy condition will allow me to give you. This said, he plucks out both his Eyes, and on a plate, presents them to *Foritomo*, undaunted like that bold Roman, who in sight of *Porsenna* burnt his right hand on the altar *Foritomo* astonish'd at so much magnanimity and resolution, forthwith set the captive General at liberty, who thereupon retired into the Province *Fiuga*, where he learnt to play upon the *Bywa*, a particular musical Instrument used in *Japan*, and gave birth to this Society of the *Feki blind*, of which he himself was the first *Kengio*, or Head. This is the account, Japanese Histories give of the original institution of this Society, which is since grown very numerous, being composed of persons of all ranks and professions. They shave their heads, as do also the *Bussetz sato*, or Ecclesiastical blind. Otherwise, being secular persons, they wear also a secular habit, different however from the common dress of the Japanese, and different among themselves according to their rank and dignities. They do not live upon Charity, but make a shift, in their several capacities, to get a livelyhood for themselves, and to provide for the maintenance of their commonwealth, following divers professions not altogether inconsistent with their unhappy condition. Many of them apply themselves to Music, in which capacity they are employ'd at the Courts of Princes and great men, as also upon publick solemnities, festivals, processions, weddings, and the like. Whoever is once admitted a member of this Society, must remain such for life. They are dispersed up and down the Empire, but their General resides at *Miaco*, where the Cash of the Company is kept. He is call'd *Osiokf*, and hath 4300 Thails a year allow'd him for his maintenance by the *Dairi*. He governs the common-wealth, being assisted by ten Counsellors call'd *Sin Ro*, which signifies *Elder men*, *Alder-men*, of which he, the General himself is the eldest. They reside at *Miaco*, and have, jointly with the General, power of life and death, with this restriction however, that no person can be executed, unless the Sentence be approv'd of, and the dead-warrant sign'd by the Lord Chief Justice of *Miaco*. The Council of ten appoint their inferior officers, who reside in the several Provinces: Some of these are call'd *Kengio*, as it were, Father Provincials, being each in hisProvince, what the General is with regard to the whole Society. The founder himself took only the title of *Ken Gio*. But the society being in process of time grown very numerous, 'twas thought necessary to alter the government, and to appoint a Court superior to the *Kengios*. Every *Kengio* hath his *Kotos*, as they are call'd, to assist and advise him. The *Kotos* sometimes govern particular districts by themselves. At *Nagasaki* there is a *Kengio* and two *Koto's*, under whose command stand all the Blind of that Town, and adjacent Country. The *Kengio*'s and *Koto*'s have many other inferior officers

Present state of this Society.

ficers ſubordinate to them, who are call'd *Sijbun*, and are again ſubordinate to one another. They differ from the common body of the blind, by wearing long breeches. As they have different ranks and titles among themſelves, ſo they are oblig'd every five years to purchaſe a new *Quan*, that is, a new and higher title from their *Kengio*, for 20 to 50 Thails. If they neglect, or are not able to do it, they are remov'd to a lower rank. The main body of the Blind are comprehended under one general name of *Mukiwan*. Theſe wear no breeches, and are divided into four *Quans*, ranks, or claſſes. Thoſe of the fourth and laſt claſs are capable of being made *Sijbuns*, from which office they gradually riſe to the dignity of *Koto*, *Kengio*, and ſo on. Sometimes, thro' money or favour they riſe very ſuddenly.

CHAP. VI.

Of the BUDSDO, *or Foreign Pagan Worſhip, and its Founder.*

Foreign Pagan Worſhip.

FOREIGN Idols, for diſtinction's ſake from the *Kami*, or *Sin*, which were worſhipp'd in the country in the moſt ancient times, are call'd *Budſd* and *Fotoke*. The Characters alſo, whereby theſe two words are expreſs'd, differ from thoſe of *Sin* and *Cami*. *Budſdo*, in the litteral ſenſe ſignifies the *way of Foreign Idols*,, that is, the *way of worſhipping Foreign Idols*. The origine of this religion, which quickly ſpread thro' moſt *Aſiatick* Countries to the very extremities of the Eaſt, (not unlike the *Indian* Fig-tree, which propogates itſelf, and ſpreads far round, by ſending down new roots from the extremities of its branches,) muſt be look'd for among the *Brahmines*. I have ſtrong reaſons to believe, both from the affinity of the name, and the very nature of this religion, that its author and founder is the very ſame perſon, whom the *Brahmines* call *Budha*, and believe to be an eſſential part of *Wiſthnu*, or their Deity, who made its ninth appearance in the world under this name, and in the ſhape of this Man. The Chineſe and Japaneſe call him *Buds* and *Siaka*. Theſe two names indeed became in ſucceſs of time a common Epithet of all Gods and Idols in general, the worſhip of whom was brought over from other Countries: ſometimes alſo they were given to the Saints and great men, who preach'd theſe new doctrines. The common people in *Siam*, call him *Prah Pudi Dſau*, that is, the *Holy Lord*, and the learned among them, in their *Pali* or holy language, *Sammona Khodum*. The Peguans call him *Sammana Khutama*. (*See* Book I. Ch. II.)

Its Origine.

Budha, its Founder.

His Native Country. His native country, according to the Japaneſe (with regard to whom he is chiefly conſider'd in this place) is *Magattakokf*, or the Province *Magatta* in the Country *Tenſik*. *Tenſik*, in the litteral ſenſe, ſignifies a *Heavenly Country*, a *Country of Heavens*. The Japaneſe comprehend under this name the Iſland of *Ceylan*, the Coaſts of *Malabar* and *Cormandel*, and in general all the Countries of South *Aſia*, the continent as well as the neighbouring Iſlands, which are inhabited by Blacks, ſuch as the *Peninſula* of *Malacca*, the Iſlands of *Sumatra*, *Java*, the Kingdoms of *Siam*, *Pegu*, &c.

His Birth. He was born in in the twenty-ſixth year of the reign of the Chineſe Emperor *Soowo*, who was fourth Succeſſor of the famous *Suno Buo*, on the eighth day of the fourth month. This was according to ſome the year before our Saviour's Nativity 1029, and according to others 1027, (when I was in *Siam*, in 1690,) the *Siamites* then told 2232 years from their *Budha*, who, if he be the ſame with the *Siaka* of the Japaneſe, his birth comes up no higher than 542 years before Chriſt. His father was King of *Magattakokf*, a powerful Kingdom in the Country *Tenſikf*. I conjecture this to be the Iſland of *Ceylon*. The Kingdom of *Siam* indeed is ſo call'd to this day by the common People in *Japan*.

His Life. *Siaka*, when he came to be nineteen years of age, quitted his Palace, leaving his wife and an only ſon behind him, and voluntarily, of his own choice, became a diſciple of *Arara Sennin*, then a Hermit of great repute, who liv'd at the top of a mountain call'd *Dandokf*. Under the inſpection of this holy man he betook himſelf to a very auſtere life, wholly taken up with an almoſt uninterrupted contemplation of heavenly and divine things, in a poſture very ſingular in itſelf, but reckon'd very proper for this ſublime way of thinking, to wit, ſitting croſs-legg'd, with his hands in the boſom placed ſo, that the extremities of both thumbs touch'd one another: A poſture, which is thought to engage one's mind into ſo profound a meditation, and to wrap it up ſo entirely within itſelf, that the body lies for a while as it were ſenſeleſs, unattentive, and unmoved by any external objects whatſoever. This profound Enthuſiaſm is by them call'd *Safen*, and the divine truths revealed to ſuch perſons *Satori*. As to *Siaka* himſelf, the force of his Enthuſiaſm was ſo great, that by its means he penetrated into the moſt ſecret and important points of religion, diſcovering the exiſtence and ſtate of Heaven and Hell, as places of reward and puniſhment, the ſtate of our Souls in a life to come, the tranſmigration thereof, the way to eternal happineſs, the divine Power of the Gods in the government of this world, and many more things beyond the reach of humane underſtanding, which he afterwards freely communicated to the numerous crowds of his diſciples, who for the ſake of his doctrine and inſtructions follow'd him in

flocks,

flocks, embracing the ſame auſtere way of life, which he led himſelf.

He liv'd ſeventy-nine years, and died on the fifteenth day of the ſecond month, in the year before Chriſt 950. *His Death.*

The moſt eſſential points of his doctrine are as follows. *His Doctrine*

The ſouls of men and animals are immortal: Both are of the ſame ſubſtance, and differ only according to the different objects they are placed in, whether human or animal.

The ſouls of men after their departure from their bodies, are rewarded in a place of happineſs, or miſery, according to their behaviour in this life.

The place of happineſs is call'd *Gokurakſ*, that is, *a place of eternal pleaſures.* As the Gods differ in their nature, and the Souls of men in the merit of their paſt actions, ſo do likewiſe the degrees of pleaſure and happineſs in their Elyſian Fields, that every one may be rewarded as he deſerves. However the whole place is ſo throughly fill'd with bliſs and pleaſure, that each happy inhabitant thinks his portion the beſt, and far from envying the happier ſtate of others, wiſhes only for ever to enjoy his own. *Place of Happineſs.*

Amida is the ſovereign Commander of theſe heavenly Stations, (for all his doctrine hath not been introduc'd by the *Brahmines*, till after our Saviour's glorious reſurrection.) He is look'd upon as the general Patron and Protector of human Souls, but more particularly as the God and Father of thoſe, who happily tranſmigrate into theſe places of bliſs. Through his, and his ſole mediation, Men are to obtain abſolution from their ſins, and a portion of happineſs in the future Life. *Amida.*

Leading a virtuous Life, and doing nothing that is contrary to the Commandments of the Law of *Siaka*, is the only way to become agreeable unto *Amida*, and worthy of eternal happineſs.

The five Commandments of the Doctrine of *Siaka*, which are the ſtanding rule of the life and behaviour of all his faithful adherents, are call'd *Gokai*, which implies as much, as the *five Cautions*, or *Warnings.* They are, *Five Commandments of Siaka.*

Se Seo, the Law not to kill any thing that hath Life in it.

Tſu To, the Law not to ſteal.

Sijain, the Law not to whore.

Mago, the Law not to lie.

Onſiu, the Law not to drink ſtrong Liquors; a Law which *Siaka* moſt earneſtly recommended to his Diſciples, to be by them ſtrictly obſerv'd.

Next to theſe five chief and general Commandments, which contain in ſubſtance the whole Law of *Siaka*, follow ten *Sikkai*, as they call them, that is *Counſels*, or Admonitions, being nothing elſe but the five firſt Laws branch'd out, and applied to more particular actions, and *Their Diviſion and Sub-diviſion in Sikkai.*

and tending to a ſtricter obſervance of Virtue. For the ſake of the learned, and ſuch as aim at a more than ordinary ſtate of Virtue and Perfection even in this World, a ſtill further ſubdiviſion hath been contriv'd into *Go Fiakkai*, that is, *five hundred Counſels* and Admonitions, wherein are ſpecified, and determin'd with the utmoſt exactneſs and particularity, whatever actions have, according to their notions, the leaſt tendency to virtue and vice, and ought on this account to be done or omitted.

And Go Fiakkai.

The number of theſe *Goſiakkai* being ſo very extenſive, 'tis no wonder, that thoſe, who will oblige themſelves to a ſtrict obſervance thereof, are as few in proportion, the rather ſince they tend to ſuch a thorough mortification of their bodies, as to meaſure and preſcribe the very minuteſt parts of their diet, allowing ſcarce ſo much as is neceſſary to keep them from ſtarving. Nothing but the ambition of acquiring a great repute of Perfection and Sanctity in this World, and the deſire of being rais'd to a more eminent ſtation of happineſs in the next, can prompt any body to undergo ſuch a rude and ſevere diſcipline, as is preſcribed by the *Go Fiakkai*, and few there are, even among the beſt part of their Clergy, who, for the ſake of a greater portion of happineſs in a future World, would willingly renounce the very leaſt pleaſures of this.

Place of Torment.

All Perſons, Secular or Eccleſiaſtical, who by their ſinful Life and vitious Actions have rendered themſelves unworthy of the pleaſures prepar'd for the virtuous, are ſent after their death to a place of miſery, call'd *Dſigokf*, there to be confined and tormented, not indeed for ever, but only during a certain undetermined time. As the pleaſures of the Elyſian Fields differ in degrees, ſo do likewiſe the torments in theſe infernal places. Juſtice requires that every one ſhould be puniſhed, according to the nature and number of his crimes, the number of years he lived in the world, the ſtation he lived in, and the opportunities he had to be virtuous, and good. *Jemma*, or with a more majeſtuous Character *Jemma O*, (by which ſame name he is known alſo to the Brahmines, Siamites, and Chineſe,) is the ſevere Judge and ſovereign commander of this place of darkneſs and miſery. All the vitious actions of mankind appear to him in all their horror and heinouſneſs, by the means of a large looking-glaſs, placed before him and called, *Ssofarino Kagami* or the looking-glaſs of knowledge. The miſeries of the poor unhappy Souls confined to theſe priſons of darkneſs are not ſo conſiderable and laſting, but that great relief may be expected from the virtuous life and good actions of their family, Friends and relations, whom they left behind. But nothing is ſo conducive to this deſirable end, as the prayers and offerings of the Prieſts to the great and good *Amida*, who by his powerful interceſſion can prevail ſo far upon the almoſt inexorable Judge of this infernal place, as to oblige him to remit from the ſeverity of his Sentence,

tence, to treat the unhappy impriſon'd Souls with kindneſs, at leaſt ſo far, as it is not inconſiſtent with his Juſtice and the puniſhment their crimes deſerve, and laſt of all, to ſend them abroad into the world again aſſoon as poſſible.

Return of the Souls of the impious into the World.

When the miſerable Souls have been confined in theſe priſons of darkneſs a time ſufficient to expiate their Crimes, they are, by virtue of the Sentence of *Jemma O*, ſent back into the world, to animate, not indeed the bodies of men, but of ſuch vile creatures, whoſe nature and properties are nearly related to their former ſinful Inclinations, ſuch as for inſtance, Serpents, Toads, Inſects, Birds, Fiſhes, Quadrupeds and the like. From the vileſt of theſe, tranſmigrating by degrees into others and nobler, they at laſt are ſuffered again to enter human Bodies, by which means it is put in their power, either by a good and virtuous life to render themſelves worthy of a future uninterrupted ſtate of happineſs, or by a new courſe of vices to expoſe themſelves once more to undergo all the miſeries of confinement in a place of torment, ſucceeded by a new unhappy tranſmigration.

Thus far the moſt eſſential points of the doctrine of *Siaka*.

Siaka's diſciples.

Among the diſciples of *Siaka* aroſe ſeveral eminent men, who contributed greatly to the propagation of his doctrine, and were ſucceeded by others equally learned and zealous, inſomuch, that we need not wonder, that his religion within a very ſhort compaſs of time ſpread to the very extremities of the Eaſt, even all the difficulties, they had to ſtruggle with, notwithſtanding.

Annan and Kasja.

The moſt eminent of his diſciples were *Annan* and *Kaſia*, or with their full titles *Annan Sonsja*, and *Kaſia Sonsja*. They collected his wiſe ſentences, and what was found after his death, written with his own hands on the leaves of trees, into a book, which for its peculiar excellency is call'd *Fokekio*, that is, the *Book of fine Flowers* (in compariſon with the holy *Tarate*-Flower) and ſometimes alſo by way of pre-eminence *Kio*, the *Book*, as being the moſt perfect performance in its kind, and the Bible of all Eaſtern Nations beyond the *Ganges*, who embraced *Siaka*'s doctrine. The two compilers of it, for their care and pains, were related among the Saints, and are now worſhipp'd jointly with *Siaka*, in whoſe Temples, and upon whoſe altars they are placed, one to his right, the other to his left hand.

Old Religion of the Japaneſe and Chineſe.

Before the doctrine of *Siaka* was brought over into *China*, and from thence through *Coræa* into *Japan*, the old *Sintos* or *Cami* Wotſhip, mean and ſimple as it was, was yet the only one flouriſhing in this Empire. They had but few Temples and few Holidays, and the yearly Pilgrimage to the Temple of *Tenſio Dai Sin* at *Iſje*, was thought the beſt and ſureſt way to happineſs. 'Tis true, in ſucceſs of time, the number of Gods and Saints encreaſed, their Syſtem of Divinity was embelliſh'd with new fables, arts alſo and ſciences were improv'd,

chiefly since the time of *Synmu Ten O* their first Monarch. But still a certain simplicity prevail'd, and people following the dictates of reason, aim'd at nothing so much as to live morally well. The Chinese also, before that time follow'd the illustrious examples and moral precepts, of their two great Emperors *Tee Gio*, that is the Emperor *Gio*, who according to their Chronological Computation liv'd 2359 years before Christ, and his successor *Tee Siun*, or the Emperor *Siun*, who though a Peasant, was yet for his prudence and honesty made by *Gio*, first his co-partner in the government, and afterwards his successor, tho' in prejudice to his, *Gio*'s, twelve children, *viz.* ten sons and two daughters. These two illustrious Princes were the two first *Sesins*. *Sesin* is a Philosopher, able to find out truth and wisdom, meerly by the force of his own understanding, and without being taught by others. By mistake, this same name hath been sometimes given to some of their most eminent Divines. Some hundred years after the reign of these Princes, the Pagan Doctrine of *Roos* arose in *China*. This man was born in *Sokokf*, that is, the Province *So*, on the fourth day of the ninth month, 346 years after the death of *Siaka*, or 604 before our Saviour's Nativity. They say, that his mother had been big with child 81 years, for which reason, when she was brought to bed, they call'd him *Roos*, which implies as much as *Old Son*, or *Old Child*. They further add, that the Soul of *Kassoboſatz*, or the holy *Kasso*, the eldest disciple of *Siaka*, by transmigration dwelt in him, which made it easy to him to attain to such a high pitch of knowledge about the nature of Gods and Spirits, the Immortality of our Souls, a future State, and such other important Points, as are highly conducive to the instruction of such, as are desirous of learning, and fill the credulous vulgar with admiration. He liv'd eighty-four years.

Doctrine of Roos.

Doctrine of Confutius.

Mean while the Doctrine and Philosophy of *Roos* got ground in *China*, another incomparable *Sesin* appear'd upon the Philosophical Stage of that Empire. This was *Kooſi*, or as we Europeans call him *Confutius*, born in the Province *Kok*, on the fourth day of the eleventh month, 399 years after the death of *Siaka*, and 53 after the birth of *Kooſi*, who was then as yet alive. His birth was in a manner miraculous, attended with no obscure signs of a future *Sesin*. He had some natural marks on his head, like those of the Emperor *Gio*, and his forehead was of the same shape with that of the Emperor *Siun*. At the time of his birth a Music was heard in Heaven, and two Dragons were observ'd to attend, when the Child was wash'd. His Stature, when grown up, was very noble and majestuous, of nine *Saku*, and nine *Suns*, proportionable to the greatness of his Genius. Passing over in silence, what is fabulous and romantick, in the History of his Life, it cannot be denied but that he had an incomparable understanding and excellent Sense, and was perhaps the greatest Philosopher

His Birth.

His Life.

the

the Eaſt ever produc'd. His Writings and Philoſophy maintain'd a conſtant uninterrupted reputation for now upwards of two hundred years, and are thought in *China* to have been brought down from Heaven, as was formerly the Philoſophy of *Socrates* in *Greece*. A profound reſpect is ſhewn to his memory both in *China* and *Japan*, by publick as well as private Perſons. Very lately the Emperor of *Japan* caus'd two Temples to be built to him in his Capital *Jedo*, whither he repair'd in Perſon, as ſoon as they were finiſh'd, and on this occaſion ſet forth, in a handſome Speech to his Courtiers, the merits of this great Man, and the peculiar excellency of the maxims of Government laid down by him. His Picture is allow'd the moſt honourable Place in the Houſes of Philoſophers, and all Perſons who apply themſelves to ſtudies and learning, never mention his name without particular tokens of reſpect. It is no wonder then, that the chimerical, and in ſeveral particulars incomprehenſible doctrine of *Rooſi* was not able to ſtand its ground againſt the reaſonable and pleaſing moral of *Confutius*, but was, as it were, ſmother'd in its Infancy, and inſenſibly decreaſed, in proportion as the adherents of *Confutius* increas'd, of whom there was a concourſe from all parts of the Empire almoſt beyond imagination. He died in the ſeventy third year of his age, leaving behind him many able Men, who propagated his Doctrine and Philoſophy, not only by their teaching it to others, but gather'd all his wiſe Sentences and moral Maxims, which he communicated to them in his Life-time, into a Book, which is call'd *Siudo*, that is, the *Philoſophical way of Life*, or *the way of Life agreeable to Philoſophy*, which ever ſince, for now upwards of two thouſand years, hath been look'd upon as a performance incomparable in its kind, and an excellent Pattern of a good and virtuous Life; a Book extoll'd not only by the admirers of *Confutius*, but admir'd for its Morals and political Maxims, even by the adherents of the *Budſdo* and other Religions, in the very ſame manner, as the Writings of the ancient Greek and Roman Philoſophers, which have eſcap'd the common ſhipwreck of time, deſervedly ſtand the admiration of all Europe, and a laſting Monument of the excellent Genius of their great Authors.

His Philoſophy.

Whilſt thus the Doctrine and pleaſing Philoſophy of *Confutius* began to flouriſh in *China*, and to ſpread to the neighbouring Empire of *Japan*, the Doctrine and Religion of *Siaka*, which had then already penetrated to the Kingdoms of *Siam* and *Laos*, was not like to meet with a favourable reception in this furthermoſt part of the Eaſt. If we believe the Japaneſe Hiſtorians, the firſt, that taught this Religion in *China*, came over thither about the year of Chriſt ſixty three, and obtain'd leave to build a Temple, which is ſtill call'd *Fakubaſi*, that is, the Temple of the white Horſe, becauſe the *Kio*, or holy Book of *Siaka*, was brought over on a white Horſe. The greateſt difficulty, the Preachers of this new Doctrine had to ſtruggle withal, was the

Doctrine of Siaka when introduc'd into Japan.

Philoſophy

Philoſophy of *Confutius*, then ſhining in its full luſtre, and univerſally approv'd. And indeed it appears that for ſeveral hundred years the Religion of *Siaka* made a very ſlow and inſignificant Progreſs, till about the year of Chriſt 518, one *Darma*, a great Saint, and thirty third Succeſſor on the holy See of *Siaka*, came over into *China* from *Seitenſiku*, as the Japaneſe Writers explain it, (that is from that part of the World which lies Weſtward with regard to *Japan*) and laid properly ſpeaking the firſt ſure Foundations of the *Budſdoiſm* in that mighty Empire. The fame of his Dignity and Holineſs, the auſterity of his Life, his ardent uninterrupted Devotion, which was ſo ſtrong, that he did not ſcruple in the height of his zeal, to cut off his own Eyelids, becauſe they had once drawn him out of his Enthuſiaſtic meditations into a ſleep, ſoon brought a crowd of admirers about him. But the moſt effectual and moſt perſuaſive arguments, he made uſe of to induce people to the worſhip of the Gods, were the doctrine of the Immortality of our Souls, and the promiſes of a reward in a future Life, which they ſhould not fail to obtain, if they would but worſhip them, as his Doctrine, Religion and Example ſhould direct. This new Worſhip having once got ground in *China*, ſoon ſpread into *Fakkuſai*, (which was then the name given to the Peninſula of *Coræa*, and is now that of one of its three Provinces) where the firſt *Budz*, or Idol of *Siaka* was erected and worſhip'd in the year of Chriſt 543. *Japan*, whoſe Inhabitants were then divided between the old Religion of the Country, and the philoſophical doctrines communicated to them from *China*, could now hold out no longer, but ſoon admitted the Religion of *Siaka*, following in that, as they had done in many other things, the example of the neighbouring Countries. The firſt *Bukkio* was brought over into *Japan*, about the year of Chriſt 550. About 18 years after, according to Japaneſe Writers, a curious carv'd Idol of *Amida*, which had been ſome years before brought over from *Tenſiku* into *Fakuſai*, appear'd in a miraculous manner, in the Province *Tſino Cami*, all ſurrounded with ſparkling rays, upon which a Temple was built in *Sinano*, in memory of this remarkable event, which was call'd *Sanquoſi*, and is ſtill the chief and largeſt Temple of that Province. About that time *Kimmei* ruled over *Japan*, who was no Enemy to this religion, and conniv'd at its introduction and ſpreading. This was the ſame Emperor, who divided the time into *Nengo*'s, in imitation of the Chineſe. The *Nengo* then ſubſiſting, when this Temple was built, was call'd *Cengo*.

CHAP.

CHAP. VII.

Of the SIUTO, *that is, the Doctrine and Way of Life of their Moraliſts and Philoſophers.*

Doctrine of the Sindosjæ, or Philoſophers.

SIUTO, in the litteral ſenſe, ſignifies the way or method of the Philoſophers. *Siudosjæ*, or in the plural number, *Siudosju*, are the Philoſophers, who follow this method. Theſe people have, properly ſpeaking, no religion at all, that is, they conform themſelves to none of thoſe forms of worſhipping the Gods, which are eſtabliſh'd in the Country. They ſay, that the greateſt perfection and the ſupreme good, men are able to acquire, conſiſt in that pleaſure and delight, which our minds find in a good and virtuous life. They admit of none but temporal rewards, or puniſhments, and only ſuch, as are the neceſſary conſequences of the practice of virtue or vice. They ſay, that we are oblig'd to be virtuous, becauſe nature hath endow'd us with reaſon, on purpoſe, that living according to the dictates of reaſon, we ſhould ſhew our difference, and ſuperiority over irrational brutes. *Kooſi*, or *Confutius*, born in *China* 2243 years ago, computing from the 5th year of *Genrokf*, (of Chriſt 1692) was the firſt who taught, that the ſupreme good conſiſts in the practice of virtue, and muſt conſequently be looked upon as the founder of this Philoſophical Sect. It hath been obſerv'd above, how prejudicial the *Sioogakf*, or the Book wherein are contain'd his precepts and morals proved to the then flouriſhing doctrine of *Rooſi*. *Mooſi*, one of *Confutius*'s diſciples, was very inſtrumental in eſtabliſhing and propagating this Philoſophy, which he publiſh'd in *Siſio*, or four Books, which are ſtill held in great eſteem, and read in all Countries, where the learned language, wherein they were written, is underſtood.

It's five chief Points.

This Philoſophy, ſo far as it relates to the practice of virtue and good morals, may be reduced to the following five points, which they call *Dſin*, *Gi*, *Re*, *Tſi* and *Sin*. *Dſin*, teaches them to live virtuouſly; (hence *Dſinsja*, a virtuous man,) *Gi*, to do right and juſtice to every body; *Re*, to be civil and polite; *Tſi* ſets forth the maxims of a good and prudent Government, and *Sin* treats of a free conſcience and uprightneſs of heart. They admit no tranſmigration of Souls, but believe an *Animam mundi*, an univerſal Soul, Spirit or power, diffuſed throughout the whole world, which animates all things, which re-aſſumes the departing Souls, (as the Sea doth all rivers and waters that flow into it from all parts of the Globe,) as

into a common receptacle, and lets them, as it were, flow out again indifferently to animate other creatures. This univerſal ſpirit they confound with the ſupreme Being, attributing to one the ſame divine qualities, which only belong to the other. They often make uſe of the word *Ten*, Heaven or Nature, in things, which more immediately concern our life and actions. Thus they thank heaven and nature for their victuals, and the neceſſaries of life. Some among them, whom I converſed withal, admitted an intellectual, or incorporeal being, but only as governor and director, not as the author of nature, nay, they pretended, that it is an effect of nature produced by *In* and *Jo*, heaven and earth, one active, the other paſſive, one the principle of generation, the other of corruption: after the ſame manner alſo they explained ſome other active powers of nature to be ſpiritual beings. They make the world eternal and ſuppoſe men and animals to have been produced by *In Jo*, the heaven and five terreſtrial elements. Admitting no Gods, they have no temples, no forms of worſhip. Thus far however they conform themſelves to the general cuſtom of the Country, in that they celebrate the memory of their deceaſed parents and relations, which is done by putting all ſorts of victuals, raw and dreſſed, on a *Biosju*, as they call it, or table purpoſely made with this view, by burning candles before them, by bowing down to the ground as if they were yet alive, by monthly or anniverſary dinners, whereto are invited the deceaſed's family and friends, who appear all in the beſt cloth, and waſh and clean themſelves by way of preparation for three days before, during which time they abſtain from lying with their wives, and from all impure things, and by many other tokens of reſpect and gratitude. As to the burial of their dead, they do not burn them, but keep the corpſe three days, and then lay it on the back into a coffin, after the European manner, with the head raiſed. Sometimes the coffin is filled with ſpices and ſweet ſcented herbs, to preſerve the body from corruption, and when every thing is ready, they accompany it to the grave, and bury it without any further ceremony.

They admit of Self-murther Theſe Philoſophers do not only admit of *ſelf-murther*, but look upon it as an heroic and highly commendable action, and the only honourable means to avoid a ſhameful death, or to prevent falling into the hands of a victorious enemy.

Their way of Life. They celebrate no feſtivals, nor will they pay any reſpect to the Gods of the Country, any more than common civility and good manners require. The practice of virtue, a free conſcience, and a good and honeſt life, is all what they aim at. They were even ſuſpected of ſecretly favouring the Chriſtian religion, for which reaſon, after the ſaid Religion had been entirely aboliſhed by croſs and fire, and proper means taken to prevent its ever reviving again, they alſo were commanded

manded to have, each the Idol, or at leaſt the name, of one of the Gods worſhip'd in the country, put up in their houſes, in a conſpicuous and honourable place, with a flower pot, and Incenſory before them. They commonly chuſe *Quanwon*, or *Amida*, whoſe Idols they place behind the hearth, according to the Country faſhion. Some have beſides, of their own free choice, the *Bioſiu* in their houſes, or elſe the name of ſome learned man. In their publick Schools is hung up the picture of *Kooſi* or *Confutius*. Formerly this ſect was very numerous. Arts and Sciences were cultivated and improved among them, and the beſt part of the nation profeſs'd it. But that unparallel'd perſecution of the Chriſtian Religion, weaken'd it very much, and it loſt ground ever ſince; the extream rigour of the imperial Edicts make people cautious even as to reading their books, which formerly have been the delight and admiration of the nation, held in as great an eſteem as the writings of *Plato*, *Socrates*, and other heathen Philoſophers are in Europe.

History of the Prince of Siſen.

About thirty years ago, the Prince of *Siſen* and *Inaba*, a great *Sidoſia*, and Patron of learned men, endeavour'd to revive this Philoſophy, then almoſt extinct, in his dominions. In order to this, he founded an univerſity, endowed it with great privileges, and ſettled handſome penſions upon able learned men, whom he ſent for from all parts of the Empire. The deſign of this undertaking was to open the Eyes of his Subjects, and to teach them, if poſſible, to make uſe of their reaſon, which they no ſooner did, but they began to ſee thro' the impertinent and ridiculous Fables of their prieſts, and diſcovering their cheats refuſed to grant them any further ſubſiſtance, whereby this numerous crew, which till then lived only upon the charity of credulous people, was reduced to a ſtarving condition. Of ſo dangerous an innovation heavy complaints were made to both Emperors, and the unhappy Prince was like to fall a ſacrifice to his good intentions, had he not, by a voluntary reſignation of his dominions to his Son, prevented the fatal blow of the Imperial diſgrace ready to fall upon him and his family. His Son, though of a more prudent and reſerv'd behaviour, yet by his life and conduct leaves no room to doubt, but that his principles are nearly the ſame with thoſe of his Father's, an inſtance whereof, though foreign to my preſent purpoſe, will not be improper to cloſe this Chapter and Book.

On the *Songuats*, or *New-years-day*, one of their greateſt Feſtivals, there was a numerous appearance at Court of gentlemen and ladies, who came thither in their richeſt apparel, to compliment the Prince on the occaſion of the day, and were by him entertain'd at dinner. Amongſt other preſents made to him that day, there happen'd to be a Peacock and Hen. Every one was delighted, and ſtruck with admiration, by the uncommon beauty of theſe ſcarce, foreign Birds, whence the Prince took occaſion to aſk their opinion, which of the

two

two they thought was the cock, and which the hen. The gentlemen out of civility to the ladies, unanimouſly pitch'd upon the moſt beautiful to be the hen; the ladies on the contrary very modeſtly apprehended, that the fineſt of the two was the cock. You are in the right, anſwer'd thereupon the Prince; Nature itſelf will have the man beſt clad, and it ſeems to me incomprehenſible, that the wife ſhould have more pride, and go richer dreſs'd than her husband, who muſt be at the expence of maintaining her. An excellent New-year's Sermon from a Heathen Prince.

THE

THE

History of JAPAN.

BOOK IV.

OF

NAGASACKI,

The Place of Reſidence for Foreigners: Of their Trade, Accommodation, &c.

CHAP. I.

Of the Situation of the City of Nagaſacki, *and its Harbour; as alſo of its publick and private Buildings.*

AMONGST the Imperial Demeſns, or Crown-lands, are comprehended the *Gokoſio*, as they call them, that is, the five chief Maritime, or Trading Towns in the Empire. They are, *Mijaco*, the Reſidence of the Eccleſiaſtical Hereditary Emperor, in the Province *Jamaſijra*; *Jedo* the reſidence of the Secular Monarch, in the Province *Muſasj*; *Ooſaka*, in the Province *Setz*; *Sakai* in *Jaſſumi*, and *Nagaſaki* in *Fiſen*. The four firſt are ſituate upon the great Iſland *Nipon*, and all eminent for their wealth and riches, as needs they muſt, conſidering the fruitfulneſs of the Country about them, their manufactures and inland commodities, and many more conſiderable advantages, ſuch as for inſtance, the reſidence of the two Imperial Courts,

The five Imperial Towns.

the great number of ſtrangers, and amongſt them, of many Noblemen Princes and Lords, who reſort thither, in their way to and from Court, with great retinues. *Nagaſacki*, on the contrary, the ſubject of my preſent conſideration, is ſituate at the Weſtern extremity of the Iſland *Kiusju*, upon an indifferent and barren ſoil, between ſteep rocks and high mountains, remote from the populous and wealthy *Nipon*, and almoſt ſhut up even againſt the Commerce with foreign nations. So many diſadvantages, this City labours under, make it but thinly inhabited by Merchants, Innkeepers, Mercers, Manufacturers, or other rich people. The greateſt part of its Inhabitants is made up by workmen, labourers and ordinary people, who muſt get their livelyhood by their daily labour. However, the commodious and ſecure ſituation of its port, makes it the common harbour for ſuch foreign ſhips and people, as are permitted to trade to *Japan*, to import foreign commodities, and to ſell them to Japaneſe Merchants, who reſort thither at certain times of the year, from ſeveral parts of the Empire. This particular favour and privilege is granted only to the Chineſe, or ſuch Eaſtern Nations as trade under their name, and to the Dutch, to both indeed with great reſtrictions and under a very narrow inſpection. After that cruel perſecution of the chriſtian religion, which, with the loſs of many thouſand Natives of *Japan*, ended at laſt in its total extirpation, about the year of Chriſt 1638, amongſt many new laws which were then made, it was enacted by Imperial Authority, that for the future the harbour of *Nagaſacki* ſhould be the only one open to foreigners, and that if any ſhip ſhould be forc'd, thro' diſtreſs of weather, or otherwiſe, to put in for ſhelter any where elſe, none of the crew ſhould be ſuffer'd to ſet foot aſhore, but that immediately, upon the danger's blowing over, ſhe ſhould proceed on her Voyage to *Nagaſacki*, under a convoy of Japaneſe Guard-ſhips, if needful, and ſhew cauſe to the Governor of that place, why ſhe put in elſewhere.

Whereof Nagaſacki is one.

Harbour of Nagaſacki.

The harbour begins to the North of the City. Its entrance is very ſmall, and but a few fathom deep, with a ſandy bottom. Not far from it ſome rivers fall into the ſea from the neighbouring mountains. It ſoon grows broader and deeper, and when it comes to be about half a mile broad, and five to ſix fathom deep, it turns to the Southweſt, and ſo runs on between high land and mountains for about a mile, being all along about a quarter of a mile broad, more or leſs, till it reaches an Iſland, or rather a mountain encompaſs'd by the ſea, and call'd *Taka Jama*, or *Taka Boko*, which is as much as to ſay, *Bambu*'s *Pic*, or *high Mountain of Bambou*'s. The Dutch call it *Papenberg*. This latter denomination is grounded upon a fabulous ſtory of ſome Roman Catholick Prieſts, ſaid to have been thrown down that mountain into the Sea, in the time of the perſecution. All the Ships bound from *Nagaſacki* to *Batavia*, commonly ride at anchor near this Iſland, to watch an opportunity of getting out of the harbour, which could

could be eaſily done in two hours time, or thereabouts, were it not for the many banks, ſhoals, and cliffs, which make the ſtreight paſſage equally difficult and dangerous, and to avoid which ſhips muſt ſteer Weſtwards, leaving the continent to the right, and ſo paſſing between ſome ſmall Iſlands get out to the main. Some baſtions are built along the harbour, as it were for defence, but they have no cannon. *Its Guards.* About half a mile from the Town are two Imperial guards, oppoſite to one another, and encloſed with Palliſadoes. They conſiſt of about 700 men each, thoſe taken in, who do duty in their Guard-boats, which lie in the harbour both for its defence, and to guard foreign Ships riding at anchor. Near the *Papenberg*, where properly ſpeaking the harbour begins, is a ſmall Iſland, where the laſt Portugueſe Ship, which was ſent from *Macao* to *Japan*, was burnt with all the goods on board, about the year 1642. They call it ever ſince the *burning place of hoſtile Ships*, having appointed it to be the conſtant place for the like executions hereafter.

Number of Ships and boats.

There are ſeldom leſs than fifty Japaneſe Ships and boats in this harbour, beſides ſome hundred fiſher-boats and other ſmall boats. Of foreign Ships there are ſeldom, ſome few months in the winter excepted, leſs than thirty, moſt of which are Chineſe Yonks. The Dutch Ships never ſtay longer than three months in Autumn, nay ſeldom ſo long, for about that time the South, or Weſt Seaſon, or Monſoon, which brought then to *Japan*, turns, and the North, or North Eaſt Monſoon ſets in, under favour of which they muſt return to *Batavia*, or other places where they are bound to. The Anchorage is at the end of the bay, within reach of the Imperial guards, about a muſket ſhot from the Town, where Ships ride at anchor upon a ſoft clay in about ſix fathom at high, and four and a half at low water.

The town of *Nagaſaki*, its Harbour, and part of the adjacent Country are repreſented in *Tab.* XIX, copied in ſmall from a very large map made by the Japaneſe themſelves.

Situation of the Town of Nagaſaki.

Nagaſaki lies in 32° 36′ of North Latitude, and 151 degrees of Longitude, at the end of the harbour, where it is broadeſt, and where turning North it forms a near Semicircular ſhore. It hath the ſhape of a half moon ſomewhat inclining to a triangle. It is built along the ſhore in a narrow valley, which runs Eaſtward, and is form'd by the opening of the neighbouring mountains. It is about three quarters of a mile long, and nearly as broad, the chief and broadeſt of its Streets running almoſt ſo far up the valley. The Mountains, which encompaſs it, are not very high, but ſteep, otherwiſe green up to their tops, and withal of a very pleaſant and agreeable aſpect. Juſt behind the city in going up the mountains are built many ſtately Temples, beautifully adorn'd with fine Gardens and terraſs walks, according to the Country faſhion; higher up are innumerable burying places.

places one behind another. Still further appear other higher mountains fruitful and well cultivated. In ſhort the whole ſituation affords to the Eye a moſt delicious and romantick view. The moſt remarkable places in the neighbourhood of *Nagaſaki* are; *Fukaſori*, a pleaſant village, ſituate to the S. W. about five Japaneſe water Leagues, or two ſmall german miles from the town; It hath a ſmall fort, or caſtle, the reſidence of a *Bugjo*, who governs the whole diſtrict for the Prince of *Fiſen*, as Proprietor. It affords a great quantity of firewood, and its yearly revenue amounts to near three *Mangokf*, though in the general liſt of the revenues of the Empire it is ſet down only at one. Not far from this Village is a geat lake, or pond, which is ſaid to have this particular quality, that, though ſurrounded with trees, there is never a leaf, nor any dirty thing to be ſeen upon it. This they attribute to the great cleanlineſs and purity of the ſpirit, under whoſe protection the pond ſtands, on which account they have ſuch a high veneration for it, that it is forbid under ſevere penalties to fiſh in it. To the North of *Nagaſaki* lies the Princely town and reſidence *Omura*, ſituate on a Gulf, and in the diſtrict of the ſame name. A few miles further Eaſtwards lies the city *Iſafai*, belonging to the Prince of *Fiſen*, upon an arm of the gulf of *Simabara*.

Remarkable Places in the neighbourhood of Nagaſaki.

Fukaſori.

Remarkable Pond.

Omura.

Iſafai.

Deſcription of the Town of Nagaſaki.

The Town of *Nagaſaki* it ſelf is open, as moſt other Towns in *Japan*, without either caſtle, walls, fortifications, or indeed any other defence. The ſtreets are neither ſtrait nor broad, running up hill, and ending near the Temples. Three freſh water rivers run through the town, which come down from the neighbouring mountains. The middlemoſt, and largeſt, croſſes the valley from Eaſt to Weſt. For the greateſt part of the year they have ſcarce water enough to water ſome rice fields, and to drive a few mills, tho' in rainy weather they are apt to increaſe ſo, as to waſh away whole houſes.

Its State in antient times.

Nagaſaki hath obtain'd its name from its former Lords, who had it in poſſeſſion, along with its whole diſtrict of 3000 Kokf yearly Revenues, from *Nagaſaki Kotari* the firſt of this name, through a ſucceſſion of twelve of his lineal deſcendents to *Nagaſaki Sijn Seijemon*. They ſtill ſhew at the top of a Hill, behind the Town, the ruins of their former reſidence. The laſt Lord of *Nagaſaki*, I mean the abovemention'd *Nagaſaki Sijn Seijemon*, dying without iſſue, about 200 years ago, it fell, with its whole diſtrict, to the Prince of *Omura*. The place, where the Town now ſtands, was then nothing elſe but a poor miſerable Hamlet, the abode of ſome few fiſhermen, and was call'd *Fukaje*, or *Irije*, that is, the *long Bay*, from the length of the Harbour, as well as for diſtinction's ſake from another village, ſituate not far off on the ſaid Harbour, and call'd *Fukaſori*, which is as much as to ſay, the long Pond, which name it ſtill retains. The new Lord of *Fukaje* then thought fit to alter the name of this Hamlet into that of *Nagaſaki*,

ſaki, and 'twas owing entirely to his care and attention, that in ſucceſs of time it became a very conſiderable village or borough.

In the times of the Portugueſe.

Things continu'd upon this foot till ſometime after the firſt arrival of the Portugueſe in *Japan*. This Nation for ſome time enjoy'd a free commerce, upon the ſame terms with the Chineſe, then likewiſe trading to theſe Iſlands. For they were not bound to any particular Harbour, but at liberty to put in wherever they pleas'd, or thought it moſt convenient. Accordingly they made divers ſettlements in the Iſland *Saikoku*, chiefly in the Provinces *Bungo* and *Fiſen*; and firſt of all in the Province *Fiſen*, at a village call'd *Fakuda*, ſituate upon the Iſland *Firando*, not far from the entrance of the harbour of *Nagaſaki*, about ſix Japaneſe water Leagues, or two long German Miles off this Town. This Place was under the juriſdiction of the Prince of *Omura*. Their next Settlement was in the Village *Fukafori* mention'd above. At theſe and all other Places, they ever ſettled at, they made two things the chief object of their care and attention; one was to carry on their trade and commerce, the other to propagate the Chriſtian Religion, and to ſet up the ſtandard of our Saviour in this remote Empire. They ſucceeded in both according to their beſt wiſhes. They proſper'd in their Trade beyond expectation, and by their good conduct, which at firſt was humble and complaiſant, they gain'd the hearts, not only of the common People, but even of great Men, the rather as there was ſome natural reſemblance between the minds and inclinations of both Nations. About that time the Prince of *Omura* himſelf openly eſpous'd the intereſt of the Chriſtian Religion, and invited the Portugueſe to come and ſettle at *Nagaſaki*, which Place was then already grown up to a conſiderable Village, conſiſting of about twenty three Streets, which now make up that part of the Town, call'd *Utſimatz*, or the inner Town, and containing in all twenty ſix Streets. In this condition it was deliver'd up by the ſaid Prince into the poſſeſſion of the Portugueſe, both for carrying on their trade, and for propagating the goſpel. Whether or no this was done by him, with a real deſign to forward the advancement of the Chriſtian Religion, or rather with an intent to encreaſe his revenues, and to enrich his ſubjects, by making this place, as it were, the center of commerce and trade with foreigners, I will not take upon me to determine. Be this as it will, thus much is certain, that this new eſtabliſhment ſoon prov'd in many reſpects very advantageous to this town. For the convenient and ſecure ſituation of its harbour, with ſeveral other advantages, invited alſo the Chineſe to come up thither with their ſhips and goods, and the Japaneſe, allur'd by the proſpect of gain, came to ſettle there in ſuch numbers, that the old town was not large enough to contain them. Therefore new ſtreets were built, and nam'd from the ſeveral provinces, towns or boroughs, their firſt inhabitants came from, as for inſtance *Bungomatz*, *Jedomatz*, *Kabaſima-*

matz, Firandomatz, Omuramatz, Simabaramatz. Beſides theſe there are ſome other ſtreets call'd *Bunts*, from one of the firſt members of this new Colony, who built them at his own expence. Thus *Nagaſaki*, formerly a mean and inconſiderable hamlet, became by degrees a wealthy and populous town, wherein there are now about 87 ſtreets, all well inhabited.

Is taken from the Prince of Omura, and why.

The flouriſhing condition, and increaſing wealth of the town of *Nagaſacki*, when in poſſeſſion of the Portugueſe, ſoon afforded matter of jealouſy and diſcontent to the Court. *Taico*, the then reigning Secular Monarch, reprimanded the Prince of *Omura* very ſeverely, for that he imprudently parted with a place of that importance in favour of a foreign Nation, and withal told him, that ſeeing he was not fit to keep and to govern it any longer, he would annex it to his own dominions. The haughty conduct of the Portugueſe contributed not a little to this reſolution. Puff'd up with pride and ſucceſs, they pull'd off the mask too ſoon, and thought it unbecoming the honour and gravity of their nation, to pay ſo much deference and reſpect to the great men of the Empire, as they had formerly condeſcended to do. I was told by an old Japaneſe, that the following incident, with many more of the like nature, very much incens'd the Emperor, and haſten'd his reſolution, to let the proud Portugueſe feel the effects of his Imperial diſpleaſure. *Taico*, to be nearer at hand to ſecond his expedition into *Corea*, ſet up his Court and reſidence for ſome time at *Facatta*. One day a Portugueſe Prieſt meeting upon the road one of the principal Counſellors of ſtate in his way to court, cauſed himſelf to be carried by without ſtopping or alighting from his chair, as is uſual in the country, nay indeed without ſhewing him ſo much as common marks of reſpect and civility. It is eaſy to be imagin'd, how much ſuch a haughty and contemptible conduct provok'd a man of his quality, for which reaſon he reſolv'd, as ſoon as he ſhould come to court, to acquaint the Emperor with what had paſs'd, which he did accordingly, and in the height of his reſentment made a moſt odious picture of the pride and haughtineſs of the Portugueſe Nation in general, withal intimating, how inconſiſtent it was with the Emperor's ſchemes, and of how dangerous a conſequence it might prove, any longer to ſuffer theſe foreigners to inforce their Intereſt and influence over his ſubjects, they having already gain'd too much. In ſhort, whether the Emperor was really diſpleas'd at the diſreſpect ſhewn to his Miniſter, or whether he look'd upon the increaſing proſperity of the Portugueſe Nation, and the propagation of the Chriſtian Religion in general, as detrimental to the peace and tranquility of the Empire, the indiſcreet behaviour of this Prieſt furniſh'd him with a plauſible pretext, to let theſe foreigners experience the firſt proofs of his diſpleaſure, to take away their town from them, and their patron the Prince of *Omura*, and beſides, to de-

prive

prive the latter of its whole district and dependencies of 3000 *Kokf* yearly Revenues, which he annex'd to his own dominions.

Thus much of the Town of *Nagasacki* in general, I proceed now to a more particular survey thereof.

Division of Nagasaki.

Nagasacki, (or as it is sometimes pronounc'd, tho' not written, *Nangasacki*) is divided into two parts: One is call'd *Utsimatz*, or the inner town, consisting of 26 *Tsjoo*, or Streets, all very irregular, as they had been built in the infancy of that town. The other is call'd *Sottomatz*, which is as much as to say, the outward city, or as it might be otherwise express'd, the suburbs. This contains 61 streets, so that there are in all 87.

Its Publick Buildings.

The most remarkable publick buildings in and about *Nangasacki*, are

Janagura.

Some *Janagura*, as they call them, belonging to the Emperor, being five large houses, built of wood, on the North-side of the town, on a low ground, not far from the shore, where they keep three large Imperial Yonks, or Men of war, with all the tackle, ready to be launch'd at command.

Powder-Magazine.

Jen Siogura, or the Powder Magazine, stands on the shore, opposite to the town. For a greater security, and to prevent ill accidents, they have built a large vault in a neighbouring hill, where they keep the Gun-powder.

Palaces of the Governors.

The Palaces of the two residing Governors. They take in a large spot of ground, standing something higher than the rest of the streets. The houses are very neat and handsom, all uniform, and equally high. Strong gates, and well guarded, lead into the court. The third Governor lodges at *Tattejama*, in a Temple, till his Predecessor, by his departure for *Jedo*, makes him room in the Palace.

Houses of the Princes and Lords of the Empire.

Besides the Governor's Palaces, there are about twenty other houses and spots of ground, belonging to all the *Dai Mio*, and some of the most eminent *Sio Mio*, (*Dai Mio* are Lords of the first rank, or Princes of the Empire, and *Sio Mio* all other Lords of an inferior rank,) of the Island *Kiusju*, or as it is otherwise call'd *Saikokf*, that is, the *Western Country*, wherein the town of *Nangasacki* lies. Some of their Noblemen constantly reside there, upon all occasions to take care of the affairs and interest of their Principal, being answerable upon their return for what happens. If the *Dai Mio*'s, or *Sio Mio*'s come up to *Nagasacki* themselves, the said houses serve to lodge them and their retinue.

Accommodation of Foreigners.

The Foreigners live without the town, in separate places, where they are very narrowly watch'd and guarded, like persons suspected of ill practices. The Dutch live on a small Island, situate in the harbour, hard by the town, and call'd *De Sima*, that is the Island *De*. The Chinese, and neighbouring nations, who profess the same religion, and trade under the same name, live behind the town, at the Southern

extremity

extremity of it, upon a riſing ground. Their habitations are encompaſs'd with a wall, and are call'd *Jakujin*, or the *Phyſick-Garden*, from what they were formerly, as alſo *Dſiuſensju* from the Imperial Look-outs, who from the tops of the neighbouring hills are to look out for what foreign ſhips ſteer towards the harbour, and to give notice of their arrival to the Governors of the town.

Temples. There are in all 62 Temples, within and without the town, *viz.* five *Sinſia* Temples, erected to the *Came*, or the Gods and Idols as of old worſhipp'd in the Country, ſeven Temples of the *Jamnabos*, or Mountain-Prieſts, and fifty *Tira*, Temples of foreign Idols, the worſhip of whom was brought over from beyond ſea. Of theſe laſt there are 21 within, and 29 without the town, in the aſcent of the hills, with beautiful ſtair-caſes of ſtone leading up to them. Theſe Temples are ſacred not only to devotion and worſhip, but ſerve alſo for recreation and diverſion, being for this purpoſe curiouſly adorn'd with pleaſant gardens, elegant walks, and fine apartments, and by much the beſt buildings of the town, for good air, a ſweet ſituation, and a moſt entertaining proſpect over the town of *Nagaſacki* itſelf, and good part of the harbour and adjacent country. A more particular deſcription of theſe, and the like religious buildings, I propoſe to give in the fourth Chapter of this Book.

Bawdy Houſes. My next Step ſhall be, according to the cuſtom of the Country, from the Temples over to the Bawdy Houſes, the concourſe of people being as great at the latter, as it is at the former. That part of the Town, where they ſtand, is call'd *Keſiematz*, that is, the *Bawdy Houſes Quarters*. It lies to the South, on a riſing hill, call'd *Mariam*. It conſiſts, according to the Japaneſe, of two Streets, which an European would be apt to miſtake for more, and which contain the handſomeſt private buildings of the whole Town, all inhabited by Bawds. This and another Place in the Province *Tſikuſen*, tho' not ſo famous, are the two only Mariams, as they call them, or publick Stews, in *Saikokf*, where the poor People of this Iſland, which produces the greateſt beauties of all *Japan*, (the Women of *Miaco* only excepted, who are ſaid to exceed them) can diſpoſe of their Daughters this way, provided they be handſome and well ſhap'd. The place accordingly is extraordinary well furniſh'd, and after that of *Miaco* the moſt famous of the thole Empire, the Trade being much more profitable here than it is any where elſe, not only becauſe of the great number of foreigners, *Nagaſaki* being the only place they have leave to come to, but alſo on account of the Inhabitants themſelves, who are ſaid to be the greateſt Debauchees and lewdeſt people in the Empire. The Girls are purchas'd from their Parents, when very young. The price varies in proportion to their beauty, and the number of years agreed for, which is generally ſpeaking, ten or twenty, more or leſs. Every Bawd keeps as many as he is able, in one houſe together, from ſeven

to

to thirty. They are very commodiouſly lodg'd in handſome apartments, and great care is taken to teach them to dance, ſing, play upon muſical Inſtruments, to write Letters, and in all other reſpects to qualify them for the way of life they are oblig'd to lead. The old ones being more ſkilful and expert, inſtruct the young ones, and theſe in their turn ſerve them as their miſtreſſes. Thoſe who make conſiderable improvements in what they are taught, and for their beauty, and agreeable behaviour, are oftner ſent for, to the great advantage of their maſters, are alſo by him better accommodated in cloaths and lodging, all at the expence of their lovers, who muſt pay ſo much the dearer for their favours. The price paid to their Landlord, is from one *Maas* to two *Itzebi* for a night, beyond which they are forbid to aſk, under ſevere penalties. One of the ſorrieſt, and almoſt worn by too much uſe, muſt watch the houſe overnight, in a ſmall room adjoining to the door, where any paſſenger may have to do with her, paying but one *Maas*. Others are ſentenc'd to keep the watch by way of a puniſhment for their miſbehaviour. After having ſerv'd their time if they are married, they paſs among the common people for honeſt women, the guilt of their paſt life being by no means laid to their charge, but to that of their parents and relations, who ſold them for ſo ſcandalous a way of getting a livelihood in their Infancy, before they were able to chuſe a more honeſt one. Beſides, as they are generally well bred, this makes it leſs difficult for them to get husbands. The Bawds on the contrary, tho' poſſeſs'd of never ſo plentiful an eſtate, are for ever denied admittance in honeſt companies. They call them by the ſcandalous name of *Katſuwa*, which ſignifies the very worſt ſort of Rabble, and put them upon the ſame foot with the *Jetta*, or *Leather-Tanners*, the moſt infamous ſort of people in their opinion, who are oblig'd in this country to do the office of publick Executioners, and to live out of the town, in a ſeparate village, not far from the place of Execution. The Bawds are oblig'd alſo to ſend their own ſervants, to aſſiſt the *Jetta* at all publick executions, or to hire other people to do it. Thus much of the *Keſiematz*. It will not be improper thence to go over to the

Gokuja, Hell, or as it is otherwiſe call'd *Roja*, the Cage. By this they mean the Priſon, which ſtands about the middle of the town, at the corner of a deſcending ſtreet. It conſiſts of many ſeparate huts and ſmall rooms, to accommodate Priſoners according to their quality, or the crimes they ſtand committed for. Beſides thoſe who are put in priſon for crimes committed at *Nagaſacki*, ſmuglers alſo are confin'd there, and perſons taken up on ſuſpicion of profeſſing the Chriſtian faith, ſo that it often contains above an hundred Priſoners, and tho' clear'd by frequent executions ſeldom leſs than fifty. There are within its compaſs, a place, where the Priſoners are *Publick Priſon.*

put to the torture, a place for private executions of ſuch perſons as are not very notorious malefactors, a kitchin, a place where the priſoners are provided with victuals, a place, where at certain times they are permitted to take a walk and to air themſelves, and laſtly a *Tange*, as they call it, or a pond for them to waſh themſelves. Some of the priſoners ſtand accuſed of capital crimes, others are taken up on ſuſpicion, others are condemn'd to perpetual impriſonment. Amongſt the laſt is the *Bungoſa* as they call it, that is the Rabble of *Bungo*, by which name they denote the few remaining Chriſtians, of whom there were upwards of 50 confin'd here, when I was in *Japan*, their women and children computed. Now and then they bring in ſome more, tho' but ſeldom. In the year 1688 three were taken up. Theſe poor people are very ignorant of the Chriſtian Religion, knowing little more than the name of our Saviour and his bleſſed Mother, and yet they are ſo zealouſly attach'd to it, that they chuſe rather to die miſerably in goal, than by renouncing their faith, which they are often compell'd to do, to procure their liberty. It firſt happen'd, in the month of *September* 1692 that three of the Priſoners ſent ſome money to the Temples of *Amida*, to pray for the ſouls of ſome of their deceaſed relations. The Prieſts would not receive it, without having firſt aſk'd the Governor's advice and leave. Nor would the Governor determine any thing in ſo nice a caſe, before he had receiv'd inſtructions from the Imperial Court about it. Theſe Chriſtians however are not executed at preſent, as they were formerly, without mercy, and this in conſideration both of their great ſimplicity, and the little neceſſity, there is at this time to ſhew much ſeverity. But they are condemn'd to end their miſerable life in this Temporal *Hell*, out of which they are never ſuffer'd to ſtir, but when they are carried to the Governor's Palace, which is done once every two months, to be examin'd there, more indeed out of form, than with any rigour, and to be compell'd to diſcover other Chriſtians. All the hours of recreation theſe poor wretches are allow'd, are, to be taken out of the dungeons they are confin'd to, twice a year, in order to be burnt with *Moxa*, according to the cuſtom of the country, to waſh themſelves ſix times a year in the *Tange* of the Priſon, and to take a walk likewiſe ſix times a year in a large and ſpacious houſe built for this purpoſe within the Priſon-walls. The reſt of their miſerable time they ſpend in ſpinning yarn of hemp, for hemming of mats. They ſtitch their cloaths with needles made of *Bambu*'s, being deny'd Iron-tools. Some know how to make ſocks, and other trifles of this nature. What money they get by their labour and induſtry, is their own, and they may buy ſome refreſhments for it, of which they communicate freely and without reſerve to their wives and children, who are kept priſoners in the ſame Goal,

Preſent State of Chriſtianity in Japan.

Goal, tho' in ſeparate places. Out of the remainder of the portion of rice, which is allow'd them for their daily ſuſtenance, they prepare, by letting it ferment over night, a particular liquor, call'd *Ama Saki*, or the pleaſant *Saki*, which, for its agreeable ſweetneſs, is one of their greateſt comforts. They have now and then ſome cloaths ſent them by their friends in *Bungo*, which in this preſent ſcarcity of the adherents to the Chriſtian Faith, and thoſe too Chriſtians more by name, than in fact, are ſomewhat indulg'd, tho' they have many a ſevere cenſure and examination to undergo. The Governors give them every year a mat to lie on. A little while ago, ſome few of them obtain'd leave to make uſe of a *Kogatan*, or ſmall knife, for their work.

Among the publick buildings of *Nagaſacki*, the Bridges muſt not be forgot. There are in all 35, great and ſmall, twenty whereof are built of ſtone, and fifteen of wood. There is nothing remarkable in their ſtructure, which is very ſimple, they being made more for ſtrength than ſhew. *Bridges.*

The ſtreets, in the main, are neither ſtreight nor large, but irregular, dirty, narrow, leading ſome up, others down hill, becauſe of the irregularity of the ground, upon which the Town is built. Stair-caſes of ſtone are built along ſome of the ſteepeſt, for a more commodious aſcent, and deſcent. They are full ſtock'd with Inhabitants, as many as ever they will hold. They are ſeparated from each other by two Wooden-gates, one at each end, which are ſhut up at night, and often in the day, when there is any the leaſt occaſion for it. There is beſides in every ſtreet a *Qua Si Doogu*, as they call it, that is, a place where they keep what is requiſite in caſe of fire, which does a great deal of damage in this country, where all the buildings are made of wood; ſuch as for inſtance, a well full of water, a pail, or bucket, a fire-hook, *&c.* The ladder is at the diſpoſal of the commanding officer of the ſtreet, and kept in his houſe. It muſt be obſerv'd, that the ſtreets of *Nagaſacki* and other towns in *Japan*, never run out into too great a length. However they are not all of the length of a Japaneſe *Tſio*, which is a meaſure of 60 *Kins*, or *Fathoms*, tho' they have borrow'd their name from thence, but they are built ſo, that they may be commodiouſly ſhut with gates at each end. Thus for inſtance, a ſtreet may come up to the full length of a *Tſio*, and take in ſome few houſes more, which are all under the command of one officer. As to the number of houſes, there are ſeldom more than ſixty, or leſs than thirty in a ſtreet. *Streets.*

The houſes of the common people are very mean ſorry buildings, ſmall, low, ſeldom above one ſtory high. If there be two ſtories, the uppermoſt is ſo low, that it ſcarce deſerves that name. The roof is cover'd with ſhavings of Fir-wood, which are faſten'd only by other pieces of wood laid a-croſs. The houſes are built of wood, *Houſes.*

wood, as are all other buildings throughout the Empire. The walls within are wainſcotted, and hung with painted and variouſly colour'd paper. The floor is cover'd with mats, wove, of a conſiderable thickneſs, which they take care to keep exceedingly clean and neat. The rooms are ſeparate from each other, by ſaſh-windows and paper-ſcreens. Seats or chairs they have none, and only ſome few houſhold-goods, chiefly ſuch as are abſolutely neceſſary for daily uſe in the kitchin. Behind every houſe is a back-yard for ſecret offices, which tho' never ſo ſmall, yet contains always ſome curious and beautiful plants to delight the eyes, which they keep with a great deal of care. The houſes of eminent Merchants, both foreign and natives, and of other rich people, are of a far better ſtructure, commonly two ſtories high, and built after the Chineſe manner, with a large court-yard before them, and a garden behind.

Inhabitants of Nagaſaki. *Nagaſaki* is inhabited chiefly by merchants, ſhopkeepers, tradeſmen, handicrafts-men, artificers, brewers, beſides the numerous retinue of the Governors of the town, and the people employ'd in the Dutch and

Beggars. Chineſe Trade. There are more poor people and beggars here, and more impudent, than any where elſe. Amongſt the beggars there are many *Quanſin Bos*, and *Quanſin Bikuni*, or mendicant friars, and beggar women. One ſingle ſtreet which is call'd *Jawatta Matz*, and ſometimes *Fatſmanmatz*, contains upwards of an hundred. They are poor people, who make vow to lead a devout, chaſt and auſtere life, like the prieſts, in order to which they cauſe their heads to be ſhav'd, and dreſs themſelves in black, like other Eccleſiaſticks, the eaſier to obtain people's charity. In this dreſs, with a roſary, or beads, in their hands, as alſo with images, ſmall bells, and other marks of an uncommon devotion, they go begging through the Town. Some of theſe devotees are ſhav'd publickly in one of the Temples, and conſecrated to this odd way of life with great ſolemnity, the Prieſts murmuring certain prayers and obſcure words. But this is done only when old rich people reſolve to enter into this order, and to ſpend the remainder of their days in their houſes, in a devout and retir'd way of life. The monks of the Chineſe, and other *Sensju* monaſteries ſend alſo ſome of the fraternity to go a begging ſix times a month, which they do rather purſuant to the vow they make, when they are admitted into the order, to follow the example of their great Founder and Patron *Siaka*, than out of any want or neceſſity.

Dogs. The Dogs alſo deſerve to be mention'd among the Inhabitants of *Nagaſaki*, they being full as well, nay better maintain'd and taken care of, than many of the reſt, and altho' the Imperial orders on this head are not regarded and complied with at *Nagaſaki*, with that ſtrictneſs, as they muſt be in other parts of the Empire, which are not ſo remote from court, yet the ſtreets lie full of theſe animals, leading a moſt eaſy and quiet life, giving way neither to

Men

Men nor Horſes. If they happen to hurt any body, or otherwiſe to do miſchief, ſo as to deſerve puniſhment or death, no body dares preſume to touch them, but the publick Executioner, and not even he, without a direct order from the Governors. Huts are built in every ſtreet to keep ſuch as grow old and infirm, and when they die, they muſt be carried up to the tops of the mountains in order to be buried. This uncommon care and regard for the preſervation of the Dog-kind, is the effect of a ſuperſtitious whim of the now reigning Emperor, who being born in the Sign of the Dog, hath no leſs an eſteem for this animal, than the great Roman Emperor *Auguſtus Cæſar* is mention'd in Hiſtory to have had for Rams. I have elſewhere related the comical converſation of two Japaneſe, who were carrying up a dead dog to the top of a mountain, in order to his burial.

Manufactures.

Manufactures, in the main, are not ſo good at *Nagaſaki*, as they are in other parts of the Empire, and yet every thing is ſold dearer, chiefly to foreigners. However, what is wrought in Gold, Silver and *Sawaas*, being not ſo proper a commodity for the inland trade, as it is for the foreign, is made here with a much better taſte, and of a far more curious workmanſhip, than I believe any where elſe.

Nagaſaki how it is ſupplied with victuals.

As to victuals and drink, the country about *Nagaſaki* doth not produce rice enough, which is the common food all over *Aſia*, for the ſuſtenance of its Inhabitants, ſo that the neceſſary proviſions muſt be imported from the neighbouring Provinces of *Fiſen*, *Figo*, and *Tſikungo*, and from the Iſlands *Amakuſa* and *Gotho*, which lie to the North of this Town. The gardens in and about this City, the neighbouring mountains and villages abundantly furniſh it with all ſorts of fruits, plants and roots, with firewood, as alſo with ſome veniſon and poultry. The harbour and neighbouring ſhores yield plenty of fiſh and crabs. The rivers, which run through the town, provide it with clear and ſweet water, very fit for daily drink. The *Saki*, or rice beer, as it is brew'd in *Japan*, being too ſtrong, and that in particular which is brew'd at *Nagaſaki*, of a diſagreeable taſte. Another light and clear water ſprings forth on the neighbouring mountain *Tatta*. The ſhips in the harbour take in their ſtore of water from a clear ſpring, not far from the town to the Eaſt of it. The water, tho' it is very good and clear, (as indeed the water is in all parts of the Empire) yet it hath been obſerv'd to give people the cholick, or belly-ach, a diſtemper which the Inhabitants themſelves are very much ſubject to, chiefly when they drink their *Saki* cold, and in too large a quantity.

Is very noiſy.

This Town is never without a great deal of noiſe. In the day time victuals, and other merchandize, are cried up and down the ſtreets. Day labourers encourage one another to work with a certain ſound. The Seamen in the harbour meaſure the progreſs of their work according to another loud tune. In the night time, the watchmen and

ſoldiers upon duty, both in the ſtreets and harbour, ſhew their vigilance, and at the ſame time indicate the hours of the night, by beating two ſtrong pieces of wood one againſt another. The Chineſe alſo contribute their ſhare, chiefly in the evening, when they burn ſome pieces of gilt paper, and throw them into the Sea, as an offering or ſacrifice, to their Idol *Maatſo Boſa*, or when they carry the ſaid Idol about its Temple, both which they do with beating of drums and cymbals. But all this is little, in compariſon to the clamour and bawling of the Prieſts and relations of dying, or dead, Perſons, who, either in the houſe, where the corpſe lies, or elſe upon certain days ſacred to the deceaſed's memory, ſing a *Namanda* with a loud voice, and ringing of bells, for the relief of his ſoul. *Namanda* is a ſhort prayer, contracted from the words *Namu Amida Budſu*, and directed to their God *Amida*, whom they pray to intercede with the ſupreme Judge of the Infernal Court, in favour of the poor condemn'd ſoul. The like is done by the *Nembuds Koo*, certain fraternities, or ſocieties of devout neighbours, friends, or relations, who meet by turns in their houſes, every day in the morning, or evening, in order to ſing the *Namanda*, by way of precaution, for the future relief of their own ſouls.

CHAP. II.

Of the Government of NAGASAKI.

Government of the Imperial Cities.

EVERY Imperial City is commanded by two Governors, or Lords Lieutenants, who are by their ſubjects call'd, *Tono Sama*, that is to ſay, Supreme Lord, or Prince. They command by turns, and mean while the one is upon his government, the other ſtays at *Jedo*, at the Emperor's Court, till he receives orders to return and to relieve his Predeceſſor, who then goes up to Court himſelf. *Nagaſaki* only is commanded by three, it having been thought proper, ever ſince the year 1688, for the better ſecurity of ſo important a place, and in order to have a more watchful eye over the conduct of ſuch foreign nations, as have leave to trade there, to add a third, and to put things upon ſuch a foot, that there be conſtantly two reſiding upon the ſpot, and the third at Court. The two Governors, who ſtay at *Nagaſaki*, command jointly, but preſide by turns every two months, aud when two years are expir'd, the ſenior of the two is reliev'd by a third, appointed by the Council of State to ſucceed in his place. As ſoon as the new Governor is arriv'd at *Nagaſaki*, he, whom he comes to relieve, delivers up his power, and his apartment in the palace,

Of Nagaſaki.

and

and prepares himſelf for his departure for *Jedo*, there to lay before the Council of State, along with the uſual preſents, an account of the moſt material tranſactions of his government in writing, and to inform them more amply, by word of mouth, of other things of leſs moment. Moreover, ſo long as he ſtays in the capital city of *Jedo*, he makes it his buſineſs to court and to viſit the chief miniſters and great men at court, who are moſt in favour with the Emperor, to whom he makes rich preſents, according to his ability, both as an acknowledgment for their laſt favours, and which is more material, to ſecure to himſelf the continuation of their good offices for the future. He ſtays at *Jedo* about ſix months, during which time he is at liberty to live with his family; for, as ſoon as he hath receiv'd orders from the Council of State to depart for his laſt or any other government, and hath taken his leave of its ſeveral members, he muſt ſet out forthwith, leaving his wife and children at *Jedo* till his return, in a manner as hoſtages of his fidelity. Nay all the time, he is upon his government, no woman is to be admitted within his reſidence and apartments, under pain of incurring the Imperial diſpleaſure, the fatal conſequences whereof are no leſs, than death by his own hands, or elſe perpetual baniſhment, or impriſonment, with the unavoidable entire ruin of his family, it being thought beneath the majeſty of the Emperor, to inflict a leſs puniſhment upon any the leaſt diſregard ſhewn to the Imperial Commands.

Conduct of the three preſent Governors.

The conduct of the three preſent Governors, in managing the affairs of their government and regulating the foreign trade, hath been ſuch, as turn'd very much to the ſatisfaction of the Emperor and the Council of State, the rather ſince the Inhabitants of *Nagaſaki* reap'd thereby conſiderable advantages, to the great prejudice, as may be eaſily imagin'd, of the foreign nations trading here. For this reaſon, and in conſideration of their faithful ſervices, the Emperor was pleaſed, not only to continue them in their governments, but to confer upon them the honour of knighthood, with the title of *Cami*, which two of them have already receiv'd in their laſt Journeys to court, and the third expects to be honour'd with, upon his next going thither. *Cami*, in the Japaneſe language, ſignifies ſeveral things, as for inſtance, a great and powerful Spirit, worthy of divine worſhip; a ſublime and immortal Soul; a deceas'd Emperor or great Man, whom the *Mikaddo* hath deify'd and commanded to be worſhipp'd amongſt the Gods of the Country; and laſtly, in the loweſt ſenſe, a Knight. Thoſe Perſons, who are honour'd with it, as the title of Knighthood, commonly add to it, to give it more weight and authority, the name of ſome Province, or part of a Province. But to return to our three Governors, it will not be improper, before I proceed any further, to mention their names, and in a few words to give their character.

The

Tſino Cami. The firſt is *Kawagutz Genſejemon*, or according to his preſent title, (wherein he hath retain'd the name of his family) *Kawaguts Tſino Cami.* The yearly revenue of his own eſtate amounts to 4700 *Kokf* He is a handſome well ſhap'd Perſon, about 50 years of age, a cunning but malicious man, a great enemy to the Dutch, an unjuſt and ſevere judge, but an agreeable, liberal and happy courtier.

Tſuſſimano Cami. The ſecond is, *Jama Oka Siubjooje*, or acccording to his preſent title, *Jama Oka Tſuſſima no Cami.* He was formerly High Conſtable, and appointed by the Emperor, to clear the Imperial Capital *Jedo* of thieves and pickpockets, whereof with the troops, that were order'd him for this expedition, he exterminated in a ſhort time upwards of a thouſand, and was afterwards rewarded with this Government. The revenue of his own eſtate is of 2000 *Kokf* a year.. He is about 60 years of age, ſhort-ſiz'd, ſincere, humble, liberal, chiefly to the poorer people in his government, to whom, when he laſt went up to court, he made a preſent of all his perquiſites, which were ſo conſiderable, that ſome of the inhabitants receiv'd upwards of an hundred *Tails* a head. Now, whether this liberality was really owing to his generous diſpoſition, or whether he endeavour'd thereby to rival, if not to out-do his co-partner in the government, I will not take upon me to determine. Thus much is true, that his generoſity, and other good qualities notwithſtanding, the exerciſe of his former profeſſion ſtill ſticks ſo cloſe to him, that he often orders his domeſticks to be put to death without mercy, let their faults and miſdemeanours be never ſo trifling.

Mijaki Tonomo. The third is, *Mijaki Tonomo*, a Nobleman of great generoſity, endow'd with many excellent qualities. He is much of the ſame age with *Jama Oka Tſuſſima no Cami*, and hath 4000 *Kokf* yearly revenues from his own eſtate, but as yet no title.

Their Salary. Their ſalary is but ſmall, for an employment of this importance, for it doth not exceed 1500, or 2000 *Kokfs* of rice, which may amount in money, the price of this commodity being very variable, from 7000 to about 10000 *Tails.* But the perquiſites are ſo conſiderable, that in a few years time they might get vaſt eſtates, did not the preſents, which muſt be made to the Emperor and the Grandees of his court, conſume the beſt part of their profits.

Their Court. Out of this ſmall allowance however they muſt keep up all that ſtate, grandeur and magnificence, which is thought becoming the dignity of their employment, and the majeſty of their maſter. Their Court conſiſts of ten *Joriki*, who are both military and civil officers and all noblemen of good families, and thirty *Doosju*, who are likewiſe military and civil officers, but inferior to the former in their office and quality. Their buſineſs is to aſſiſt the governor with their advice, if needful, and to execute his commands. With this deſign at leaſt it was, that they were firſt appointed by the Emperor,

of

of whom they formerly depended, and were paid out of the Imperial Exchequer. But of late, ſince the year 1688, the Governors of *Nagaſacki*, at their inſtant deſire, obtain'd leave to chuſe them themſelves, and to pay them out of their own ſalary. For they took it frequently into their heads, to oppoſe the Governors, meerly to ſhew their authority, as *Fattamatto*, that is, independant Imperial Officers, which often occaſion'd great confuſion, and diſappointed the Governors in the execution of many a good deſign. For this reaſon, (and in order to diſtinguiſh them from thoſe Noblemen, who are in the ſervice of the Governors of other Imperial Cities, or of the Princes of the Empire, upon the ſame foot, as they had been themſelves, that is, depending of no body but the Emperor himſelf,) their titles alſo were taken from them, and they are now call'd, the one *Kiu Ninſiu*, the other *Sita Jaku*, the titles of *Joriki*, and *Doosju* being given them only by the ignorant vulgar, who ſometimes alſo honour the *Joriki*'s with the title of *Bugjo*, which belongs to none, but ſuch, as during their commiſſion enjoy the privilege of having a Governor's pike carried before them, as a badge of the power and authority they have been inveſted with by their maſter. In the court ſtile, the title of *Bugjo* is given only to ſuch Imperial commiſſioners, and other officers, either military or civil, who receive their commiſſion from the Emperor himſelf, and are anſwerable for their conduct to him alone.

Joriki's But to return to the *Joriki*'s, or as they are now call'd *Kiu Nin Sju*, it is their duty and office, here, and in other Governments, and at all the Courts of the Princes of the Empire, where they are eſtabliſh'd, to aſſiſt their maſter with their advice, to the beſt of their capacity, and faithfully to execute, what commands ſoever he lays upon them, either, as military officers, in caſe of war, or as magiſtrates in civil affairs, judicial enquiries, tryals, judgments, executions and the like. They are likewiſe employ'd in embaſſies, meſſages of moment and all other affairs, where it is requiſite, that the authority of their maſter ſhould be repreſented. Upon theſe and the like occaſions, they are attended by ſeveral of the *Dooſen*, and other inferior officers and ſervants, whoſe aid or aſſiſtance they might have occaſion for in the execution of their commiſſion. Beſides what hath been hitherto mention'd, they are employ'd at *Nagaſacki* for ſeveral other mean offices, and in their opinion very unbecoming their character and quality of Noblemen: Such are, to have a watchful eye over the foreigners, their trade and conduct, to attend the buying and ſelling of goods, the lading and unlading of ſhips, and other things of this kind. For this reaſon but few Noblemen of good families care to enter into the ſervice of the Governors of *Nagaſacki*, the rather as they muſt depend entirely upon their favour, they having it in their power to diſcharge them, whenever they pleaſe, and becauſe they are paid out

of the Governor's own purſe, who, as may be eaſily imagin'd, allows them as little as poſſibly he can. They have ſome diſtinction among themſelves, as to their rank, according to the ſeveral offices which they ſerve. The chief of thoſe at *Nagaſacki*, is the *Kiriſtan Bugjoo*, or Inquiſitor general of the Chriſtian religion, who hath the direction of all affairs relating to the further aboliſhing and ſuppreſſing thereof. The allowance of the *Joriki*'s at *Nagaſacki*, is ſo ſmall, being not above 100 *Tails* a year, beſides the table, and a new ſuit, that they are ſcarce able to keep the neceſſary ſervants, as *Joriki*'s, ſuch as for inſtance, a pike-bearer, a keeper of their great ſword, and a ſhoe or ſlipper-bearer, much leſs to maintain a family. For this reaſon they frequently quit their maſter's ſervice, which puts him under a neceſſity to employ ſome of his other domeſticks to do their buſineſs.

Dooſen. The *Dooſin* are a ſort of aſſiſtants, or helpers, to the *Joriki*'s, and are by them, or by the Governors, employ'd for ſeveral meaner offices. Thus, for inſtance, they ſerve in the guards, do duty on board of ſhips, yonks, convoy-ſhips, and particularly the abovemention'd guard-boats, wherein watch muſt be kept over night for the ſecurity of the town and harbour. Upon theſe and the like occaſions they ſerve either as commanding officers, or as common ſoldiers, and in caſe of an attack, they are commonly for their courage, and bravery, put at the head of the troops. Sometimes they do the office of Bailiffs, or Conſtables, and put people under arreſt, for which purpoſe they always carry a halter about them. Their yearly allowance, beſides the table, doth not exceed 50 Tails, out of which money they muſt maintain each a ſervant.

Stewards of the Houſhold. The *Karoo*, Major-domo's, or Stewards of the Houſhold, are ſuperior to the *Joriki*'s in rank and quality. They are two in number, and ſometimes three, and have the ſupreme direction of the Governor's Court. All domeſtick affairs are examin'd and determin'd by them, either alone, or if they be of conſequence, with the advice of ſome of the *Joriki*'s, whom they call in to their aſſiſtance, in order to avoid breeding jealouſy and miſtruſt in their maſters, by an affectation of too much power. If they behave themſelves well, they may be ſure of a great ſhare in their maſters's confidence, by whom they are often employ'd as their Secretaries, or Privy Counſellors, and ſometimes in affairs of conſequence, as their Deputies. They are choſen by their maſters from among their oldeſt, ableſt, and moſt faithful ſervants, or out of the deceaſed Steward's neareſt relations, if there be any capable to ſucceed him. The ſons often ſucceed in their father's employment.

Sosjo. There are ſtill ſome other Domeſticks, inferior to the *Joriki*'s, as the *Sosjo*, or Gentlemen of the Bedchamber, who have leave to comntio the Governor's apartment at any time, it being their buſineſs to intro-

intorduce people, and to bring in meſſages; the *Tſugosjo*, or *Valets de Chambre*, who dreſs and undreſs them; ſome *Juwitz*, or Clerks, beſides a good number of Footmen and menial Servants. *Tſugosjo.* *Juwitz.*

Theſe ſeveral Perſons, hitherto mention'd, make up the Governor's Court, and if he be at home, they diſcharge their duty and make their appearance in the following order. At the entry of the court, within the outward gate, in an open room, is kept a guard of *Dooſen*, of which there are always four or five, ſitting by turns to look after the door. They have a double ſword, or a ſword and ſcimiter, which they wear ſtuck in their girdle on the left ſide, and a ſtrong heavy ſtaff, made of what they call Iron-wood. They are alſo to take notice what domeſticks go in or out, every one of whom is oblig'd, if he goes abroad upon an errand, to take a mark'd ſquare wooden-plate out of their room, and upon his return to hang it up again, that by the number of the plates wanting they may know at any time, how many of the domeſticks are abſent. They ſhut the door at ſeven a clock, according to the Japaneſe way of counting, which is about four in the afternoon. Paſt this time none of the ſervants and inferior officers can come in without particular order. Upon great occaſions, or if ſome perſons of quality come to viſit the Governor, two or four *Dooſen* more are added to this guard, in order to make a better appearance. *Order of the Governor's Court.* *Guard of Dooſen.*

From this outward guard, having croſs'd the court, you meet in the firſt open apartment of the houſe, next to the great gate, which commonly hath three ſteps leading up to it, the great State, or Houſe-guard, call'd *Genquaban*. This is kept by the *Joriki*'s, who ſit there by turns, looking towards the court, or outward-gate. The *Karoo*, *Sosjo*, and *Tſugosjo*, when they have nothing elſe to do, come to increaſe the number. The *Sosjo* and *Tſugosjo* ſit below the *Joriki*'s, and the *Karoo* above them. One of the *Joriki*'s of the *Genquaban* ſits at the place, where the *Genquaſio*, or *Journal of the Guard*, is kept, wherein he enters, as the cuſtom is in houſes of men of quality, the names of the perſons, who went in or out that day, for the ſatisfaction of their maſter, who ſometimes at night peruſes theſe memoirs. *State, or Houſe-guard.*

Next to the *Genquaban* is the *Nengioſifeja*, a ſmall room, for the Repreſentatives of the Burgher-maſters, or Mayors of *Nangaſaki*, to ſit in. They are four in number, two whereof conſtantly attend at the preſiding, or commanding Governor's court, in the name of the ſaid Burgher-maſters, in order to know whether or no he hath any commands either upon them, or to the town. The inhabitants imagine, that theſe perſons make it their buſineſs to take care of their intereſt, liberties and neceſſities, at the Governor's court, and for this reaſon they ſhare the expences and trouble of this office, hiring people to diſcharge it, or doing duty themſelves, if call'd upon. *Nengioſifeja.*

The

Equipage of the Governors.

The Governor's equipage and attendance, when he goes abroad, conſiſts in a Led-horſe, a *Norimon*, or Palankin, wherein he is carry'd, four *Kats*, or Footmen, walking before the *Norimon*, four of his chief *Tſugosjo*'s, or Gentlemen of his Bedchamber, walking on each ſide of the *Norimon*, two *Jarimots*, or *Pike-bearers*, following the *Norimon*. And laſtly, a numerous train of *Karoos*, *Joriki*'s, *Dooſen*, with their own ſervants and attendants. His retinue is ſtill greater, and much more magnificent, in his journey to *Jedo*, tho' during his ſtay in that capital he reduces it to a Pike-bearer, and ſome few Domeſticks.

Their power and Authority.

The power of the Governours of *Nangaſaki* extends not only over the Japaneſe Inhabitants of this Town, but alſo over the foreigners eſtabliſh'd here, who are ſubject, as well as the Natives, to the laws of the Empire, and liable to have the ſame penalties, which are put upon tranſgreſſion thereof, inflicted upon them, the moderation or remiſſion of which they muſt commit entirely to the care and favour of the Governor, and withal upon all occaſions, whether his orders and proclamations turn to their advantage, or diſadvantage, expreſs their ſatisfaction, and gratitude, for the pains he is at upon their account. Among the foreigners are comprehended the Dutch, or the people belonging to the Dutch Factory, and employ'd in affairs relating to the commerce of the Dutch Eaſt India Company in *Japan*, and the Chineſe, or ſuch of their neighbours, who trade to this Empire under their name, as for inſtance, the *Tunquineeſe*, *Gambodians*, *Siamites*, and others, beſides ſome Chineſe, who are not inhabitants of *China*, but ſettled in ſeveral parts of the Eaſt Indies. Beſides an almoſt abſolute power, which the Governors of *Nangaſaki* have over the lives and fortunes of the inhabitants of this place, foreign as well as native, they have alſo the direction of the foreign trade, the power of judicially examining Smuglers and Chriſtians, and puniſhing ſuch perſons as are accus'd and found guilty of either of theſe crimes, the regulations relating to foreign ſhips, which put into this harbour, as alſo to ſuch ſhips and crews, as have been by ſtorm and thro' diſtreſs of weather forc'd upon the coaſts of *Japan*, all which, as well as the adherents of the Chriſtian Religion, diſcover'd in any part of this Weſtern Iſland, muſt be brought up to *Nangaſaki*. Moreover they are to take care of all foreigners eſtabliſh'd in this city, and to have a watchful eye over their conduct, and laſt of all to provide for the ſecurity of the harbour.

Checks put upon the Governors.

In the mean time, that ſo many affairs, and thoſe of ſo great an importance, ſhould not be left entirely to the good management and fidelity of the Governors, which would be inconſiſtent with the maxims of a government ſo miſtruſtful, as that of the Japaneſe, the Court hath made ample proviſion, that their actions and conduct ſhou'd be narrowly watch'd. This is done by a perſon, who reſides at *Nangaſaki*, in quality of *Daiquan*, or Imperial Factor. And leſt he too ſhou'd be

be won over in time to the intereſt of the Governors, or willingly overlook any of their falſe ſteps, it hath been thought proper to put a check likewiſe upon him, for which purpoſe orders have been ſent to all the Lords of the ſeveral provinces in *Kiusju*, that they ſhould command their Reſidents at *Nagaſaki*, immediately to acquaint the court, with whatever occurs remarkable. In caſe of an irruption, or inſurrection, theſe Princes muſt with all ſpeed march their troops towards that place. So many precautions make it impoſſible either for the Governors, or indeed any body elſe, to attempt any thing, but what the court, by ſome means or other, would be immediately acquainted withal.

Interpreters.

For the ſake of the trade and communication with foreign nations, the Emperor maintains, with yearly allowances, a competent number of Interpreters in the Dutch, Portugueſe, Tunquineſe, Siamites, the three Chineſe, and ſeveral other languages. But the knowledge and ſkill of theſe people is, generally ſpeaking, little elſe than a ſimple and indifferent connexion of broken words in the languages abovemention'd, which they put together according to the Idiom of their own tongue, without regard had to the nature and genius of the language out of which they tranſlate, and this they do in ſo odd a manner, that often other interpreters would be requiſite to make them underſtood.

Proviſion made for the Security of the Harbour.

In order to ſecure the harbour againſt any invaſion from abroad, and to diſable the foreigners living here, from attempting any thing againſt the publick peace and tranquility, four guards of a different nature have been eſtabliſh'd, and regulated upon ſuch a foot, that they ſerve both to ſecure the town and harbour, and to watch one another. Of theſe I proceed now to give a ſhort account.

Great Imperial Guard.

The firſt is the *great Imperial Guard.* This is independant of the Governor's, and kept in the Emperor's name, at the expence of the Princes of *Fizen* and *Tſikuſen* alternatively, by each for a year. It is call'd *Gobanſio*, *Goban*, and *Goban Tokoro*, that is, the chief guard, head guard, or the Imperial guard, becauſe of its being independant of the Governor's. It is kept about half a German Mile from the town, on two eminences oppoſite to one another, whereof that to the left ſailing out of the harbour, is call'd *Tomatſi*, and that to the right *Niſidomari.* There are no walls, ramparts, or ditches round them, nor are they provided with cannon for their defence. Upon the arrival or departure of our ſhips, they are hung about with red cloath, as it were for ornament, and it is the cuſtom to ſalute them each with a diſcharge of our guns on board. There are about 700 men that do duty in both, tho' if compleat, there ſhould be no leſs than a thouſand. They live in huts built of wood, and are commanded by a *Gobangasijra*, that is, a Captain of the Imperial Guard; ſome few of them are *Joriki*'s, others *Dooſen*, the reſt *Bus*, or common ſoldiers.

They have a fine open view over the whole harbour, and a great boat, or barge, at their diſpoſal, which lies ready ſomewhat below the town, in order to carry them with all ſpeed, where their preſence is wanted.

Ship-guard. The ſecond Guard is the *Funaban*, or Ship-guard. This is compos'd of eighteen *Bus*, or common Soldiers, who have a competent number of Guard-ſhips, with the neceſſary hands on board. They are to watch all the foreign ſhips lying at anchor near the town, and to go round the harbour in the night. As ſoon as a foreign ſhip enters the harbour, two of theſe boats, each with a *Doſin*, as commanding officer, are poſted on the ſides of her. They are reliev'd every three hours by two others. This continues ſo long as ſhe ſtays in the harbour. Upon her departure they keep her company, till ſhe is got out of the harbour to the main Sea. Theſe Guard-ſhips are kept at the expence of the inhabitants of the Water-ſtreets, as they call them, or the ſtreets which are built along the water-ſide, who are alſo to take care, to furniſh the neceſſary number of water-men. And that they ſhould have no reaſon to complain, of any extraordinary hardſhips put upon them, another burden of the like kind hath been laid upon the inhabitants of the upper part of the town, towards the mountains, or of the land-ſtreets, as they call them, who muſt ſend ſix, and, if needful more *Kulis*, every day to the Governor's court, to be by them employ'd in the diſpatch of neceſſary buſineſs. No houſe nor ſtreet is exempted from this duty, which all the inhabitants muſt diſcharge in their turn. The *Funabau*, or common Ship-guard, is aſſiſted and enforc'd by a third one, call'd

Third Guard. *Mi Okuri Bune*, that is to ſay, the *Convoying Inſpectors*, who make up the third of the chief guards apppointed for the ſecurity of the harbour. Their buſineſs is to convoy the outward-bound ſhips ſo far out of the harbour into the Ocean, as ſeems neceſſary to put it out of their power to return upon any pretence, or for any reaſon whatſoever. For the ſame purpoſe, but chiefly to hinder the Chineſe from landing their yonks any where elſe, but at *Nagaſaki*, as the only harbour they are allow'd to go to, and likewiſe to diſcover the Japaneſe Smuglers, who are often caught, ſeveral other Japaneſe boats. rowed each by eight watermen, are continually cruiſing along the Coaſts. The main buſineſs of theſe people is the Whale-fiſhing. They ſtand all under the command of a general officer, who hath a yearly allowance of 300 *Tails*, and takes care of the Whale-fiſhing, as well as to hinder ſhips from putting in any where but at *Nagaſaki*, and to chaſe Smuglers. In this view they chuſe for the Whale-fiſhing, what time and upon what coaſts they think it moſt likely to meet with them.

The

Tomi Ban, or Spy Guard.

The fourth, and laſt, of the chief Guards of the harbour is the *Tomiban*, which is as much as to ſay, the Spy-guard, or the farſeeing Guard. It conſiſts of twenty odd *Bus*, or common Soldiers, call'd *Siu Ninſi*, or the Guard of ten, becauſe formerly they did not exceed that number. They live with their families at the South end of the town, not far from the coaſts, on an eminence, from whence they have an open proſpect over the habitations of the Chineſe, who are their next neighbours, and of the Dutch. Their buſineſs is from the *Tomi Dake*, as they call them, being ſmall houſes, or huts, built at the tops of the mountains round the harbour, with their ſpy-glaſſes to look out upon the main, and as ſoon as they diſcover a ſhip ſteering towards the harbour, to ſend notice thereof to the Governor, as alſo to notify from time to time how ſhe approaches, which is done by the means of quick paſſage boats kept for this purpoſe. The ſame good look out is kept at the top of a mountain, call'd *Fooqua San*, or the Jewel-flowers-mountain, not far from the town, whereupon they keep always a certain quantity of combuſtible matter in readineſs to ſet on fire, in caſe a fleet of ten or more European ſhips ſhould be diſcover'd to ſail towards the harbour, or upon certain advice of the arrival of any Portugueſe Ships, they being abſolutely and for ever denied all entrance into the Empire, or laſtly in caſe of a ſudden inſurrection in any part of this weſtern Iſland *Kiusju*. This fire, which however cannot be lighted without the conſent, or expreſs order from the Governors, ſuddenly alarms the country, as being a ſign of ſome impending great misfortune, which requires ſpeedy help. It is ſeen as far as a high mountain in the Province *Amakuſa*, where they light another, which is ſeen as far as *Figo*. By this means, and by ſucceſſively lighting other fires upon ſeveral mountains along the Southern coaſts of *Japan*, warning can be given to the court at *Jedo* within four and twenty hours.

Mayors of Nagaſaki.

The Town of *Nagaſaki*, and its Inhabitants, are under the ſupreme direction of the Imperial Governors, commanded by four Burghermaſters, or Mayors, and their Deputies. They exereiſe this office a year at a time, and are during their mayoralty call'd *Ninban*, which in a litteral ſenſe ſignifies, the *yearly warden*, or *watchman*, that is, the commanding Mayor, or Burghermaſter. His buſineſs is to acquaint the commanding Governor, with his daily tranſactions in the execution of his office, to make his report of things of great importance in perſon, in difficult caſes, or diſagreements ariſing between him and the other Mayors, to lay the caſe before the Emperor's Bench, or Court of Juſtice, or with the conſent of that Court to leave it to the Governors, to be by them determin'd in the laſt reſort.

The Court of the Emperor's Bench.

All civil affairs are brought before this Imperial Court of Judicature, the parties and their witneſſes are by them examin'd, and after a formal hearing of council on both ſides, judgment is given according

ing

ing to the laws of the Empire, their printed reports, the imperial orders and proclamations, or the opinion of perſons learn'd in the Law. Sentence being once given in this Court, there is no appeal to any other. However, ſuch perſons as have receiv'd ſentence of death cannot be executed, without a warrant ſign'd by the council of ſtate at *Jedo*, which muſt be likewiſe conſulted in all affairs of moment, and which more immediately concern the publick welfare of the Empire, provided they be of ſuch a nature, as not to be prejudiced by the delays, the ſending and return of an expreſs require.

To ſij Jori. The four Mayors, or Burghermaſters, are otherwiſe call'd *To Sij Jori Sju*, that is, according to the litteral ſignification of the Characters, whereby theſe words are expreſs'd, the *Seniors*, or *Elder Men* (Aldermen) becauſe they were formerly choſen out of the oldeſt and moſt prudent of the Inhabitants. But of late this office is become in a manner hereditary, and in regard to the Father's merit, the Son is ſometimes ſuffer'd to ſucceed him in his employment, provided the Governors of the Town give their conſent, and the Candidate be approv'd of by the Emperor's Council of State, to whom he is to return thanks in perſon for this ſingular mark of favour conferr'd upon him. At this very time *Takaku Goparo*, an Infant of eleven years, hath inherited the title and dignity of his Father *Takaku Sijro Bioje*, who died about a year ago, and when he comes of age, he will be entruſted with the office it ſelf. Another of the preſent Mayors *Takaku Sajemon*, who was formerly call'd *Takaku Genſo*, hath already five years ago upon his Father's death inherited his title and dignity, tho' as yet he is but two and twenty years of age. Nay, there are three near relations of the family of *Takaku* poſſeſs'd at preſent of the Mayoralty, and a fourth of the ſame family hath the command of the adjacent Country. The Mayors, or Burghermaſters of *Nagaſaki*, formerly depended of the Emperor's Council of State, from whom likewiſe they had their commiſſion. They enjoy'd at that time the privilege of wearing two Scymeters, like the Noblemen of the Kingdom, and of having a Pike carried before them, as a publick badge of their authority. But ſince the Governors of this City, have been inveſted by the Emperor with a greater power and authority, than they had before, which was done in the year 1683, the grandeur and power of the Burghermaſters was reduc'd here, and in other Imperial Cities, to a narrower compaſs. Amongſt many privileges and immunities, which they were then oblig'd to part with in favour of the Governors, were their elections and the laying of Taxes upon the Inhabitants. In ſhort, they have little left of their former ſtate and grandeur, excepting, that having diſcharg'd the yearly functions of their office, they muſt according to the cuſtom of the Country, go up to Court, to pay their reſpect to the Emperor, and to lay before the

the Imperial Council of State, an account of the moſt material tranſactions during their Mayoralty, as alſo to receive from the ſame freſh inſtructions as to their further conduct. In the mean time to make the diſcharge of their office more eaſy to them, they are allow'd two deputies, who aſſiſt them chiefly in the affairs which relate to the management of the *Tſiotomatz*, or new Town.

Deputies of the Mayors.

The *Dſiojoſi*, that is, in the literal ſenſe, continual, or perpetual heads, or officers, becauſe their poſts are for life, are next to the *Toſijori*, or Mayors, in rank and authority, being as it were their Lieutenants, or Deputies, in the affairs relating to the management of the *Tſiotomatz*, or outward town, whilſt they, the Mayors themſelves, with their *Ottona*'s, have the immediate government of the *Utſimatz*, or inner town. (*Ottona* is another particular Magiſtrate, and as it were, Juſtice of peace of the ſtreet wherein he lives, as I ſhall ſhew more at large in the next Chapter.) It is one branch of the office of the *Dſiojoſi*, to accommodate and to make up, in company with the *Ottona*'s, differences of ſmall conſequence ariſing in that part of the Town which is committed to their care. They are choſen out of the company of the *Ottona*'s, by the commanding Mayor, with the conſent of the Governor, and generally taken out from amongſt the oldeſt members of this company. They have, as well as the Mayors, ſome ſmall matter aſſign'd them by the Emperor, by way of a Salary, and ſome perquiſites ariſing from the foreign trade ſo far as they are concern'd in it, and yet, as the common people judge of the importance of their office by the figure and appearance they make, ſo they endeavour to keep up their dignity, living always in a ſplendid poverty.

Nengioſi.

Next to the *Dſiojoſi* follow four *Nengioſi*. The Character expreſſing the word *Nengioſi*, ſignifies as much, as annual heads or officers, which they actually are, for as much as they are continued in their employment only for a year. They are four in number, two of the *Utſi*, and two of the *Sotomatz*. They are appointed by the Mayors, in their name to make a faithful report to the Governors of the daily tranſactions in the execution of their office. They are at the ſame time a kind of repreſentatives for the people, whoſe intereſt they are to take care of at the Governor's court. For both theſe purpoſes they have a ſmall room aſſign'd them in the Governor's Palace, next to the *Genquaban*, or the great guard of the *Joriki*'s, where they are waiting all day long, till the Governor is at leiſure to receive the meſſages, they are to deliver in the name of the Mayors, or the petitions, they are to preſent him with in the name of private perſons, and to let them know, either by word of mouth, or by ſome of his *Karoo*, what commands he hath to lay, either upon the *Tosij Jori*'s, or the *Ottona*'s, or the Interpreters of the foreign nations eſtabliſh'd here, as alſo to acquaint them, what other buſineſs

he expects ſhould be done by the inhabitants, either at his own houſe, or elſewhere. It is a very nice and troubleſome office, and requires all the prudence and attention they are capable of, if they have it at heart to maintain themſelves in the Governor's favour. They are choſen, as well as the *Dſiojoſi*, from amongſt the ableſt *Ottona*'s of both parts of the town.

Theſe are the chief magiſtrates and commanding officers of the town of *Nagaſaki*. They have no Town-houſe, nor any other publick place of aſſembly. When they meet upon buſineſs, it is at the preſiding Mayor's houſe.

I proceed now to give a ſhort account of ſome other inferior officers, by whoſe means and aſſiſtance, policy and good order are kept up in this town.

Company of Town-Meſſengers.

Tſiooſino Mono, is the company of Town-meſſengers, who ſerve alſo as Conſtables and Bailiffs. They ſtood formerly under the command of the Mayors, but ſince their power and authority hath been reduced to a narrower bottom, and that of the Governor's raiſed upon their their ruin, they are employ'd chiefly in the ſervice of the latter. This company conſiſts of about thirty families, living together in one ſtreet, which is from thence call'd *Tſiooſimatz*, that is, the *Town Meſſenger's ſtreet*, and hath been in their poſſeſſion time almoſt out of mind. Their number increaſes, in proportion as the ſtrict and good regulations, to which the Inhabitants are kept, increaſe, and very lately, a new ſtreet hath been begun to be built for them, which is to be call'd *Sintſiooſimatz*, that is, the new town Meſſenger's ſtreet. Their name is more honeſt, than their profeſſion, which conſiſts chiefly in purſuing and arreſting of criminals. They are alſo now and then employ'd at publick executions, chiefly beheading. They are all good wreſtlers, and have their particular ways quickly to catch and diſable their antagoniſt, tho' never ſo much upon his guard. For the execution of their office, they always carry a halter about them. Their office, tho' low and contemptible in fact, is reputed, in law, military and noble. For this reaſon, they wear two Scimiters like the Noblemen. Some of their company are of leſs note, and call'd *Sadſi*. Theſe wear only one Scimiter. The Sons follow their Father's profeſſion, and either ſucceed them upon their death, or are admitted into the company before.

Tanners and publick Executioners.

But no profeſſion is ſo much deſpis'd by the Japaneſe, as that of the *Jetta*, or *Tanners*, whoſe buſineſs it is to ſkin the dead cattle, to dreſs and tann leather for ſhoes, ſlippers, and the like. Theſe people are oblig'd to do the office of publick executioners, to put priſoners to the wreck, and to execute them, whether they are to be beheaded, or to be crucify'd, or put to any other death whatſoever. They live by themſelves, in a ſeparate village out of town, not far from the place of execution, which here, and every where

in

in the Empire, lies at the Weſt End of the town, not far from the highway. The Bawdy-houſe-keepers are oblig'd to lend them their ſervants to aſſiſt them at all publick executions.

The laſt of the publick officers is the Bellman, whoſe buſineſs it is to meaſure the time, and to indicate the hours, by ſtriking a Bell, which for convenience's ſake is hung up on the ſide of a mountain, not far from the Temple of *Daikooſi*. The great Bell of that Temple is rung only at ſun-riſe, and ſun-ſet; or if they ring it between whiles, it is in order to ſummon people to come to the Temple, to hear an explanation upon ſome moral precept, or a text taken out of one of their Religious Books. *Bellman.*

CHAP. III.

Of the Policy, or Regulation of the Streets of Nagaſaki ; *as alſo of the Government of the adjacent Country.*

IN the preceding Chapter, I have treated very amply of the Government of *Nagaſaki* in general: I proceed next to take into a more particular conſideration, the policy and regulations of every ſtreet, the main end whereof is to keep a watchful eye over the conduct of the Inhabitants, and to eaſe the Governors, Mayors, and other chief officers in the diſcharge of their duty. In order to this it hath been found neceſſary to appoint the following officers for every ſtreet.

The firſt and chief perſon is the *Ottona*. He is the head and chief magiſtrate of his ſtreet. He gives the neceſſary orders in caſe of fire; he takes care, that a good and regular watch be kept at night, and that the orders of the Governors and Mayors be punctually complied with. He keeps books and regiſters, wherein he enters, what perſons are born in the ſtreet, how many die, or marry, or go a travelling, or leave the ſtreet, as alſo what new inhabitants come in, along with their names, birth, religion, trade, and ſo on. In caſe of ſmall differences ariſing between the inhabitants of his ſtreet, he ſummons the parties before him, to accommodate and ſet them to right, if poſſible. He puniſhes ſmall crimes by putting the criminals under arreſt, or laying them in irons. He commands criminals to be taken up by his own people, within his diſtrict, and confines them till further orders from ſuperior magiſtrates, before whom he lays all criminal affairs, and all caſes of moment. Infine, he is anſwerable for what accidents happen within the compaſs of the ſtreet, whereof he is the head and chief commanding officer. He is choſe by *Ottona.*

by the inhabitants of the ſtreet, from among themſelves. Every inhabitant writes the name of the perſon, whom he would have preferr'd to this dignity, upon a label of paper, which he ſigns and puts his ſeal to it. The votes being all taken in, the papers are open'd, and the names of thoſe, who have moſt, are by the *Nengioſi* laid before the Governor, with an humble petition of the Inhabitants, that he would be pleas'd to nominate and appoint one of them as *Ottona*, or head of their ſtreet. His ſalary is a tenfold portion out of the publick exchequer, or treaſury of the ſtreet, or which is the ſame, out of the money, which ariſes from the foreign trade for the joint benefit of all the inhabitants of this town.

His Deputies. Every *Ottona* hath three deputies, call'd *Oogumi*, *Oja*, or *Oogumigaſijra*, that is, Chiefs or Heads of the great company or Corporation. They are, as it were, the *Ottona*'s Lieutenants, and aſſiſt him with their advice and help, in order to a better execution of his office, and a ſpeedier diſpatch of the affairs relating to the management of the ſtreet.

Companies of five. The inhabitants of every ſtreet are divided into *Goninguni*, that is Companies, or Corporations of five men, whereof there are ten or fifteen, more or leſs, in every ſtreet. They are compos'd, each of five, and ſometimes a few more of the next neighbours, and thoſe only, who are proprietors of the ground and houſes they live in. The reſt, who have no houſes of their own, altho' they are inhabitants of the ſame ſtreet, are not admitted into theſe Corporations, but look'd upon as tenants, and conſequently dependants on their landlords, and proprietors of their houſes. Of theſe there are ſometimes fifteen, or more, families belonging to one *Goningumi*, or Corporation of five. Theſe tenants are exempted from taxes, and other burdens, which are laid upon their landlords, the *Monban*, that is, the Night-watch and round only excepted, which they are oblig'd either to keep themſelves, or to take care, that it be kept, it being a general duty which all the Inhabitants are bound to obſerve in their turns. This ſeeming advantage however is attended with no inconſiderable diſadvantages in other reſpects, for they have no voice in the elections of the officers of the ſtreet, and no pretence to any ſhare of the publick money; beſides, that the rents, which they pay to their landlords, are very great, conſidering what ſmall and ſorry houſes they live in. The rents are paid monthly, and the eſtimate is made according to the number of mats, which they cover the floors withal, allowing five *Condors* for a mat in the pooreſt, and ten in the beſt houſes.

Head of the Corporation. Every Corporation hath a *Kogomi Oja*, or *Kogomi Gaſijra*, that is, the head of the Corporation, or Elderman. He hath the inſpection over the conduct of his four Companions, and is withal anſwerable for their actions, which if they be contrary to law, he ſhares with the

the reſt of the members of the ſame corporation, the penalty which they are by the ſupreme magiſtrate ſentenc'd to undergo.

The *Fiſia*, Secretary, or publick Notary, is another of the ſtreet's Officers. His buſineſs is to write and to publiſh the commands of the *Ottona* to the Inhabitants of the ſtreets, to iſſue paſſports, teſtimonials, and letters of diſmiſſion. He keeps the *Ottona*'s books and journals, ſuch as, the liſt of all the houſes in the ſtreet, and of their Inhabitants, along with their names, age, trade, religion, and ſo on, a book, wherein are enter'd the names of all the perſons that die in the ſtreet, the time and manner of their death, with proper evidence concerning the religion which they profeſs'd on their death-bed, a regiſter book, containing what paſſports have been iſſued out of his office, with the names of the perſons to whom they were granted, the buſineſs which call'd them abroad, the time of their departure and their return; laſtly a journal of the daily occurrences within the compaſs of the ſtreet. *Publick Notary.*

Takura Kaku, that is, according to the ſignification of the character whereby this word is expreſſed, the *Jewelkeeper*, is the Treaſurer of the Street, who keeps the publick Money, and from time to time accounts for it to his fellow Inhabitants, ſpecifying what Sums he receiv'd, and what was paid out. The publick Treaſure conſiſts chiefly of what Sums the Magiſtrates of the Town order to be detain'd from the price of foreign goods for the joint benefit of the Inhabitants, to be afterwards equally diſtributed among them, according to the number of the ſtreets, and this in order to enable them to pay what additional taxes are levy'd upon them. The Inhabitants take this office upon themſelves, and ſerve it in their turns, each a year. *Treaſurer.*

Nitzi Joſi, denotes a Perſon, whoſe daily buſineſs it is to carry and to bring back meſſages, or, *The Meſſenger of the Street.* He is to acquaint the chief Officers when any body dies, or leaves the ſtreet; or if any thing elſe happens, notice whereof ſhould be given to them. He likewiſe delivers to them the petitions of the Inhabitants of the ſtreet, and the teſtimonials which they obtain from their *Kogomi Oja.* He collects the *Faſſ'akf*, or contribution money for the preſent, which is made at certain times to the Governors, and chief Magiſtrates. He acquaints the *Kogomi Oja*, or Heads of the Corporations, with the commands of the Magiſtrates, and publiſhes the ſame in the ſtreet. *Meſſenger.*

For the ſecurity of the ſtreets in the night time, two watches are kept. *Guards.*

The firſt is the chief, or head guard, upon which the Inhabitants do duty themſelves in their turns, three at a time. It is for this reaſon call'd *Dſijſinban*, which ſignifies the *perſonal Lifeguard.* They have a room or houſe aſſign'd them ſome where about the middle of the ſtreet, or elſe at the corner of a croſs ſtreet. Upon ſolemn great days, and at any other time, when the Magiſtrates think it neceſſary, it *Head Guard of the Street.*

muſt be kept all day long. It muſt be doubled when they are apprehenſive of danger, and in that caſe the *Ottona* aſſiſts at it in perſon with one of his deputies, a good part of the night, till the greateſt crowd, or danger, is over. For, ſhould any misfortune happen, which could be any ways attributed to their careleſsneſs, or neglect, they and the whole ſtreet would be made anſwerable, and ſeverely puniſh'd for it. So great a regard muſt be had to this watch, that it is a capital crime to oppoſe or to inſult it.

The ſecond is the *Monban*, or round gate and round guard, appointed to watch accidents of Fire and Thieves, and to give notice upon the leaſt ſuſpicion. It conſiſts of two labouring men, or others of the poorer ſort among the Inhabitants of the ſtreet, ſitting one at each gate, in a centry box built for that purpuſe. They walk over, one to the other, all night long, and indicate their vigilance and the hours of the night (as do all other watchmen at land, and on board of their ſhips) by beating two wooden ſticks againſt one another. They are maintain'd at the expence of the Inhabitants of the ſtreets, ſome of whom do duty themſelves in their turn. In ſome Towns, there is a ſmall hut built at the top, or ſide of a houſe, ſome where about the middle of the ſtreet, for a man on purpoſe to watch accidents of fire.

Preſent Condition of the Inhabitants of Nagaſaki with regard to civil affairs.

By ſo many ſtrict regulations, and ſo many troubleſome offices to be perſonally ſerv'd, it cannot be denied, but that the Inhabitants of *Nagaſaki* are kept to a very great degree of ſlavery and ſubmiſſion, which indeed is ſcarce to be parallel'd; but on the other hand, they have that conſiderable advantage, that they are not overburthen'd with taxes, as the ſubjects of moſt European Princes are, and what is ſtill more, that they are aſſiſted towards paying even the few taxes and contributions, which are rais'd upon them, by the ſums which the magiſtrates of the Town detain from the prize of foreign goods, and afterwards equally diſtribute among them, an advantage peculiar to *Nagaſaki* alone, as being the only one of all the Imperial Cities, where the trade with foreigners is permitted. Of theſe three things, I mean, the ſtrict and rigorous ſubmiſſion the Inhabitants of *Nagaſaki* are kept to, the ſmall and inconſiderable taxes, or contributions rais'd upon them, and the care of the Magiſtrates to eaſe and enable them towards paying the ſame, I now proceed to treat briefly, previouſly aſſuring the Reader, that I ſhall affirm nothing but what I know to be true.

Burden and Charges they labour under.

No crimes are puniſh'd in *Japan* by fines, or pecuniary mulcts; for in this caſe, they ſay, if puniſhments could be bought off with money, it would be in the power of the rich to commit what crimes they pleaſe, a thing in their opinion, and in its very nature, abſurd and inconſiſtent with reaſon and juſtice. This is the reaſon, why they know of none but corporal puniſhments, death, impriſonment,

ment, baniſhment, loſs of eſtates, preferments, and the like. They have variety of torments to torture their criminals, and to bring them to confeſſion, but when convicted and caſt for their life, they are either beheaded, or laid on the croſs, according to the nature and heinouſneſs of the crime, for which they are to be executed. Other puniſhments, and theſe often inflicted for crimes and miſdemeanors of others, tho ſometimes never ſo trifling, are, impriſonment for life, baniſhment from the town, or country, with the loſs of eſtate and places. Theſe and the like no body ever lives ſecure from, foraſmuch as they are afflicted even for the crimes of others, and may befal one unawares. Thus the Street-officers muſt ſuffer for the crimes of the Houſe-keepers, who live within the diſtrict committed to their truſt, the Houſe-keepers for the crimes of their domeſticks and lodgers, the maſters for thoſe of their ſervants, children for thoſe of their parents; a corporation for thoſe of its individual members, and laſtly, neighbours for the crimes of each other. In inflicting theſe puniſhments however, great regard is had to the nature of the crime, the condition of the perſon who committed it, and the ſhare of guilt to be laid in reaſon, to the charge of his ſuperiors, relations, or neighbours. Beſides the burden of ſo many different watches, which muſt be kept within and without the town, and in the harbour, and ſo many troubleſome offices which muſt be ſerv'd perſonally, or by deputy's, another conſiderable diſadvantage, the inhabitants of *Nagaſaki* labour under, is, that every now and then the ſtreets are for ſome time entirely ſhut up, and no body ſuffer'd to go in or out. This is done, when they are apprehenſive of ſome danger, mutiny, or inſurrection, or in caſe of ſearch after criminals, and in many other inquiries, tho' as it often happens, after very trifling things. But there is never ſo much caution and ſtrictneſs uſed, as upon the departure of foreign ſhips and yonks, in order to prevent the inhabitants from following them, to ſmuggle goods, which is a crime forbid under pain of death. When the outward-bound ſhips ſet ſail, till they are got out of ſight of the harbour, ſtrict ſearch is made in all the ſtreets, to ſee, whether there be none of the inhabitants wanting, that could be ſuſpepected to be out upon ſome ſuch occaſion or other. This ſearch is made at uncertain times, but thrice every night, as for inſtance, ſometime in the evening, about midnight, and the next morning, in preſence of the *Ottona*, if he be at leiſure, of an *Ogumigaſiira*, or the *Ottona*'s deputy, of two *Koogumi Oja*, or Chiefs of Corporations, and the *Nitzi Joſi*, or Street's-meſſenger. Every body muſt be preſent at theſe ſearches, to anſwer when call'd by his name. The Street's-meſſenger reads the names of all the domeſticks out of the Regiſter-book. For diſpatches ſake he ſometimes ſatisfies himſelf with comparing the number of heads preſent, with the number of people mention'd in his book, without aſking for every one in particular.

During

During the time of this ſearch, and when the Street-gates are ſhut up, as alſo at other times, when they are apprehenſive of ſome miſchief, tho' the gates be not ſhut, no body is ſuffer'd to paſs through from one ſtreet into another, without a *Foriſuda*, a ſmall ſtick of wood, mark'd by the preſiding Mayor, or Burgher-maſter. Upon ſhewing this particular kind of paſſport, he is by the *Monban*, or Round-watch of every ſtreet, accompany'd from one end of the ſtreet to the other, and then deliver'd up to the *Monban* of the next ſtreet, and ſo on, till he comes to the place he deſign'd to go to. If an inhabitant deſigns to leave the ſtreet and houſe he lives in, and to remove to another, he muſt firſt of all apply to the *Ottona* of the other ſtreet, with a petition, ſetting forth his deſire to be admitted amongſt the inhabitants of this ſtreet, When he delivers the petition, he at the ſame time preſents the *Ottona* with a diſh of fiſh. The *Ottona* upon this informs himſelf of his life, character and conduct, and then ſends the *Nitzi Joſi*, or Meſſenger of the Street, to every one of the inhabitants, deſiring them to let him know, whether or no they would conſent to admit the petitioner as a neighbour. If any one of the Inhabitants oppoſes his admiſſion, and hath any thing to lay to his charge, as for inſtance, that he is given to drunkenneſs, or of a quarrelling humour, or inclin'd to any other crime, the conſequences whereof he proteſts, that he will not be anſwerable for, it is ſufficient to exclude him. But if the petitioner obtains the conſent of all the inhabitants, he applies to the *Fiſia*, or publick notary of his former ſtreet, for a certificate of his behaviour, and a letter of diſmiſſion, both ſign'd by the *Ottona*. Theſe two Inſtruments are by the *Nitzi Joſi*, or Street's-meſſenger, carry'd over to the *Ottona* of the ſtreet the petitioner intends to remove into, who thereupon receives him under his protection, and incorporates him amongſt the inhabitants of his ſtreet. In the mean time he is not anſwerable for the petitioner's behaviour, before the delivery of the ſaid two inſtruments, and if he ſhould be found guilty of any crimes committed before that time, it would be laid to the charge of the ſtreet he formerly liv'd in. For this reaſon the *Ottona* of that ſtreet proteſts in his letter of diſmiſſion, that from the time of his diſmiſſion he will have nothing to anſwer for his conduct and behaviour, which makes it incumbent upon the petitioner to take care, that the aboveſaid writs be deliver'd to his new *Ottona* with all poſſible ſpeed. After the petitioner hath been admitted amongſt the inhabitants of the new ſtreet, and his name enter'd into the Regiſter-books of the ſame, he ſolemnizes his entry with a handſome dinner, which he gives, either to his own *Kumigaſijra*, or Corporation, or if he pleaſes, to all the Corporations of the ſtreet. After all this trouble, the greateſt difficulty ſtill remains, and that is, the ſelling of his old houſe. This again cannot be done, without the joint conſent of all the inhabitants of the

ſtreet,

ſtreet, and theſe often oppoſe it for a year and upwards, the perſon of the buyer, for whoſe miſdemeanors they are to ſuffer for the future, being either not ſufficiently known, or not agreeable to them. But all obſtacles being at laſt remov'd, and the houſe ſold, the buyer is to pay 8 *per cent* in the *Sotomatz*, and ſomething upwards of 12 in the *Utſimatz* of the price agreed for between him and the ſeller, into the publick treaſury of the ſtreet, for the common benefit of the inhabitants. Of this money, which is call'd *Fatſijbun*, or the eighth part, five parts are to be equally diſtributed amongſt the inhabitants, for the pains they have been at upon account of his admiſſion, and the three remaining parts are deſign'd for a publick dinner, which however is ſeldom given. As ſoon as the new Inhabitant hath taken poſſeſſion of his houſe, all his neighbours of the ſame ſtreet come to wiſh him joy, to offer their ſervices to him, and to aſſure him of all friendſhip and neighbourly aſſiſtance on their part. When an inhabitant of any of the ſtreets of *Nagaſaki* intends to go abroad, to make a pilgrimage to ſome holy place, or upon any other buſineſs whatever, the *Kogomi Oja*, or Chief, and the reſt of the members of the Corporation he belongs to, muſt give him a certificate addreſs'd to the magiſtrates of the town, wherein they teſtify, that it is ſuch or ſuch an honeſt and good intention, which obliges him to go abroad, and that in the mean time they will become bail for his return and appearance, within a certain determin'd time. For this purpoſe they have a particular book calld, *Kitte no ſita Gaki*, that is, the book for ſigning of paſſports, wherein upon theſe occaſions the inhabitants, by order of the *Ottona*, write their names under the aboveſaid certificate, and for a ſtill better ſecurity put their ſeals thereunto. The certificate and obligation being enter'd into the ſaid book, it is then, by order of the *Ottona*, carried by the Street's-meſſenger to the houſe of the *Ninban Toſij Jori*, or preſiding Mayor, and deliver'd to the *Genquaban*, or great Houſe-guard. The *Genquaban* preſents it to the Mayor, who orders his *Jufitz*, or Secretary, to write a paſſport for the petitioner, and to ſeal it with his great ſeal, which he makes uſe of only during the time of his mayoralty. This ſeal, is in the cuſtody of the *Jufitz*: It is about the bigneſs of a crown, and conſiſts of the character of his own *Nanori*, or Military-family Name. This paſſport is afterwards brought to the *Nengiosj*, who puts alſo his name and ſeal to it, or in his place to the *Dſio Joſi* of the *Sottomatz*, if the petitioner be an inhabitant of that part of the town. There are no fees to be paid for all this trouble, excepting only three *Condors*, which muſt be given to the *Nitzi Joſi*, or Street's-meſſenger, for a ſtrong thick ſheet of paper, which he furniſhes for it, this being one of the perquiſites of his office.

Proceedings in Criminal Affairs.

If an inhabitant of the ſtreet is accuſed of any crime, or miſdemeanor, his caſe is laid, in the firſt place, before the Street's-council, or the aſſembly of its chief officers, being the *Ottona*, his three *Kumi Gaſijra*, or Deputies, and all the *Kogomi Oja*, or Heads of Corporations. If upon examining into the ſame they find it too difficult to be made up amongſt themſelves, or too intricate, and beyond their power or capacity, they lay it before the common council of the town. If the members of this meet with the ſame difficulties, the *Nengioſi* are deſir'd to confer thereupon with ſome of the Governor's *Karoo*'s, and if they find it neceſſary, to communicate it to the Governors themſelves. The ſame method is obſerv'd in delivering the Governors commands to the inhabitants. He acquaints the *Nengioſi*, either in perſon, or by ſome of his *Karoo*'s. The *Nengioſi* communicate them to the Mayors of the town, and theſe to the *Ottona*'s, who publiſh the ſame in their ſtreets, either in perſon, or by their *Nitzi Joſi*'s, that is, the Street's-meſſengers. Sometimes the Governor publiſhes his commands by written proclamations, which are look'd upon, by all the inhabitants, as Laws and inviolable Imperial Orders.

Deciſion of their Quarrels.

If quarrels, or diſputes, ariſe in a ſtreet, whether it be between the inhabitants, or ſtrangers, the next neighbours are oblig'd forthwith to part the fray, for if one ſhould happen to be kill'd, tho' it be the aggreſſor, the other muſt inevitably ſuffer death, notwithſtanding his *moderamen inculpatæ tutelæ*, pleadings of *ſe defendendo*, or the like. All he can do, to prevent the ſhame of a publick execution, is to make away with himſelf, ripping open his belly. Nor is the death of ſuch an unhappy perſon thought ſatisfactory, in their laws, to attone for the deceaſed's blood. Three of thoſe families, who live next to the place where the accident happen'd, are lock'd up in their houſes for three, four, or more months, and rough wooden boards nail'd a-croſs their doors and windows, after they have duly prepar'd themſelves for this impriſonment, by getting the neceſſary proviſions. The reſt of the inhabitants of the ſame ſtreet, have alſo their ſhare in the puniſhment, being ſentenc'd to ſome days, or months, hard labour at publick works, or to ſerve the magiſtrates for ſome time, to the great prejudice of their own buſineſs. Theſe penalties are inflicted upon them in proportion to the ſhare of guilt, every one bore in not endeavouring to the utmoſt of his power, to prevent the fatal conſequences of ſuch a quarrel. The like penalty, and in a higher degree, is inflicted on the *Kumi Gaſijra*, or heads of the Corporations of that ſtreet, where the crime was committed. It highly aggravates their guilt, and the puniſhment is increas'd in proportion, if they knew beforehand, that the delinquents had been of a quarrelling humour, or which holds equally in other criminal caſes, inclined to the crime, for which they are to ſuffer. The landlords alſo and maſters of the delinquents,

linquents partake in the puniſhment for the miſdemeanors of their lodgers, or ſervants. This rigorous proceeding, of the Japaneſe, in the like inſtances, ſeems to be grounded upon the ſame principle with the *Canon Facientis diſt.* 86. *Facientis culpam procul dubio habet, qui quod poteſt corrigere, negligit emendare. He is doubtleſs guilty of the ſame Crime with the delinquent, who neglected to prevent it, when he could have done it.*

Whoever draws his ſword, tho' he doth not touch, or hurt, his enemy, is found guilty of death, if he be indicted, and the fact fully prov'd before the magiſtrate.

If one of the Inhabitants flies from juſtice, the *Kumigaſiira*, or head of his Corporation is, bound to deliver him up to the civil magiſtrate, and muſt therefore follow him himſelf, or hire other people to do it, till he be found, under pain of corporal puniſhment, to be inflicted according to the ſtate of the caſe, and the nature of the fugitive's crime,

Fito Aratame.

In the laſt month of the year, the *Nitzio Giosj* of every ſtreet performs the *Fito Aratame*, that is, he takes down in writing the names of all the inhabitants of every houſe, old and young, with the time and place of their birth, and the *Sinu*, or religion of the landlords. It ſometimes happens that zealous perſons, chiefly the followers of the Sect of *Siodo*, are not ſatisfy'd with the *Nitzio Giosj*'s ſetting down, what religion their landlord is of, but will have him mention their own. Women are only counted in this inquiſition, and 'tis added to the liſt how many there are.

Act of trampling over the Images of our Saviour and the V. Mary.

After the liſt of all the inhabitants of every ſtreet, male and female, young and old, hath been compleated, which is commonly done towards the latter end of the year, another ſolemn and important act, in their opinion, is perform'd at the beginning of the new year. This is the *Jefumi*, that is, in the ſtricteſt ſenſe, the *figure-treading*, becauſe they trample over the Image of our Bleſſed Saviour extended on the croſs, and that of his holy Mother, or ſome other Saint, as a convincing and unqueſtionable proof, that they for ever renounce Chriſt and his Religion. This deteſtable ſolemnity begins on the ſecond day of the firſt month. They begin in two different places at the ſame time, and go on from ſtreet to ſtreet, and houſe to houſe, diſpatching four, five and more ſtreets a day, till the whole is compleated, which takes up at leaſt ſix days. The officers of the ſtreet, who muſt be preſent at this act, are, the *Ottona*, or head of the ſtreet, his three *Oogumi Oja*, or deputies; the *Fiziu*, or Secretary, *Nitzi Joſi*, or meſſenger of the ſtreet, beſides two *Monban*, or Watchmen, who carry the Images about. The Images are about a foot long, caſt in braſs, and kept in a particular box made for this purpoſe. The act itſelf is perform'd in the following order. After the Inquiſitors have ſeated themſelves on a mat, the landlord, his family, and all his domeſticks, of both ſexes, old or young, and whoever elſe lodges in the

ſame

ſame houſe, and ſometimes alſo the next neighbours, if their houſes be not big enough, for the act to be celebrated therein, are call'd together into the room, where the above-mention'd Images are laid upon the bare floor, after which the *Jefumi Tſio* or Secretary of the Inquiſition, takes the liſt of the Inhabitants, and reads their names, one by one, compelling them to appear as they are call'd, and to walk over the ſaid Images with their feet. Young children, as yet not able to walk, are by their mothers taken upon their arms, and held down to touch the Images with their feet. This being done the landlord puts his ſeal to the liſt, as a certificate to be laid before the Governour, that the inquiſition hath been perform'd in his houſe. After they have gone in this manner thro' all the ſtreets and houſes of the town, the inquiſitors themſelves trample over the Images, and laſt of all the *Ottona*, they ſerving as witneſſes for each other, and confirming alſo their certificates with their ſeals. This inquiſition is perform'd only at *Nagaſaki*, in the diſtrict of *Omura* and the Province of *Bungo*, where formerly the Chriſtian Religion had got the ſtrongeſt footing.

Proceedings in Caſe of Death. When any body dies, his landlord, or if the landlord dies himſelf, his family muſt deſire the *Kogomi*, or members of the corporation, which the houſe belongs to, to be witneſſes of his death, both as to its being natural and unchriſtian. Theſe ſit on the body, and view it narrowly, to ſee whether or no there be any external ſigns of violence, or marks of the Chriſtian religion, whereof if they find none, they give them a certificate ſign'd with their hands and ſeals, which is by the *Nitzi Gioſi* preſented to the preſiding Mayor.

There are but few taxes rais'd upon the Inhabitants of *Nagaſaki*, and only upon thoſe who have ſome eſtate in land within the Town, either by inheritance or acquiſition. The reſt of the Inhabitants being not look'd upon as true Citizens, or Freemen, are alſo in regard thereof exempted from the land taxes, and other charges, notwithſtanding they make out far the greater number. The Taxes levied upon the reſt of the Inhabitants are

Land Tax. *Dſijſi Gin*, is properly the *Land-Tax*, or *Ground-rents*, rais'd in the Emperor's name in the eighth month, upon all ſuch perſons as have houſes, or pieces of ground of their own, within the town. The ground is not meaſur'd according to the *area quadrata*, or ſquare ſurface, but only according to the length, to wit, the front of the houſe, or houſes towards the ſtreet, and they muſt pay four *Maas* in the *Soto*, and ſix *Maas* in the *Utzi* Town for every *Kin* they have in front. A *Kin* is a meaſure about the length of a fathom. It is not regarded how deep the houſes run backwards, unleſs the depth exceeds fifteen *Kin*, which if it doth but the breadth of a *Bu*, or Straw, a double ground-rent muſt be paid for it; and this, they ſay, becauſe it

it is for the Emperor, to whom juſtice muſt be done in the ſtricteſt manner poſſible.

Faſſaku Gin, is another Tax laid upon the Inhabitants of *Nagaſaki*, if otherwiſe it deſerves that name, being rather a voluntary contribution for a preſent to be made to the Governors, by all ſuch perſons, as have hereditary lands or tenements, in poſſeſſion within the town, or to ſuperior officers by their inferiors. This preſent is uſually made upon the firſt day of the eighth month, which being a Feſtival-day, call'd *Faſſaku*, it hath thence obtain'd the name of *Faſſaku Gin*, that is, *Faſſaku Money*. Thoſe perſons, who are in publick poſts, and have a ſhare in the management of the town, make beſides the common and general contribution, another particular preſent, each according to his pleaſure or abilities, to the Governors of the town, to the Treaſurer and Surveyor of the Imperial Lands and Rents reſiding at *Nagaſaki*, and to the Mayors. Even the Interpreters ſons, I mean thoſe who are inſtructed in foreign languages, in hopes of ſucceeding their fathers in their employments, make upon this occaſion a preſent to each of the Governors of 25 *Maas*, and to the other juſt-mention'd ſuperior officers in proportion. This contribution money is not levied upon the common people, till after the ſaid feſtival-day; it is gather'd in all the ſtreets, and then deliver'd to the Governors. They raiſe it according to the extent of the ground, which the houſes ſtand upon, aſking for the *Kasjo* of each houſe in the *Sotomatz* 6, and in the *Utſimatz* from 9 to 10 *Maas*, which makes in all 4350 *Kasjo*, or 2630 *Tails*, allowing 50 *Kaſjo* for every ſtreet. *Kasjo* is a ſquare ſurface, as it was meaſur'd in the firſt diviſion of the ground, which the ſtreet was afterwards built upon, and as it is enter'd in the publick Rental or Ground-book of the town. In ſucceſs of time ſeveral *Kasjo*'s were brought togegether into one large building, others were divided into two ſmall houſes. This tax upon the *Kasjo*'s of the houſes, is levied no where but at *Nagaſaki*, in conſideration whereof, and in order to aſſiſt the inhabitants of this town towards the eaſier payment of theſe ſupernumerary charges, they have invented the *Fannagin*. *Fannagin* (of which more hereafter) is call'd that money, which the Governors detain from the price of foreign commodities for the joint benefit of the inhabitants, amongſt whom it is afterwards proportionably divided. In all other towns throughout the Empire, whether they belong to the Imperial demeſns, or crown-lands, or to the Lords of particular Provinces, no other tax is levied upon the inhabitants, but the ground-rent above mention'd. The City of *Miaco* was by a particular privilege, granted to it by the Emperor *Taiko*, exempted from both, and remains ſuch to this day.

Faſſaku Gin.

Fannagin.

Beſides theſe two taxes, there are ſome other expences of leſs note which muſt be bore by thoſe inhabitants of *Nagaſaki*, who have land in poſſeſſion within the compaſs of the town. Moſt of theſe are em-

ploy'd in honour of the God *Suwa*, who is the patron and protector of the town, as for inſtance, 800 *Siumome*'s for the maintenance of his temple, and the perſons who attend it, as alſo for Comedies to be acted for his diverſion in his temple; and laſtly for the repairs of the temple. However, towards defraying theſe charges, nothing muſt be taken out of the *Fannagin*, or the ſums of money ariſing from the foreign trade, but the whole expence muſt be rais'd by voluntary contributions of the freemen of the town. The feſtival-day of this Saint is another conſiderable article, being celebrated with great pomp and ſolemnity, with proceſſions, drama's, plays, dancing, and all manner of publick diverſions. But notwithſtanding this is done once every year, yet the inhabitants of the town are not all oblig'd to contribute yearly towards the ſame, the neceſſary ſums being rais'd only upon ten or eleven ſtreets at a time, ſo that they pay but once in ſeven or eight years, when their turn falls upon them. This regulation hath been made, in order to make the payment eaſy to them. However, that quarter of the town, where the publick ſtews ſtand, is not indulg'd in this particular, for they muſt contribute their quota every year. This feſtival being always celebrated with the utmoſt pomp and magnificence, with new plays, proceſſions, ſongs, dances and ſo on, all the actors appearing in new dreſſes, and every thing being paid for very dear, 'tis no wonder, that expences run high, inſomuch that from three to four hundred *Siumome* muſt be rais'd upon every ſtreet.

Advantages of the Town of Nagaſaki ariſing from the foreign trade.

The ſituation of this populous town, upon the extremity of the Province *Fiſen*, between the Sea and high mountains, almoſt at the end of a ſecure and convenient harbour, though on one hand it be very advantagious for the trade and commerce with ſuch foreigners, as are ſuffer'd and tolerated by this jealous nation, yet on the other it is attended with this conſiderable diſadvantage, that the produce of the adjacent Country is by no means ſufficient to maintain the Inhabitants, much leſs to enable them to pay the neceſſary taxes and contributions. Beſides, as the very trade, for which the Town is ſo commodiouſly ſeated, puts the Inhabitants to a good deal of ſupernumerary trouble, coſts, diſcontents and vexations, ſo reaſon, and the nature of things, hath taught them, that maxim of *Juſtinians*; *Secundum naturam eſſe, commoda cujus cunque rei eum ſequi, quem ſequuntur incommoda: That it is but natural, that he ſhould enjoy the advantages ariſing from a thing, who hath all the trouble of it.* Therefore, aſſoon as the ſupreme direction of the foreign trade was put into the hands of the Governours, proper ways and means were found out to make the ſame advantageous and profitable to their ſubjects; nay, it were to be wiſh'd that they had not gone ſtill further, under the pretext of a maxim, juſt and reaſonable in it ſelf, unjuſtly to defraud foreigners of a reaſonable and lawful gain, for

no

no other reaſon but to enable the natives to pay the neceſſary taxes, and to make it eaſier for them to maintain themſelves. The money thus rais'd is by them call'd *Fanna Gin*, which is as much as to ſay, *Flower Money*, perhaps becauſe they are in expectation, that ſtill greater advantages, than they have already ſecured to themſelves, will flower out of the foreign trade, or becauſe they compare this money to the flowers, and the gain of the merchants to the fruits. It conſiſts of what the Governors of the Town, and their ſubaltern officers, by many a fraudulent contrivance, detract and detain from the price and profit of all foreign goods, which are here expos'd to ſale. Thus much however muſt be owned in juſtice to the Governours, that they themſelves have no ſhare in this money. But their ſubaltern officers, and the Magiſtrates of the Town, and in general all perſons, who have any thing to do with the foreign nations eſtabliſh'd here, on account of their trade, divide part of it among themſelves, as lawful and juſt fees, due for the trouble they muſt be at, on their behalf. The remainder is ſent to the *Kanna Sa*, or Treaſury of every ſtreet. This laſt part is left to the diſpoſal of the *Ottona*, who divides it equally amongſt the Inhabitants, according to the number of *Kaſio*. they are poſſeſs'd of, keeping always ſo much in reſerve, as he thinks requiſite for the neceſſary repairs of the ſtreet, of its gates, fountains, and publick buildings, of the Inſtruments for extinguiſhing fires, as alſo for the expences to be laid out on account of ſuch publick works, as muſt be done by order, and for the Governors of the Town, all which expences the *Ottona* accounts for annually, ſending his accounts to every Inhabitant of his ſtreet for their peruſal. The dividend is made by order of the Governors, two, three, and four, times a year, or more according to the number of *Camban*, that is, ſales of foreign commodities allowed of. Whoever deſires no ſhare in the diviſion of this publick money, is alſo for that reaſon exempted from the common burdens of the ſtreet, ſuch as ſerving many a troubleſome office, keeping the watch and round at night, and the like, nor is he obliged to pay any other Tax, but the imperial ground-rent, and the *Faſſaku Gin*, or contribution money for a preſent to the Governors. But notwithſtanding this is a very conſiderable advantage, yet to my knowledge, there are very few, even among the richeſt Inhabitants of the Town, willing to purchaſe it for their ſhare of this *Fannagin*, or *Flower money*.

Government of other places.

Thus much of the Government of this City in general, and of the policy and regulation of its ſtreets in particular. The account, which I have hitherto given, may ſerve as a pattern of the Government, as it is eſtabliſh'd in all other towns, burroughs, and villages, throughout the Empire, whether they belong to the Imperial demeſns, or are ſubject to other Princes and Lords, with this difference only, that the magiſtrates, tho' inveſted with the ſame power, have perhaps different

names

names, and that the government in general is not near ſo ſtrict and rigorous in other places, as it is at *Nagaſaki*.

Government of the adjacent Country.

Before the cloſe of this chapter, it will not be improper to add a few words concerning the government of the neighbouring villages and adjacent country, which extend ſome few miles from the town up towards the mountains. The ſame is in the hands of an Imperial Steward, who in his Maſter's name gathers the yearly *Nengu*, as they call it, or ſcot of rice, corn, and all the produce of cultivated fields. For ſuch ſpots of ground, as are planted with fruit-trees, or garden-ſtuff, there muſt be ſo much money paid a year, as, according to a reaſonable computation, the ſcot itſelf would amount to, if they were turn'd to rice, or corn-fields. The ſcot of rice, or corn, amounts to ſomewhat more than half the crop, which the husband-man muſt bring to the *Okura*, or *Komegura*, (Imperial Magazines, which ſtand near *Mangome*, or the North-ſuburb) clean and ready threſh'd at his own coſt, according to an eſtimate made by proper ſurveyors, who, before the harveſt begins, go out to ſurvey the fields, and to make their computation accordingly, either by conjecture, or if the harveſt is like to prove very good, by ordering a *Tſubo*, (or a ſquare ſpot of ground of a *Kin* or fathom) to be cut and threſh'd, and inferring from thence, what the whole crop will amount to. Woods and Foreſts pay a ſmall *Dſiſi Gin*, or Ground-rent, which differs according to the number of *Tſubo*'s, and the goodneſs and fruitfulneſs of the ſoil. The revenue of the land about *Nagaſaki*, ſumm'd up according to the cuſtom of the country, makes in all 3000 *Koku*, which amounts in money, one year with another, the price of this commodity being very variable, to 15000 *Siumome*, each *Koku* reckon'd at five *Siumome*. The management and inſpection of theſe lands hath been for a conſiderable time hereditary in the illuſtrious Family of *Sije Tſugu Feſo*, and the heirs males thereof. They govern'd in quality of *Daiquans*, or Independant Imperial Commiſſioners, with a ſtate ſuitable to the majeſty of their maſter, and becoming the dignity of their office, and withal maintain'd themſelves in ſo much credit and favour at court, that the Governor's of *Nagaſaki* themſelves, their high rank and authority notwithſtanding, ſhew'd a great regard for them, and often conſulted them in affairs of moment relating to the government of the town. But a fatal incident, which happen'd in the year 1676, at once put an end to the grandeur of this family, and to the dignity of this hereditary employment. For upon diſcovery of ſome ſwords, and other arms, hid in a mat, which were to be ſent privately to *Corea*, by the direction of his *Fedai*, or Steward, this unfortunate wretch, and his accomplice, were condemn'd to the croſs, and executed upon the ſmall Iſland *Suſu da Gaſima*, oppoſite to the town, after they had been carried in ſhew thro' the principal ſtreets of *Nagaſaki*. His only ſon,

an

an innocent child but ſeven years old, was likewiſe carried about in this melancholly proceſſion, upon the arms of one of the executioners, and afterwards beheaded in ſight of his father, who hung on the croſs: not to mention the executions and ſevere puniſhments of ſome merchants, and other perſons concern'd in this unhappy affair. The old *Daiquan* had his ſhare in the puniſhment, according to the laws of the Empire, and was, with his two ſons, baniſh'd to the Iſland *Okino Sima*, ſituate near the Province *Tſugokf*. His Wife, who was the mother of the two ſons, was exil'd to *Firando*. During my ſtay in *Japan*, in 1692, ſeveral perſons of this unhappy family were as yet alive, as alſo the man, who diſcover'd the whole affair, and who was formerly a ſervant to one that was executed, but afterwards, in conſideration of his merit, and the he zeal ſhew'd upon this occaſion for the laws of the country, rais'd to the place of *Deſima Ottona*. Ever ſince that time, no matt whatever may be ſold to the Dutch, or Chineſe, without being firſt very narrowly ſearch'd. His Poſt was given to *Fakaki Sakujemon*, who now hath the inſpection and government of theſe lands, under the direction, and with the aſſiſtance of two of the Mayors of the town, tho' without the title of *Daiquan*, and which is more, without the power attending that title. For he hath not the privilege, as all the *Daiquans* have, of having a pike carried before him, as a badge of the independant authority they are inveſted with by their maſter. Nor is he permitted to wear two ſwords, like the Noblemen of the country, and the Imperial officers, both which prerogatives he was depriv'd of, at the very beginning of his office. He lives with no more ſplendour, or magnificence, than a common inhabitant of the town, nor can he, of his own accord, undertake to do even ſuch things, as otherwiſe his employment ſeems to entitle him to. This appear'd by a late inſtance, when, without the conſent of the Governors, he could not put to death a ſervant of his, convicted of having twice robb'd him, notwithſtanding that, according to the laws of the country, the ſervants are ſo far at their maſter's diſpoſal, that if in the height of their paſſion they ſhould unfortunately kill them, nothing would be laid to their charge, provided they can ſufficiently prove the crime, which they puniſh'd them for.

CHAP. IV.

Of the Temples and Clergy of this City.

Temples and Clergy of Nagaſaki.

TO compleat the deſcription of *Nagaſaki*, it remains to give an account of its Temples and Clergy. The Clergy is divided into different Sects and Religions. Thoſe of every particular Sect have their Head, General, or Chief, reſiding at *Miaco*, the centre of religion, devotion and holineſs, where is kept the court of the Eccleſiaſtical hereditary Emperor, Thence they ſend out their deputies or as one would call them in the ſtile of Europe, Provincials, Superiors, Abbots and Priors, into every Province for the direction and government of its Clergy, Convents and Temples. At *Nagaſaki*, and in the neighbourhood of this Town, altho' there be ſeveral Temples and religious Houſes belonging to one Sect, or Religion, as for inſtance, the Budſdos Religion, yet they have no particular Head, or Biſhop of the Dioceſe, as one might call him, ſet over them, but ſtand all under the immediate command of their General at *Miaco*.

Siuwa, Protector of Nagaſaki.

Amongſt the *Sin* or *Cami*, that is, the national Gods, I muſt mention in the firſt place, the *Udſigami* of this Town. *Udſigami*, is the chief God, Saint and Protector of a Province, City, or Village. The Inhabitants of *Nagaſaki* acknowledge, and worſhip as ſuch, *Suwa Dai Mioſin*, that is, *the great holy Idol Suwa*. His Temple ſtands not far from the Town upon the mountain *Tatta*. A fine ſtaircaſe of ſtone of two hundred ſteps leads up to the *Mia*, before which he is worſhip'd, and which is the higheſt building of his Temple, for *Suwa* having had very lately a more illuſtrious Title, conferr'd on him by the *Dairi*, or the Court of the Eccleſiaſtical hereditary Emperor, his *Mia* alſo was to be built higher, than it ſtood before. The Temple-court ſtands ſomewhat lower than the *Mia* it ſelf, upon the declivity of the mountain aforeſaid. At the entry of the Court, next to the gate, is a long open room, or gallery, where Plays are acted for the diverſion both of *Suwa* and his worſhippers. This room is curiouſly adorn'd with many fine Pictures and carv'd Images, being the uſual preſents and gifts, which the adherents of this religion, upon occaſion, vow to give to the *Sinsja*, or Temples of the national Gods. Further off ſtand ſome ſmall Chapels, or Temples, built of wood, clean and neat, but without any other ornaments. In the ſame Court ſtand the Temples of *Muraſaki Dai Gongen*, that is, the great and juſt *Muraſaki*, and *Symios Dai Mioſin*, that is, *the great and holy Symios*; each of theſe two Gods hath alſo his *Mikoſi*, or ſmall eightangular ſhrine, curiouſly adorn'd and hanging in beautiful poles, wherein their images or relicks are carried about upon ſolemn

ſolemn days. I took notice alſo of another particular ſmall Chapel, or Temple, built in honour of the God and Lord of thouſand Legs, hung about with numbers of his Clients, that is, with Legs of all ſorts and ſizes, given by his worſhipers to adorn it. There are ſeveral feſtival days ſacred to *Suwa*, the chief whereof, and at the ſame time one of the great yearly holidays, is the ninth day of the ninth month, known by the name of *Kunitz*, or *Kuguatz Kokonoka*. This being his birth-day, is celebrated with univerſal rejoycings throughout the Empire, but more particularly here at *Nagaſaki*, he being the patron and protector of this place, with univerſal pomp and magnificence, and a ſolemn *Matſuri*, that is, publick ſpectacles, plays, drama's, proceſſions, and the like. The ſolemnity begins already upon the ſeventh day of the ſaid month. On the eighth day, which immediately preceeds the holiday it ſelf, the God is at the expence of rich and devout people diverted in his Temple, with a particular ſort of a muſical conſort, perform'd by boys beating upon drums and bells. This muſic is the very ſame, which was made uſe of to appeaſe the ſupreme *Cami*, or God of the Country, *Tenſio Dai Sin*, when out of diſdain and anger he hid himſelf in a cavern, and thereby depriv'd the world of light and ſun. The 12th day of the ninth, or *Suwa*'s birth month, being likewiſe ſacred to him, is celebrated chiefly with publick plays and ſpectacles. The perſons attending the ſervice of *Suwa*'s Temples are call'd *Nege*, ſometimes, tho' wrongly, *Kuge*, this Title belonging only to the holy Court of the Eccleſiaſtical hereditary Emperor. They are like all other *Sinſio*, or Miniſters of the Temples of the *Sin*, that is, national Gods of the Country, not Eccleſiaſtical, but ſecular and married perſons, tho' in the mean time they aſſume to themſelves, by reaſon of their honourable employment, a far higher degree of holineſs and reſpect, than they think the common bulk of ſecular perſons deſerve. They live with their families in houſes built for them in the deſcent of the mountain aforeſaid, not far from the Temple Court. Their way of Life, as well as their common dreſs, at home and abroad, is no ways different from that of other Inhabitants, excepting only, that they do not ſhave their heads, but let their hairs grow, and tie them together behind their head: When they go to the Temple, they dreſs in an Eccleſiaſtical habit, with various head dreſſes, according to every one's office and quality. They maintain themſelves by the alms and offerings given them by the Inhabitants, at their appearance in the ſolemn proceſſion of the *Matſuri* (of which more hereafter) and at other times, when they come to worſhip at the Temple. Rich people make them particular preſents the day before the great feſtival of *Suwa*, which is the eighth day of the ninth month, and this for a particular *Muſick* to be perform'd extraordinary for the Idol's diverſion. Two of the *Ottona*'s are appointed their inſpectors, one

out

out of each part of the town, for which employment they receive a ſalary out of the publick money. They are aſſiſted by two other members of their company, attending them by turns, each a year, but theſe are not paid for it. Their buſineſs is, to keep the temple, and its buildings, in repair, to take care of the maintenance of the *Nege*, as alſo to ſee that the *Matſuri*, plays, and other publick entertainments in honour of this Idol, be perform'd with that pomp and magnificence, which is thought becoming his greatneſs. The proceſſions of this Secular Clergy, for ſuch it is in fact, made in honour of this great Protector of *Nagaſaki*, are perform'd with the following pomp and order. 1. Two Led-horſes, half ſtarv'd, and every whit as lean, as that which the Patriarch of *Moſcou* mounts on *Palm-Sundays*, when he rides to his Cathedral. 2. Several Eccleſiaſtical Enſigns, and badges of honour, ſuch as were in uſe among their anceſtors, and are ſo to this day at the Eccleſiaſtical Court at *Miaco*. Theſe are, for inſtance, a ſhort broad lance gilt all over, a pair of ſhoes remarkable for their largeneſs and groſs workmanſhip, a large bunch of white paper tied to the end of a ſhort ſtaff, as a badge of an Eccleſiaſtical command. 3. Hollow benches, to place the *Mikoſi* upon. Theſe are carried about inverted for the people to throw in their charity, for which purpoſe alſo two labouring men are hir'd to carry about a ſtrong large Alms-cheſt. 4. The *Mikoſi* themſelves, being eightangular ſhrines, almoſt too big to be carried by one man, lacker'd and curiouſly adorn'd with gilt corniſhes, metal looking-glaſſes, finely poliſh'd; and among other ornaments, a gilt crane at the top. 5. Two ſmall wooden chairs, or palankins, ſomewhat different in ſhape from a *Norimon*, and like thoſe, which are in uſe at the court of the Eccleſiaſtical Hereditary Emperor. In theſe are carried the two Superiors of the temple.. 6. Two other Led-horſes, with their full apparel, belonging to the ſaid ſuperiors, full as lean and handſome as the two at the head of the proceſſion. 7. The clergy in a body, walking on foot in good order, and with great decency. 8. The inhabitants and common people of *Nagaſaki*, in the uſual confuſion cloſing the cavalcade. After the clergy are come to the temple-court, along with the *Mikoſi*, ſhrines and other ornaments, and have taken the places aſſign'd them, the deputies of the Governors make their appearance with their uſual retinue, and beſides, becauſe of the ſolemnity of the day, with twenty long pikes of ſtate, to the end whereof are tied bunches of ſhavings of wood, lacker'd and painted, to repreſent, as it were, the feathers of an Indian Cock. Four of the chief, having firſt waſh'd their hands in the baſon ſtanding before the temple, walk up towards the ſame, and with that humility, which becomes the holineſs of the place, pay, in their maſters, and in their own name, the uſual compliment to the two Superiors of the temple, who for this purpoſe, and decently to receive the ſame, have

have ſeated themſelves between the two *Mikoſi*, or eightangular ſhrines. This done, one of the *Nege* fills a large golden ſpoon with a certain ſweet liquor call'd *Amaſaki*, and pours it, in commemoration of their anceſtors indigence, into a ſmall, unglaz'd, earthen diſh, which he preſents to the deputies of the Governors. *Amaſaki* is a particular ſort of beer brew'd out of boil'd rice, by letting it ferment over night. They uſually brew it before their great holidays, in order to drink it upon that occaſion, and thereby to commemorate the frugal way of living of their anceſtors, who knew of no other, but this eaſy ſimple brewing. Upon the firſt of the holidays ſacred to *Suwa*, the two above mention'd bodies, I mean the clergy, and the deputies of the Governors, do not make their appearance till the feſtival act of the day is almoſt over. But upon the third and great holiday, which is the Idols birth day, and one of the great yearly feſtivals, they appear early in the morning, in order to aſſiſt at the enſuing *Matſuri*. *Matſuri* ſignifies properly ſpeaking, and in a general ſenſe, an offering made to a *Cami*; in the ſenſe it muſt be taken in, to anſwer the end of ſo great a holiday, it denotes a ſolemn jubilee, to be celebrated with unuſual rejoycings, proceſſions, dancing, drama's and other publick ſpectacles, in honour and for the diverſion of that God or Idol, who is acknowledg'd and worſhip'd as *Udſigami*, that is, protector of a place, upon his birth day.

The *Matſuri* being one of the moſt pompous ſolemnities that can be ſeen in this, or any other Town, I flatter my ſelf the reader, will not be diſpleas'd to find a more particular deſcription of one, which I ſaw myſelf at *Nagaſaki*, and which may ſerve for a pattern of others, as they are celebrated elſewhere.

Particular deſcription of a Matſuri.

The *Matſuri*, as I took notice above, is celebrated at *Nangaſaki*, in honour of *Suwa*, on the ninth day of the ninth month, that being *Suwa*'s Birthday. It doth not conſiſt in preaching, worſhipping, and going to the Temples, but in particular proceſſions through the principal ſtreets of the Town, and elegant publick ſpectacles, repreſented upon a large market-place built for this purpoſe, which from the viſits, it receives on this day from the Idols of *Suwa*, and his Companion, which are carried thither in proceſſion, is call'd *Oo Tabi Tokora*, which is as much as to ſay, *the place of the high, or great Journey*. On this place there is, for the ſolemnity of the day, built a temple of Bambous with wings on each ſide, the front laid open towards the place, and the roof cover'd with ſtraw, and ending into a gable of *Tſugi* branches. This whole building ſcarce deſerves to be compared to one of our barns, it is ſo mean and ſimple, for it muſt be purpoſely built according to the ſorry architecture of their indigent anceſtors, A tall firr ſtands on each ſide of the front of this temple. Three ſides of the place are built round with benches and lodges for the conveniency of the ſpectators.

Every thing being ready, the *Sintos* Clergy appears in a body, with a ſplendid retinue, bringing over in proceſſion the *Mikoſi* of their great *Suwa*, as alſo, to keep him company, that of *Symios*. *Muraſaki* is left at home, becauſe there is no inſtance in the Hiſtory of his life and actions, from which could be inferr'd, that he delighted in walking and travelling. The *Sintos* Clergy, upon this occaſion, ſtile themſelves *Ootomi*, that is, the *high, great retinue*, which pompous title notwithſtanding, the alms cheſt is one of the principal things they carry about with them in the proceſſion, and indeed to very good purpoſe, for there is ſuch a multitude of things thrown among them, by the crowds of ſuperſtitious ſpectators, as if they had a mind, out of a meer Charity, to ſtone them. When they come to the place aforeſaid, the Eccleſiaſticks ſeat themſelves in good order, and according to their quality, which appears in good meaſure by their dreſs, upon three benches built for them before the front of the temple. The two ſuperiors of the temple take the uppermoſt bench, clad in black, with a particular head ornament, and a ſhort ſtaff, as a badge of their authority. Four others, who are next to them in rank, ſit upon the ſecond bench, dreſs'd in white Eccleſiaſtical gowns with a black lacker'd cap, ſomething different from that which their ſuperiors wear. The main body takes poſſeſſion of the third and lowermoſt bench, ſitting promiſcuouſly, and all clad in white gowns, with a black lacker'd cap, ſomelike thoſe of the Jeſuits. The ſervants and porters appointed to carry the holy utenſils of the temple, and other people, who have any thing to do at this ſolemnity, ſtand next to the Eccleſiaſticks bare headed.

On the other ſide of the ſquare, oppoſite to the Eccleſiaſticks, ſit the deputies of the governors under a tent, upon a fine mat ſomewhat rais'd from the ground. For magnificences ſake, and out of reſpect for this holy act, they have twenty pikes of ſtate planted before them in the ground. They order the crowding ſpectators to be kept off with ſtaffs, and are otherwiſe to take care, that no accidents happen, and that no diſorder be committed on that day by the mob, for which purpoſe ſome of the *Joriki's* are perpetually going to and fro the Governors Court, to give them notice of what happens, and to enquire what commands they have for their deputies.

Plays and ſpectacles.

The publick ſpectacles ſhewn upon this occaſion, are a ſort of plays, or rather drama's, acted by eight, twelve, or more perſons. The ſubject is taken out of the hiſtory of their Gods and Heroes. Their remarkable adventures, heroic actions, and ſometimes their love intrigues, put in verſe, are ſung by dancing-actors, whilſt others play upon all ſorts of muſical inſtruments. If the ſubject be thought too grave, and moving, there is now and then a comical actor jumps out unawares upon the ſtage, with his geſtures and merry diſcourſe in proſe, to divert the people. Some of their other plays are compos'd only

only of ballets, or dances, like the performances of the Mimic Actors upon the *Roman Stage*. For the dancers do not ſpeak, but endeavour to expreſs the contents of the ſtory, they are about to repreſent, as naturally as poſſible, both by their dreſs, and by their geſtures and actions, regulated according to the ſound of muſical inſtruments. The chief ſubjects of the play, ſuch as fountains, bridges, gates, houſes, gardens, trees, mountains, animals, and the like, are likewiſe repreſented, ſome as big as the life, and all in general contriv'd ſo, that they may be remov'd at command and taken to pieces, like the ſcenes in our European Plays.

The Actors are commonly young girls, taken out of the bawdy-houſes, as alſo young boys and children out of thoſe ſtreets, at whoſe expence the ſolemnity is perform'd. They are all magnificently clad, in variouſly colour'd ſilken gowns, ſuitable to the characters which they are to repreſent, and it muſt be own'd in juſtice to them, that generally ſpeaking, they act their part with that aſſurance and becoming dexterity, which is not to be exceeded, nay indeed ſcarce to be parallel'd, by the beſt European Actors. The ſtreets, which bear the expence of the ſolemnity, make their appearance in the following order. Firſt of all is carried a rich canopy, or elſe an umbrello, made of ſilk, being the palladium of the ſtreet. Over it in the middle is placed a ſhield, whereupon is writ in large characters the name of the ſtreet. Next to the canopy follow the muſicians, maſk'd, in proper liveries. The muſic is both vocal and inſtrumental. The inſtruments are chiefly flutes of different ſorts, and ſmall drums: Now and then a large drum, cymbals and bells are brought in among the reſt. This inſtrumental muſic is ſo poor and lamentable, that it ſeems much eaſier to ſatisfy their Gods, than any ways to pleaſe a muſical ear. Nor is the vocal part much preferable to the inſtrumental, for altho' they keep to the time tolerably well, and ſing according to ſome notes, yet they do it in ſo very ſlow a manner, that the muſick ſeems to be rather calculated to regulate their action, and the motions of their body, in their ballets and dances, wherein I muſt own, that they are very ingenious and dextrous, and little inferior to our European dancers, excepting only, that they ſeem to want a little more action and ſwiftneſs in their feet. But to return to the proceſſion. The muſicians are follow'd by the neceſſary machines, and the whole *apparatus* for the enſuing repreſentations, the largeſt being carry'd by labouring people, the leſſer, as benches, ſtaffs, flowers and the like, by the children of the inhabitants neatly clad. Next follow the actors themſelves, and after them all the inhabitants of the ſtreet in a body, in their holiday's, that is, fineſt cloaths, with their garments of ceremony. To make the appearance ſo much the greater, the proceſſion is clos'd by a conſiderable number of

of people, who carry ſtools and other things, walking two and two. The dances and ſhews of a ſtreet, commonly laſt about three quarters of an hour, and being over, the company marches off in the ſame order they appear'd in, to make way for the appearance and ſhews of another ſtreet, which is again follow'd by another, and ſo on. All the ſtreets ſtrive to outdo one another in a magnificent retinue and ſurprizing ſcenes. The proceſſions and ſhews begin early in the morning, and the whole ends about noon. The ſhows and ſcenes are nearly the ſame on the ſeventh day of this month, as they are on the ninth, or *Suwa*'s birth-day, with ſome ſmall difference in the dreſſes of the actors and their dances, as alſo in the order and march of the proceſſions, they returning upon one day the ſame way they came in on the other. When every thing is over, the two Superiors of the clergy, as having now diſcharg'd the duties of their office, leave their benches, and walk towards the tent where the deputies of the governors ſat, to whom they return thanks for their gracious preſence at this holy act, and this nearly with the ſame marks of deference and ſubmiſſion which the ſaid repreſenta tives did ſhew them in the morning. The ſpectacles, machines, ſongs and dances muſt be new every year, and it would be thought beneath the dignity and majeſty of that great God, if repeating, upon occaſion, the ſame ſtory over again, they did not at leaſt dreſs it up after a new faſhion.

For the reader's farther ſatisfaction, I have not ſcrupled to inſert a more ample and particular deſcription of the ſeveral repreſentations, ſcenes, machines, and ſo on, of a late *Matſuri*, which was perform'd during my ſtay in *Japan*, and whereat I was preſent myſelf.

Scenes of a Matſuri at Nagaſaki.

1. *Scene.* Eight young Girls, clad in colour'd gowns, interwoven with large white flowers, with broad hats on, as it were to defend them from the heat of the ſun, with fans and flowers in their hands, dancing by turns. They were from time to time reliev'd by a couple of old women dancing in another dreſs.

2. *Scene.* A garden with fine flowers, appearing on each ſide of the place, where the act was perform'd, a thatch'd houſe in the middle, out of which jump'd eight young girls, dreſs'd in white and red, dancing with fans, canes, and flower-baſkets. They were reliev'd by a very good actreſs, who danc'd by her ſelf.

3. *Scene.* Eight triumphal chariots, with oxen before them of different colours, the whole very naturally repreſented and drawn by young boys well clad. Upon them ſtood a *Tſubaki* Tree in flower; a mountain cover'd with trees; a foreſt of *Bambous*, with a Tyger lurking; a load of ſtraw, with an entire tree, with its roots and branches; a whale under a rock, half cover'd with water: Laſt of all another mountain appear'd, with a young boy alive, and magnificently clad, who ſtood at the top, under an Apricock-tree in full bloſſom. This mountain was again drawn by boys.

4. *Scene.*

4. *Scene.* Some dancers acting between ſix flower-beds, which and a green tree were drawn upon the place by boys. Nine other boys in the ſame dreſs, and arm'd each with two ſwords and a muſket: a peaſant dancing.

5. *Scene.* A mountain carried upon men's ſhoulders, a fountain with a walk round it, a large cask, and a houſe, were ſeverally ſet upon the place. Then two giants mask'd, with prodigious large heads, repreſenting ſome *Fotoge*, or Indian Deities, begun a dance. They were met ſoon after by a third, of a ſtill more monſtrous ſize, who came forth out of the mountain arm'd with a great broad ſword. He was follow'd by ſeven Chineſe jumping out of the ſame mountain, tho' to all appearance never ſo ſmall, and dancing about in company with the giants. After ſome time ſpent in dancing, the great monſtrous giant beat the cask to pieces, out of which came a young boy very handſomly clad, who after a fine long ſpeech, which he deliver'd in a very graceful manner, danc'd with the giant alone. Mean while three monkeys as big as the life, with roe's heads, crept out of the fountain, and jumping upon the walk round it, perform'd a dance, mimmicking that of the giant and boy. This done, every one retir'd to his place, and ſo this ſcene ended.

6. *Scene.* A round Chineſe triumphal arch, country houſe and garden. A dance of ten boys arm'd, and clad in gowns, lin'd with green yellow and blue, with a particular ſort of breeches on. An harlequin jumping in among them, and talking to divert the people. The ſcene was clos'd by two dancers in a foreign dreſs, who came dancing out of the garden.

7. *Scene*, A mountain with bambous, and firrs growing upon it, as alſo twelve other trees in bloſſom, of ſo many different kinds, very naturally repreſented, were ſeverally drawn acroſs the ſtage, follow'd by a numerous train of people magnificently clad. Then appear'd two perſons clad in white, and eight others clad in yellow, dancing and playing upon bells: They were join'd ſoon after by ſeven others dancing with flower pots upon their heads.

8. *Scene.* The pompous retinue of a Prince travelling with his Son, very naturally repreſented by boys.

9. *Scene.* A green-houſe plac'd in the middle of the ſtage, acroſs and about which danced ten boys clad in black gowns, with fine breeches, each wearing two ſwords. They danc'd firſt with flowers in their hands, and afterwards with ſwords, arrows and pikes. They were relieved in their dance by ſome comical interlocutors. Laſt of all, their ſervants with boxes upon their ſhoulders jump'd in and danc'd among them, whereby this Scene was clos'd.

10. *Scene.* A ſtage plac'd near a hill with trees growing upon it. A boy arm'd, and clad in black and yellow, appear'd upon the ſtage, ſpeaking and acting about half an hour, mean while eight other boys

clad in partycolour'd gowns, interwoven with flowers, perform'd a dance, firſt alone, then in company with another perſon and a monkey, who jump'd out of the hill at the ſame time.

11. *Scene.* A handſome well ſhap'd young jumper, before whom was plac'd a table, a ſort of a ſcaffold, or ſtage, with eight ſteps leading up on one ſide, and as many going down on the other, a hollow bambou was laid acroſs the ſcaffold, and a door, with a round hole at the upper end, which had not above two ſpans and a half in diameter. This fellow play'd ſeveral very ſurprizing tricks, ſome of which, and thoſe in my opinion not the leaſt, were as follows. He lay down flat upon the table, either upon his belly or back, and jump'd upon his legs with ſurprizing dexterity, in a moment. He walk'd upon ſtilts up one ſtair-caſe of the ſcaffold, then over the hollow bambou, and ſo changing the ſtilts down the other ſtair-caſe. He jump'd from the diſtance of about three fathom, through the hole in the door mention'd above, notwithſtanding its ſmallneſs and the largeneſs of the hat, which he then wore, and which was conſiderably broader than the diameter of the hole.

12. *Scene.* Several huge machines, accurately reſembling, both in ſize and colour, the things they were to repreſent, but made of a thin ſubſtance, ſo that one man could eaſily carry one upon his back. But beſides this load on the back, every one of theſe men had a very large drum hanging before him, which ſome others play'd upon with bells. After this manner they croſs'd the ſtage dancing, tho' they did not jump very high, becauſe of their load, which altho' the things were made only of very light and thin ſtuff, was nevertheleſs ſo heavy that they were oblig'd to reſt before they enter'd the place, as they had already done in ſeveral other places in their proceſſion through the ſtreets, on ſtools plac'd for them for that purpoſe.

The things which they carried acroſs the ſtage were,

A well, with all the inſtruments for extinguiſhing Fires.

A large church-bell with the timber-work belonging to it, and a dragon wound round it for ornament's ſake.

A mountain cover'd with ſnow, and ſhap'd like the head of a dragon, with an eagle ſitting at the top.

A braſs gun, weighing twenty four pounds, with all the tackle belonging to it.

A heavy load of travellers trunks pack'd up in twelve ſtraw balls, according to the country faſhion.

A whale in a diſh.

Several ſhell fiſh, and fruits, as big as the life, carried each by one perſon.

Other Temples at Nagaſaki.

But to proceed in my account of the Temples of this City, it muſt be obſerv'd, that beſides the Temple of *Suwa*, which is one of the moſt conſiderable, there are many others built to the *Cami*, or national

tional Gods, which are worſhip'd by the adherents of the *Sintos* religion, as of old eſtabliſh'd in the Country. Among ſeveral, there is one built to *Tenſio Dai Sin*, another to his brother *Ten Sin*. There are likewiſe ſome Chapels, ſcarce deſerving to be call'd Temples, erected to other Idols of leſs note. Theſe are not attended by *Nege*, or Secular Prieſts of the *Cami* Temples, but either by *Jammabos*, that is, *Mountain-Soldiers*, a ſort of Hermits, who may marry if they pleaſe, and who, in their religion and worſhip, conform themſelves in great meaſure to the foreign Pagan *Budſdo* Doctrine; or by the *Tendai*, otherwiſe call'd *Singon*, another ſort of Prieſts, who in like manner make it their endeavour to reconcile the foreign Pagan *Budſdo* Worſhip with the national religion, as of old eſtabliſh'd in the country. Theſe laſt may be look'd upon as followers of the Sect of *Lanzu*, as the Chineſe call it, or according to the Japaneſe, *Nooſi*, which begun in *China* in the time of of the great Philoſopher *Kooſi*, by us Europeans call'd *Confutius*, and was afterwards receiv'd in *Japan*, it being not inconſiſtent with either of theſe two religions. The Emperor *Gongen* adher'd to this ſect, for which reaſon there is at *Anſenſu*, one of the *Tendai* Temples, an *Ifai*, or a Table erected to his memory, before which the Prieſts ſay their prayers every day for the happineſs and welfare of his ſoul.

Nege, by whom governed.

All the *Nege*, that is, Secular Prieſts of the *Mia*, or *Cami* Temples, acknowledge the *Dairi*, that is, the court of the *Mikaddo*, or Eccleſiaſtical Hereditary Emperor, as their Superiors. Accordingly by order and authority of this Eccleſiaſtical Court, *Joſijda Donno*, a man of the higheſt quality at the ſame, hath been appointed Superior, or General of all the *Nege* Clergy, and conſecrated as ſuch by the *Mikaddo* himſelf, who at the ſame time inveſted him with the power to confer greater honours and titles, not only upon the *Nege*, but likewiſe upon their Idols, and upon the ſouls of deceas'd great men, tho' this was never done without the *Mikaddo*'s conſent and approbation.

The *Jammabos* have a Head, or General of their own, who reſides at *Miaco*. (See Book III. Chap. VI.)

Budſdo's Temples.

Thus much of the *Sintos Temples*. I proceed now to the *Budsdo*, or *Bupo*, that is, foreign pagan worſhip, which was originally brought over from *India* into *Japan*. Many ſtately convents and temples have been built at *Nagaſaki*, by the four chief ſects of this religion, ſome few of which ly within the Town, but far the greateſt part without it, in the aſcent of the neighbouring hills, and mountains. They have beautiful ſtair caſes of ſtone leading up to them, and ſeveral ſmall chapels, or temples built within the ſame court, not ſo much to be commended for their largeneſs or ſplendor, as for their pleaſant and agreeable ſituation, being moreover adorn'd within with fine rais'd altars, gilt Images, as big as the life, lacker'd columns, gates, pillars,

lars, the whole very neat and pretty, rather than magnificent. All theſe *Budſdo* Temples are attended by Prieſts of the ſame religion, and every particular Temple by Prieſts of that very Sect, which it belongs to. All the temples belonging to the ſame ſect are diſtinguiſh'd into *Tonſi*, that is the chief, or head temple, and *Matſuſi*, which ſignifies filial, or dependant temples, or convents, becauſe they are dependant of the former, and ſtand under the direction of the ſame Superiors.

Kataiſi. *Kataiſi*, is the chief convent and temple of the *Sensju*, or Sect of *Sen*, which is of the order (or rather Schiſm) of *Sotofa*, or *Sotosju*. At the ſide of this temple, within its court, ſtands another temple, or chapel, which is open on all ſides, with the Image of *Siaka*, the founder of this religion, gilt, of an extraordinary ſize, and ſitting on a gilt *Tarate-Flower*: (*Faba Ægyptiaca*) ſeveral *Matſuſi*, or inferior temples, are dependant of this, wherein are maintain'd very many Eccleſiaſtical Perſons, or Monks, old and young.

Siumtokuſi. *Siumtokuſi*, is another of the chief temples of the *Sensju* Sect, of the order of *Rinſaifa*. The Superior hath likewiſe ſeveral *Matſuſi* under his direction, wherein are maintain'd as many Monks as in thoſe aforeſaid.

Senriuſi. *Senriuſi*, is another temple of this laſt mention'd order. The Superior of this hath no *Matſuſi* under him, tho' otherwiſe he ſtands, as well as the two Superiors of the temples aforeſaid, under the ſole and immediate dependance of their General at *Miaco*.

Theſe *Senſiu* Temples are frequented by moſt of the inhabitants of this town. The Eccleſiaſticks thereof travel much, and are often chang'd and ſent to other convents, which makes their number very uncertain, tho' there are ſeldom leſs than 300.

Daiwonſi. *Daiwonſi*, is the chief temple of the ſect *Siodosju*. Several *Matſuſi* ſtand under the direction of the Superior thereof. In all the temples of this ſect there are tables, or monuments, erected to the memory of the deceas'd Emperors of the now reigning family, who profeſs'd themſelves of it. The Monks ſay their prayers daily before theſe memorial monuments for the ſouls of the deceas'd Emperors, and upon ſome certain days one of their number, offers ſome eatables. The number of Eccleſiaſticks attending the temples of this ſect, is nearly the ſame with the former.

Forinſi. *Forinſi*, is the chief temple of the ſect *Fokke Siu*. *Tſioſioſi*, and ſome few other *Matſuſi's* ſtand under the direction of the Superior thereof. The Eccleſiaſticks are not near ſo numerous, as in the two former Sects, there being but few people who adhere to it.

Daikooſi. *Daikooſi*, is the chief temple of the ſect and order of *Omotteno Ikosju*, that is, of the *furthermoſt Iko ſect*, ſo call'd, from the reſidence of the General thereof at *Miaco*.

Koojenſi,

Koojenſi, is the chief temple of the ſecond order of the ſaid *Iko-Sect*, call'd *Aurano Ikosju*, that is, the *hindmoſt Iko Sect*, which is again ſo call'd from the place of reſidence of their general, and the ſituation thereof with regard to the former. *Koojenſi.*

The Monks of theſe two orders of the *Iko Sect* are permitted to marry, tho' there are but few that take this liberty, and thoſe only the chief among them. Thoſe who are marry'd, have leave to educate their male iſſue in the convent, for which reaſon the number of young Eccleſiaſticks is ſometimes ſo encreas'd, that the revenues of the convent will ſcarce ſuffice to maintain them. Under theſe circumſtances thoſe, who are not marry'd, either retire to live in the *Iko* Convents of other provinces, or elſe, under pretext of converſion, go over to other ſects, in order to be admitted, if poſſible, into their monaſteries. The Superiors of the two *Iko* Temples mention'd above, have no *Matſuſi* under them, nor are there more than twenty full grown Monks, with the families of ſome in each convent. Their temples are moſt frequented by the common, and almoſt all the country people, becauſe they affect a great devotion and ſimplicity in their converſation, preaching and writings, the latter of which are publiſh'd in the vulgar characters, call'd *Kanno*, on purpoſe to make them underſtood by the common people. *Iko Monks.*

There is beſides another ſmall temple, or chappel, belonging to this ſame *Iko* Sect, call'd *Quanſienſi*, whoſe *Danna*, that is, the perſons who go to worſhip there, contributed of late, ſome ten, others an hundred *Siumome* for rebuilding and enlarging the ſame. For this purpoſe they ſent laſt year the *Osje*, or Superior of the temple, with the collected money to *Miaco*, to offer it to the diſpoſal of their general. But he, inſtead of going to *Miaco*, ſtaid at *Oſacca*, where 'tis ſaid, he ſpent almoſt all the money. He left his wife and children at *Nagaſaki*. The *Danna* having heard no news of him for ſome time, reſolv'd in the mean time, that in caſe he did not return quickly, they would drop this undertaking, and incorporate themſelves amongſt the *Danna*, or pariſhioners of another *Iko* Church, or Temple. *Quanſienſi.*

The Eccleſiaſticks of all the above-mention'd ſects of the *Budſdo* Religion have no proceſſions, nor other publick ſpectacles like the *Sintos* Clergy. They always keep within the diſtrict of their convent, where beſides a due care for their ſupport and maintenance, they mind little elſe but their prayers in the temple at certain ſtated hours. Their maintenance ariſes from what fees are given them for prayers to be ſaid in their temples for the relief of departed ſouls, as alſo from the voluntary and charitable contributions of their *Danna*, or pariſhioners. It appears, by what hath been ſaid above, that every convent ſtands under the directon of a Prior, or Superior, whom they call *Dsjunſi*, or *Osjo*, and to whom all the Monks of the con-

vent are oblig'd to pay due reſpect and obedience. The Superiors themſelves ſtand under the command of the General or *Osjo* in chief of their ſect, who reſides at *Miaco*. The Superiors of the *Ikosju* Convents, of both orders of this ſect, are call'd *Sioonin*. The generals of this order, who reſide at *Miaco*, aſſume the pompous title of *Monſeki*, or *Gomonſeki*, which in the litteral ſenſe ſignifies, the *place of the ſublime port abandon'd*, becauſe they were of the family and blood of *Mikaddo*, which they left to go over to this ſect, and to embrace this dignity. On this account alſo they ſtill look upon themſelves, as being neareſt in rank to the very court of their *Mikaddo*, whereby is underſtood the Eccleſiaſtical Hereditary Emperor. The word *Mikaddo* taken in a litteral ſenſe ſignifies, *the ſublime port*.

Temples of the Chineſe.

There are three temples at *Nagaſaki*, which belong to the Chineſe, and are all equally remarkable for their handſom ſtructure, and the number of monks maintain'd therein. They belong properly to the Sect *Sen*, tho' they are adorn'd within with the idols and images of ſeveral Chineſe Emperors and Saints, as big as the life. Fine triumphal arches and many more ſtrange ornaments are to be ſeen in the temple-courts. The Chineſe, and ſuch of their neighbouring nations who, tho' ſpeaking different languages, yet trade to *Japan* under the ſame name, have founded them after the total extirpation of the Chriſtian religion, for the free exerciſe of their worſhip, and the reception of their Ship-idols. For as ſoon as their ſhips put into the harbour of *Nagaſaki*, the idols are carried on ſhore, and plac'd into certain chapels built for them hard by the great temple. This is done with uncommon reſpect and particular ceremonies, playing upon cymbals, and beating of drums, which ſame ceremonies are repeated, when upon the departure of their yonks the ſaid idols are carried on board again. Theſe convents and temples bear the names of the country or province of their founders, with another Epithet borrow'd from their riches. They are,

Nankjndira.

1. *Nankindira*, that is, the temple of the city of *Nankin*, and the neighbouring country. It is the firſt temple, that was built in *Japan* by foreigners, particularly by the *Nankineeſe*, and thoſe of their neighbours, who ſpeak the ſame language, and who have likewiſe given it the name of *Koofukuſi*, that is, the *temple of ſettled riches*.

Tſiaksjudira.

2. *Tſiaksjudira*, or *Tſiansjudira*, that is, the temple of the country of *Aimos*, whereby muſt be underſtood the Southern Provinces of the Empire of *China*. The Chineſe, who inhabit the Iſland of *Formoſa*, and are ſettled in other countries diſtant from *China*, belong to the ſame. There is a *Matſuſi* or dependant convent under the direction of its Superior. It is one of the largeſt and beſt ſtock'd with Monks. Its other name is *Fukuſi*, that is, *the temple of riches*.

3. *Fokſiudira.*

3. *Fokſiudira*, that is, the temple of the northern countrys, was founded, and is frequented by thoſe Chineſe, who come from the Northern parts of *China*. Its other name is *Fuku Saiſi*, that is, the temple of riches and offerings. *Fokſiudira.*

Theſe convents were formerly attended by Chineſe Prieſts only, and maintain'd at the ſole expence of this nation. But ſince the ſhutting up of the Empire and the new ſtrict regulations made with regard to the foreign trade, they ſuffer only two born Chineſe to live in each of them. Their maintenance, as well as that of other temples of this foreign *Budſdo* worſhip, ariſes from the voluntary charitable contributions of their countrymen, as alſo from fees given them for prayers to be ſaid, and offerings to be made, for the relief of departed ſouls. If the money got by theſe means be not ſufficient to maintain them, a ſupply is expected from the Imperial bounty. The Superiors of theſe three Convents ſtand under the immediate diſpoſition of a particular General of their own, who reſides near *Miaco*, on the mountain *Oobaku*, and ſays, that he is the third ſucceſſor on the Archiepiſcopal See of *Ingen*, and conſequently the head of all the Clergy of this foreign pagan religion. The better to underſtand this, it will be neceſſary to inſert the hiſtory of this *Ingen*. *Maintonance of the Moaks.*

Ingen, was a native of *China*, where he ſucceeded upon the holy ſeat of *Darma*, the firſt Chineſe Pope, and himſelf the twenty eighth ſucceſſor of *Siaka*, who was the founder, and is ſtill acknowledg'd as the protector of this religion. The love for his countrymen, who lived in the three Convents mention'd above without a ſettled head over them, a ſtrong zeal and deſire, which he felt within himſelf to propagate the *Bupo*, or *Buds* Doctrine in the Empire of *Japan*, as alſo to ſecure the eſtabliſhment thereof againſt the *Mukurrokoku*, (This name is given to the Chriſtians, and in general to all the Antagoniſts of this Doctrine, tho' the former had beenthen already ſufficiently ſilenc'd by that famous and unparallel'd perſecution which aroſe in this Empire) prevail'd upon him to part with the high dignity and power, he was inveſted with, in favour of his Succeſſor, and to come over into *Japan*, there to eſtabliſh a ſort of a *Caliphat*, or Archiepiſcopal See of this Doctrine. He arriv'd in *Japan* in the year of Chriſt 1653, and was receiv'd with all imaginable reſpect. The Princes and Lords of ſeveral Provinces came to compliment him, clad in their *Camiſimo*, or Garments of Ceremony. The Emperor offer'd him, for his reſidence, a mountain in the neighbourhood of the holy City of *Miaco*, which he call'd *Obaku*, by the name of his former papal reſidence in *China*. An incident, which happen'd ſoon after his arrival, contributed very much to forward his deſigns, and rais'd in ſeveral Inhabitants of this Empire an uncommon reſpect for his perſon, and a great opinion of his holineſs. After a very great drought, the country people, his neighbours, deſir'd nim to ſay a *Kitoo*, or extraordinary ſolemn prayer, in order to obtain *Hiſtory of Ingen.*

obtain rain from heaven for their rice-fields. He anſwer'd, that it was not in his power to make rain, and that he could not aſſure them, that his *Kitoo* would obtain it. However, at their preſſing inſtances, he promis'd to do his utmoſt. Accordingly he went up to the top of the mountain, and made his *Kitoo*. The next day there fell ſuch profuſe ſhowers, that even the ſmaller bridges in the city of *Miaco*, were waſh'd away, which made both the city and country believe, that his *Kitoo* had been rather too ſtrong. His companions, who came over with him from *China*, had likewiſe very great reſpect paid them, as more immediate partakers, of his glory, inſomuch, that even a cook, who came over with this learned and ſanctified company, was rais'd to the dignity of Superior of *Fakſiudira*, one of the three convents at *Nagaſaki*, where by his ſublime underſtanding and reputed great knowledge in divine myſteries he obtain'd, and ſtill keeps, the name and repute of a *Godo*, that is, a perſon bleſs'd with a divine and moſt accute underſtanding, whom they ſuppoſe to be able to find out by his *Satori*, or Enthuſiaſtic Speculations, ſuch miſterious truths, as are far beyond the reach of common knowledge. Upon the days ſacred to *Siaka*; this old gentleman ſeats himſelf in his convent, upon an eminent place, where he hath ſo much reſpect and veneration paid him by crowds of ſuperſtitious ſpectators, as the Gods themſelves. He ſits with a wonderful grave countenance, and without ſtirring or uttering any the leaſt ſound, as if he was entirely life, or ſpeechleſs, only to expreſs his gratitude to the people for theſe extraordinary marks of honour, he is pleas'd now and then to favour them with a ſmall ſcarce perceptible wink. He holds a ſmall ſtaff in his hand, with ſome horſe-hair ty'd to the end, as a particular mark of his miſterious manner of thinking, it being cuſtomary amongſt al the *Saſen* Prieſts, to carry ſomething of this nature about them. *Saſen* is a profound meditation of divine miſteries and holy things, which ſo entirely takes up a man's mind, that his body lies, as it were, deſtitute of all ſenſe and life, unmov'd by any external object whatſoever. But to return to *Ingen*. Many adherents of the *Sjuto*, or Philoſophical Sect, (deſcrib'd above, *Book* III. *Ch.* 7.) and many of the *Sintos*, or national religion, as of old eſtabliſh'd in the country, embraced after his arrival the doctrine of *Buds*, and this the rather, becauſe the Chriſtian Religon, whoſe adherents could conveniently hide themſelves under any of theſe two, I mean either the *Siuto*, or *Sintos* Sects, being then juſt in its greateſt decline and upon the point of expiring, an order was iſſued by the Secular Emperor, commanding all his ſubjects, of all ſects, rank, and quality, to have a *Dſuſi* in their houſes, that is, a corner, or altar conſecrated to ſome Idol, which they choſe to do rather to the *Fotoge*, or Gods of the *Buds* worſhip, than to others. This *Dſuſi*, along with the Idol to whom it is directed, every body who buys a houſe, muſt purchaſe in the firſt place,

and

and ſhew it to his neighbours, who elſe would be anſwerable for this neglect, if upon enquiry none ſhould be found. This *Ingen* however, the eminent poſt he ſtood in, and his uncommon learning notwithſtanding, could not gain ſo much upon the clergy of this Empire, then divided (as they ſtill are) into ſeveral ſects, not even upon thoſe of his own religion, as to perſuade them, to accept of his protection, and to acknowledge him as their ſupreme head. He was ſucceeded by one *Okuffi*, a man of leſs parts, learning and authority, after whoſe demiſe a native of *Japan* was put into his place, and declar'd Superior of the convent on the mountain *Obaku*, and General of the three Chineſe Temples and Convents at *Nagaſaki*.

Generals of the ſeveral Orders.

The Eccleſiaſticks of all ſects and orders, at *Nagaſaki*, and in all parts of the Empire, have their General reſiding at *Miaco*, who thro' the conniving indulgence, and under the protection of the Emperor, have an abſolute command, and, in a manner, ſovereign authority, each over thoſe of his ſect and order. They make it their buſineſs with great humility to maintain themſelves in the favour of the civil magiſtrate, only becauſe, upon occaſion, they might ſtand in need of their aſſiſtance and protection. The Superiors of the convents, who are appointed by them, have power to give to the Monks of their convents, the neceſſary paſſports for their journies. Abating this, they have very little to do with civil affairs, and are, like other ſecular perſons, ſubject to the Emperor, who governs them by two *Dſiſia Bugjo*, as they are call'd, or with a more ample title, *Dſiſia Go Bugjo*, that is, Imperial Commiſſioners, inſpectors, protectors, and judges of all temples, and the Monks belonging thereunto. This employment is, after the Emperor's Council of State, one of the beſt in the Empire, and the perſons inveſted with it, are very much conſider'd at court. They hold their court at *Jedo*. All civil affairs relating to the clergy, ſuch as law-ſuits, diſputes ariſing about the limits or revenues of their lands, proſecutions for wrongs or damages receiv'd, and the like, are brought in daily in great number, to be decided in this court. Again, all criminal caſes, as rebellion, diſregard to the Imperial proclamations, and commands, and in general all capital crimes committed by the Eccleſiaſticks, are tried before them, and in caſe of conviction puniſh'd with death, tho' theſe criminals are much more indulg'd than other people, and cannot be executed without the conſent, and a warrant ſign'd by their General at *Miaco*. Another branch of the buſineſs of theſe *Dſiſia Bugjo* is, to take care of the maintenance of the clergy, to keep the temples in repair, and otherwiſe upon all occaſions, where the ſecular power and authority is wanted, to aſſiſt them.

Dſiſja Bugjo, or Temple-Judges.

CHAP. V.

Of the arrival and reception of the Portugueſe *and* Caſtilians *in Japan; of their Trade, and how they were baniſh'd the Empire.*

Diſcovery of the Eaſt-Indies by the Portugueſe.

THE Portugueſe ventur'd the firſt of all European Nations upon the Indian Ocean. In the year 1497, four ſhips were equipp'd by order of King *Emanuel* of *Portugal*, under the command of Admiral *Vaſco de Gama*. They went ſo far as *Calecut*, where a peace and commerce was agreed on with the *Zamorin*, or King of that Country. The conqueſt of *Goa* by *Alonſo de Albuquerque*, in the year 1510, was the foundation of their future power, and the firſt firm ſettlement they made in the Indies. From that time they vigorouſly purſued their diſcoveries and conqueſts amongſt the defenceleſs Indians, and propagated their trade all over the Eaſt, ſo far as the remote Empire of *China*. In 1542, one of their ſhips, bound for *China*, was in a ſtorm forc'd upon the then as yet unknown Iſlands of *Japan*, where after many incommodities ſuffer'd, ſhe came to an anchor in an harbour of the province *Bungo*, one of the nine Provinces of the Iſland *Kiusju*. The Japaneſe Hiſtories mention, that the firſt European ſhip ſeen upon their coaſts, came to an anchor before *Awa*, oppoſite to the Iſland *Tſikokf*. Be that as it will, the honour of the firſt diſcovery of *Japan*, by the way of the Indies, is unqueſtionably due to the Portugueſe, tho' it was done accidentally. Afterwards one of their ſhips laden with commodities, was ſent every other year to the ſame Province of *Bungo*. In 1549, a young Japaneſe who fled to *Goa*, and was there baptiz'd, gave ſome hints to the Portugueſe Merchants there of the great gain, our European commodities would in all likelihood produce in his country, and at the ſame time he diſcours'd with the Fathers of the Society of Jeſus, about the poſſibility of converting his countrymen to the faith of Chriſt. Both theſe conſiderations put the Portugueſe upon thoughts of making a better eſtabliſhment and erecting a factory in *Japan*, in order to which this young Japaneſe was ſent back to his native country on board a Portugueſe ſhip; and ſome Jeſuits went along with him, of the number whereof was the Reverend F. *Francis Xavier*. The Empire of *Japan* was then not yet ſhut up, nor the Princes or Petty Kings thereof kept to ſo ſtrict an obedience and ſubmiſſion to their Emperor, as they now are. The Japaneſe were at liberty to travel within their own country and abroad,

Diſcovery of Japan.

Firſt Eſtabliſhment of the Portugueſe.

abroad, wherever they pleas'd, or were call'd by their buſineſs, or commerce. Foreign nations could then frequent the Empire, in what manner they pleas'd, and put into what harbours they thought it moſt expedient. This was the caſe of the Portugueſe, who not only had it in their free power to go to what parts of the Empire they thought fit, but were very much careſs'd by the Princes of the Iſland *Kiusju*, and invited to ſettle upon their territories. Nay, the profits like to accrue to their Subjects, from the commerce with the Portugueſe, bred no ſmall jealouſies among them. Every one uſed his moſt preſſing endeavours to oblige theſe foreigners to put into his harbours preferably to others. By this means, they diſpoſed of their commodities freely and currently all over the Empire. The Japaneſe, curious as they are, ſtrove who ſhould firſt get theſe foreign rarities into his poſſeſſion, and being unacquainted with their intrinſick value, they willingly paid whatever prize was exacted. The reverend fathers of the Society of Jeſus, who accompanied this firſt Portugueſe colony into *Japan*, had it no leſs at heart to propagate the Goſpel amongſt theſe Infidels. It was ſo much the more eaſy to the Portugueſe, to bring their trade into a flouriſhing condition, and at the ſame time to advance and ſupport the converſion of the Japaneſe to the faith of our Saviour, as the neighbouring Town of *Macao* in *China*, which they were then already poſſeſs'd of, could furniſh them at command, with a ſufficient ſtock of European and Indian commodities, and a competent number of Prieſts. Their countrymen the Spaniards, who were then eſtabliſh'd in the City of *Manilhas* in the Phillippine Iſlands, not very far diſtant from *Japan*, were likewiſe at hand to aſſiſt them in caſe of need, and the City of *Goa* itſelf, as an Indian Rome, and the Metropolis of all the Portugueſe dominions in the Eaſt, though at a greater diſtance from *Japan*, yet could eaſily, and without prejudice to its own Inhabitants, ſend over freſh recruits of Eccleſiaſticks. Hence 'tis not to be wonder'd that the Portugueſe attain'd in a ſhort time to the higheſt pitch of fortune. The Merchants in exchange for their European and Indian commodities, as raw ſilk, fine ſtuffs, druggs, wines, medicines, and a great variety of other both natural and artificial curioſities, became poſſeſs'd of immenſe treaſures, and the golden marrow of the country. The fathers of the Society on their ſide gain'd the hearts of the people, always greedy of novelties, by the meek and comfortable doctrine of the Goſpel, which was new and till then entirely unknown to the Japaneſe, by the examples of their modeſt and virtuous way of life, by their charitable and diſintereſted aſſiſtance to the ſick and poor, as alſo by the pomp and majeſty of their divine ſervice, which the Japaneſe were uncommonly delighted withal. Beſides all theſe advantages, a certain natural reſemblance between the minds and inclinations of the Japaneſe and Portugueſe, both born nearly under

The flouriſhing Condition of their Trade, and ſucceſs in propagating the Goſpel.

under the ſame clime, and in particular, the great affability, and that ſerious and pleaſing gravity common to both nations, as on one ſide it contributed not a little to the advancement and flouriſhing condition of the Portugueſe trade, ſo on the other it fill'd the Jeſuits with juſt grounds to hope for ſucceſs in the converſion of theſe Heathens to the faith of Chriſt. 'Tis true, they did not at firſt, as beginnings are always difficult, meet with that docility in the Japaneſe, which they expected, inſomuch that even that great Apoſtle of the Indians, S. *Francis Xavier*, unwilling to ſtay any longer to ſo little purpoſe, reſolv'd to leave the country, and to retire where he thought his preſence could be more uſeful. But theſe ſeeming difficulties, which at firſt, they had to ſtruggle with, are eaſily to be accounted for, ſince the fathers being then as yet unacquainted with the cuſtoms, manners, language, and policy of the Japaneſe, were oblig'd to get their ſermons, and what elſe they had to propoſe to the people, tranſlated into Japaneſe by not over-ſkilful interpreters, and the Japaneſe words expreſs'd in latin characters, which being done, they read out of their papers, what they did not underſtand themſelves, and in a manner, as may be eaſily imagin'd, which could not but expoſe them to the laughter of a leſs ſerious and unattentive audience. But in ſucceſs of time, when they came to familiarize themſelves with the natives, learning their language, ſtudying their religion, their cuſtoms and inclinations, they then met with a ſucceſs infinitely beyond their expectation. The number of converts, chiefly upon the Iſland *Kiusju*, where they firſt ſettled, was almoſt unconceivable, and this the rather, as the Princes of *Bungo*, *Arima* and *Omura*, did not only openly eſpouſe the intereſt of the Chriſtian religion, but were converted themſelves, and baptiz'd, and ſent in the year 1582 ſome of their neareſt relations, with letters and preſents, to pay homage to the then *Pope Gregory* XIII, and to aſſure his Holineſs of their filial ſubmiſſion to the Church, an account of which moſt celebrated embaſſy hath been given in the works of that incomparable Hiſtorian *Thuanus*, and by many other Roman catholick writers. The illuſtrious and pious example of theſe Princes was quickly follow'd, not only by their own ſubjects, but likewiſe by the ſubjects of the Princes their neighbours, with that zeal and forwardneſs, that it may be juſtly ſaid of them, they forc'd themſelves into the kingdom of heaven. The goſpel being thus propagated in *Japan*, ſlowly indeed in ſome places, but with incomparable ſucceſs in others, freſh recruits of workmen for ſo good, tho' unexpected a harveſt, were ſent over from *Manilhas*, *Macao*, and *Goa*. In the mean time ſome of the natives of *Japan* were bred up amongſt the Jeſuits, and afterwards admitted into their order. Theſe forwarded the propagation of Chriſtianity, far beyond what the European fathers could do, being able to talk to their countrymen in their own language, and to make them ſenſible of the abſurdity and incon-

inconſiſtence of their religion, and Idol-worſhip. Conſidering this, there was good ground to hope, that the converſion of the whole Empire of *Japan* would be brought about in time, when of a ſudden, and unexpectedly, affairs took quite another turn. This new religion, and the great number of perſons of all ranks and qualities, who were converted to it, occaſion'd conſiderable alterations in the church, prejudicial in the higheſt degree to the heathen clergy, and it was fear'd, that the ſame might be attended with fatal conſequences, even upon the ſtate, for which, and for ſeveral other reaſons to be mention'd hereafter, the Secular Emperor thought it neceſſary to put a ſtop to this growing evil, and to forbid all his ſubjects, under pain of death, to embrace a religion like to prove ſo detrimental. For this purpoſe proclamations were iſſued in 1586. The ſame year the perſecution began, and ſeveral perſons were executed for having diſobey'd the Imperial commands. This unexpected turn however was not able to ſtop the progreſs of chriſtianity. The common people continu'd openly to embrace and to profeſs the ſame, and many perſons of quality, out of fear and circumſpection, did the ſame in private. Not even the raging flames of a perſecution, the moſt dreadful of any mention'd in hiſtories, ſeem'd at firſt to have that effect, which the heathen government expected it ſhould. For altho' according to the letters of the Jeſuits, 20570 perſons ſuffer'd death for the faith of Chriſt, only in the year 1590, yet in 1591 and 1592, when all the churches were actually ſhut up, they made 12000 new converts. The Japaneſe writers themſelves do not diſown, that the young Emperor *Fide Jori*, who in the year 1616, was put to death by his tutor *Ijejas*, who uſurp'd the throne upon him, was ſuſpected of being a Chriſtian, and that the greateſt part of his court, ſoldiers, and military officers, profeſs'd the ſame religion. The chearfulneſs, with which the new converts ſuffer'd all imaginable torments, and the moſt cruel death, rather than to renounce their Saviour, excited the curioſity of many people to know, what doctrine it was, that could make its followers ſo joyful even in the pangs of death, and they were no ſooner inſtructed in the ſame, but it manifeſtly appear'd ſo full of truth and comfort, that many reſolv'd to embrace it.

State of the Portugueſe Trade.

Here I ſhall leave for a while the affairs of religion, to ſay a few words concerning the commerce and trade of the Portugueſe. The merchants in their trade, and the Prieſts in the propagating of the Goſpel, proſper'd equally well. The merchants married the daughters of the richeſt Inhabitants, and diſpos'd of their goods to the beſt advantage. The gold of the country was exchang'd againſt European and Indian curioſities, medicines, ſtuffs, and other things of the like nature. Upwards of 300 tuns of this precious metal were exported every year, for at that time they had full liberty to import, and to

export, what goods, and in what quantity they pleased. At the time of their rising greatness they imported their goods in large ships, but upon the decline of their trade they came thither only with *Galliots*, as they call them, or smaller vessels. They first put into the harbours of *Bungo* and *Firando*. Then they came only to *Nagasaki*. The gain upon the goods imported was at least *cent per cent*, and they got not a little upon what they exported. It is believ'd, that had the Portugueſe enjoy'd the trade to Japan but twenty years longer, upon the same foot as they did for some time, such riches would have been transported out of this *Ophir* to *Macao*, and there would have been such a plenty and flow of gold and silver in that town, as sacred writs mention, there was at *Jerusalem* in the times of *Solomon*. It is needless here to enter into all the particulars of their trade, and I think it sufficient to mention, that even in the last years of their going to *Japan*, when their trade was in its greatest decline, I mean, in 1636, 2350 chests of silver, or 2350000 *Thails*, besides 287 Portugueſe, with their relations and families, were carried on board four ships from *Nagasaki* to *Macao*. In 1637, they imported goods, and exported money to the value of 2142365 *Thails*, 4, 1, on board six ships, and in 1638, to the value of 1259023 *Thails*, 7. 3. only with two Galliots. And I found it mention'd, that some few years before they sent away on board a small ship of theirs upwards of 100 Tons of gold.

Fall of the Portugueſe.

Now as to the fall of the Portugueſe, I heard it often affirm'd, by people of good credit amongst the Japaneſe themselves, that pride and covetousness in the first place, pride amongst the great ones, and covetousness in people of less note, contributed very much to render the whole nation odious. Even the new converted Christians were astonish'd, and grew impatient, when they saw, that their Spiritual Fathers aim'd not only at the salvation of their souls, but had an eye also to their money and lands, and that the merchants dispos'd of their goods in a most usurious and unreasonable manner. The growing riches, and the unexpected success in the propagation of the gospel, puff'd up both clergy and laity. Those who were at the head of the clergy, thought it beneath their dignity, to walk on foot any longer, in imitation of Christ and his Apostles. Nothing would serve them, but they must be carried about in stately chairs, mimicking the pomp of the Pope and his Cardinals at *Rome*. They not only put themselves upon an equal foot with the greatest men of the Empire, but swell'd with Ecclesiastical pride, fancied that even a Superior rank was nothing but their due. It one day happen'd, that a Portugueſe Bishop met upon the road one of the Councellors of state in his way to court. The haughty prelate would not order his chair to be stopt, in order to alight, and to pay his respects to this great man, as is usual in the country, but without taking

taking any notice of him, nay indeeed without ſhewing him ſo much as common marks of civility, he very contemptibly bid his men carry him by. So imprudent a ſtep, and withal ſo contrary to the meekneſs and humility theſe gentlemen profeſs, at a time too, when the Portugueſe had already loſt the beſt part of that eſteem and favour, they were in formerly, could not but be attended with fatal conſequences, highly prejudicial to the intereſt of the whole nation. This great man, exaſperated at ſo ſignal an affront, thenceforward bore a mortal hatred to the Portugueze, and in the height of his juſt reſentment, made his complaints to the Emperor himſelf, with ſuch an odious picture of the inſolence, pride and vanity of this nation, as he expected could not but raiſe the Emperor's utmoſt indignation. This happen'd in 1596. The next year the perſecution againſt the Chriſtians began a-new, and twenty-ſix perſons, of the number whereof were two foreign Jeſuits, and ſeveral Fathers of the Franciſcan Order, were executed on the croſs. The inconſiſtency of the Chriſtian doctrine with the religion and idol-worſhip, as it was then eſtabliſh'd in the country, was another of the eſſential cauſes of that cruel perſecution rais'd againſt the adherents thereof. The new converted Chriſtians told their countrymen, that ſo long as they continu'd Heathens, they had nothing to expect but eternal damnation; and not only this, but they carried their zeal for their newly embrac'd doctrine, and their hatred againſt the Pagan worſhip, and its Bonzes or Prieſts, ſo far, as to pull down their Temples and Idols. And it was to be fear'd, that both church and ſtate would be thereby thrown into a ſtill greater confuſion, were not the growing evil timely remedied. The union and harmony which was obſerv'd to reign among the Chriſtians, and their joint endeavours to aboliſh the Pagan Religions of the country, and upon the ruins thereof to raiſe their own, afforded matter of jealouſy and ſpeculation to the prudent Emperor *Taico*, and his ſucceſſor *Ijejas*, the former of whom ow'd the crown, and his greatneſs, entirely to his courage and conduct, the latter to treachery and indirect practices. *Ijejas* indeed had ſo much the more reaſon to be apprehenſive, that the increaſe of the Chriſtian Religion might prove prejudicial to his intereſts, as his pupil *Fidejori*, (*Taico*'s only ſon, upon whom he uſurp'd the throne,) and the greater part of his court and party had been either Chriſtians themſelves, or at leaſt very favourably inclin'd to this religion. Both *Taico* and his ſucceſſor *Ijejas*, as they had no hereditary right to the throne they were poſſeſs'd of, made it their endeavour, for their own ſecurity, to remove all obſtacles, that could poſſibly tend to make the poſſeſſion thereof troubleſome to them, and amongſt others, to put an entire ſtop to the further propagation of a religion ſo inconſiſtent with all the others, then exiſting in the country, and ſo like to beget enmities and jealouſies between their ſubjects.

Firſt of all therefore an Imperial Proclamation was iſſued, forbiding the doctrine of the Fathers, as the Japaneſe then term'd the Roman Catholick Religion, to be taught and propagated any further. After this, the Governors, Princes and Lords of the ſeveral Provinces were deſir'd by perſuaſion, or force, to oblige their Subjects to renounce the faith of our Saviour, and to return to their old Religion. The directors alſo of the Portugueſe trade receiv'd ſtrict orders not to bring over any more Eccleſiaſtics on board their ſhips, and laſt of all the monks and prieſts, then in the country, were order'd forthwith to depart. However little regard was had at firſt to theſe Imperial orders. The Princes indeed and Governors of ſeveral Provinces left no ſtone unturn'd to make their ſubjects renounce the belief in Chriſt, and return to the worſhip of their Idols. But the Portugueſe and Caſtilians did not leave off bringing over on board their ſhips, tho' indeed in private, freſh recruits of Eccleſiatics, nor could the Jeſuits, then eſtabliſh'd in the country, by any means be brought to comply with the Imperial commands, and by quitting the Empire at once to looſe what they had been ſo many years labouring to bring about. Much about the ſame time another unlucky accident happen'd.

Some Franciſcan Friars, whom the Governor of *Manilhas* in the Philippine Iſlands had ſent as his Ambaſſadors to the Emperor of *Japan*, did during the whole time of their abode in the Country, preach openly in the publick Streets of *Miaco*, where they reſided, and where of their own accord they built a Church, contrary to the Imperial commands, and contrary to the advice and earneſt ſollicitations of the Jeſuits. They had nothing to alledge for ſo imprudent and untimely a proceeding, but an ardent longing after the crown of martyrdom, and the command of the Apoſtle, *that God ought to be obey'd preferably to men*, altho' it was evident to a demonſtration, that ſo open a diſregard to the Emperor's commands, and ſo notorious a breach of the Laws of the Empire, would prove in the end not only fatal to their perſons, but highly prejudicial to the advancement of chriſtianity and the good of the church. And indeed the perſecution, which was afterwards rais'd againſt the chriſtians, hath not its like in hiſtory, and at laſt, after a cruel butchery of many thouſand of its adherents, which laſted for forty whole years, it ended with its total extirpation, the loſs of that profitable trade, which the Portugueſe and Caſtilians had carried on for near a hundred years, and the baniſhment of this nation for ever. The view of the Court, as it appears by ſeveral inſtances, was not at firſt to deliver up the whole Portugueſe Nation to their reſentment. *Taiko*, once upon ſome falſe informations flew into a ſudden paſſion againſt the fathers of the ſociety, and commanded them to depart the Empire within twenty days; but ſoon after, he not only mitigated this decree, but gave them leave to build a Church near *Miaco*, tho' at the ſame time he order'd them never to preach

in

in it, which ſhew'd that his diſaffection and hatred was levell'd more at the religion they profeſs'd, than at their perſons. Nor did it appear, that the Emperor's ſucceſſors deſign'd to puſh matters ſo far, as to baniſh the whole Nation for ever. They would not willingly be without the foreign commodities and curioſities, which were imported by the Portugueſe. Even at the latter end of that dreadful perſecution of the Chriſtian religion, when there were but few left of all the Portugueze and Caſtilian Fathers, they ſpar'd the Merchants and ſecular Perſons, on purpoſe to continue trade and commerce with them, which they look'd upon as an affair entirely independant of the other. In order to this, the Iſland *Deſima*, now in poſſeſſion of the Dutch, was rais'd in the harbour of *Nagaſaki*, and aſſign'd for them to live in. But ſome time after, the fatal diſcovery of a dangerous conſpiracy, which they and the yet remaining adherents of their religion enter'd into againſt the perſon of the Emperor, as a heathen Prince, put a finiſhing ſtroke to their total ruin, and haſten'd the ſentence which was pronounc'd ſoon after, that they ſhould be for ever baniſh'd all the Emperor's dominions. The thing happened as follows. The Dutch allur'd by the advantageous and profitable trade of the Portugueſe in the Indies reſolv'd likewiſe to extend their navigation to theſe remote parts of the world, ſometime before the year 1600. The firſt factory they had in *Japan*, was built at *Firando*, and they had liberty of a free commerce granted them by Imperial Letters Patent. The Intereſt of their trade in the Eaſt Indies, then in a hopeful and flouriſhing condition, prompted them to do, what otherwiſe at that time they well might, being engaged in war with *Spain*, then Sovereign of all the Portugueſe dominions in Europe and the Eaſt: I mean, to ſupplant the Portugueſe, and as much as lay in their power, to ruin their trade. But beſides, had theſe two reaſons not been ſufficient to juſtifie their proceedings, there was another ſtill more preſſing, and this was to do juſtice to themſelves and their characters. The Portugueſe made uſe of all the cunning malicious inventions, to blacken the Dutch, calling them Rebels to the Spaniards, their former Sovereigns, Pirates and the like, in a word, deſcribing them as the very worſt and moſt unjuſt people in the World. In this view ſurely the Dutch were not much to be blamed for whatever attempts they made afterwards to keep up theit own credit, to clear themſelves of theſe and the like calumnies laid to their charge, and withal to take what revenge they could upon their enemies. I believe every body in their circumſtances would have laid hold of an excellent opportunity, which offer'd ſoon after: for having taken a homeward bound Portugueſe Ship near the Cape of Good Hope, on board which they found ſome traiterous Letters to the King of *Portugal*, written by one Captain *Moro*, who was chief of the Portugueſe in *Japan*, himſelf a Japaneſe by birth, and a great zealot for the Chriſtian Religion, they took ſpecial care forth-

with to deliver the ſaid letters to their Protector the Prince of *Firando*, who communicated them without loſs of time to the Governor of *Nagaſaki*, as ſupreme director and judge in foreign affairs, who, by the by, was a great friend to the Portugueſe. Captain *Moro* having been taken up, boldly, and with great aſſurance denied the fact, and ſo did all the Portugueſe then at *Nagaſaki*. However, neither the Governor's favour, nor their conſtant denial, were able to clear them, and to keep off the cloud, which was ready to break over their heads. Hand and Seal convinc'd them. The letter was ſent up to court, and Captain *Moro* ſentenc'd to be burnt alive on a pale, which was executed accordingly. This letter laid open the whole Plot, which the Japaneſe Chriſtians, in conjunction with the Portugueſe, had laid againſt the Emperor's life and throne, the want they ſtood in, of ſhips and ſoldiers, which were promis'd them from *Portugal*, the names of the Japaneſe Princes concern'd in the conſpiracy, and laſtly, to crown all, the expectation of the papal bleſſing. This diſcovery, made by the Dutch, was afterwards confirm'd by another letter, wrote by the ſaid Captain *Moro* to the Portugueſe Government at *Macao*, which was intercepted and brought to *Japan* by a Japaneſe Ship. Conſidering this, and the ſuſpicions, which the court had then already conceiv'd againſt the Portugueſe, it was no difficult matter throughly to ruin the little credit and favour they had as yet been able to preſerve, the rather ſince the ſtrict Imperial orders notwithſtanding, they did not leave of privately to bring over more Eccleſiaſticks. Accordingly in the year 1637 an Imperial Proclamation, ſign'd by the chief Councellors of ſtate, was ſent to the Governors of *Nangaſaki*, with orders to ſee it put in execution. It was then the Empire of *Japan* was ſhut for ever, both to foreigners and natives. Thenceforward no foreign nation ſhould have leave to come into the country, and none of the Emperor's ſubjects to go abroad, as appears among others, by the following poſitive orders contain'd in the Proclamation aforeſaid.

To *Sakaki Barra Findano Cami*, and to *Baba Sabray Sejimon*.

" NO Japaneſe ſhip, or boat whatever, nor any native of *Japan*,
" ſhall preſume to go out of the country: who acts contrary to
" this, ſhall die, and the ſhip, with the crew and goods aboard, ſhall
" be ſequeſter'd till farther order.

" All Japaneſe, who return from abroad, ſhall be put to
" death.

" Whoever diſcovers a Prieſt, ſhall have a reward of 400 to 500
" *ſhuets* of ſilver, and for every Chriſtian in proportion. (*A ſhuet of*

" *ſilver*

" *ſilver weighs about five ounces, ſo that* 500 *ſhuets amount to* 2500 " *ounces, which is about* 2500 *Rixdollars, or* 500 l. *Sterling.*)

" All perſons, who propagate the doctrine of the Chriſtians, or bear " this ſcandalous name, ſhall be impriſon'd in the *Ombra*, or com- " mon goal of the town.

" The whole race of the Portugueze, with their mothers, nurſes, " and whatever belongs to them, ſhall be baniſh'd to *Macao*.

" Whoever preſumes to bring a letter from abroad, or to return " after he hath been baniſh'd, ſhall die, with all his family; " alſo, whoever preſumes to intercede for them, ſhall be put to " death.

" No nobleman, nor any ſoldier, ſhall be ſuffer'd to purchaſe any " thing of a foreigner, *&c.*

(I omit the remaining articles of this proclamation, as being foreign to my preſent purpoſe.)

Given in the thirteenth year of our reign, *Quanje* 19, in the 5th month.

Sign'd,

Saccaja Sanikkeno Cami. *Matzendeyro Inſemo Cami.*
Dijno Ojeno Cami. *Abono Bongono Cami.*
Cangano Cami.

Their total Expulſion.

Now, altho' the Governors of *Nangaſaki*, upon receipt of theſe ſevere Imperial commands, took care that they ſhould be obey'd and put in execution without delay, yet the directors of the Portugueſe trade could, with much ado, maintain themſelves in *Japan* for about two years longer, ſtill amus'd with hopes to obtain leave to ſtay in the Iſland *Deſima*, and there to continue their trade, which they were as unwilling to loſe as their lives. (This Iſland, which lies in the harbour not far from the town, to which it was made contiguous by a bridge, hath been purpoſely rais'd from the bottom of the ſea in the year 1635, and ſurrounded with ſtrong gates, palliſadoes, and guard-houſes, with an intention to ſhut up the Portugueſe in it for the ſake of their trade, and to keep them as *Godo*'s, or Hereticks, ſeparate from any farther commerce with the natives.) But yet they found themſelves at laſt wholly diſappointed. The Emperor was throughly reſolv'd to get rid of them, and upon aſſurances given him by the Dutch Eaſt India Company, that they would take care for the future to ſupply the country, with what commodities had been formerly imported by the Portugueſe, he declared them, and the Caſtilians, and whoever belong'd to them, enemies of the Empire, forbidding, with the utmoſt ſeverity, for ever to import even the goods of their country, ſuch as cloath, leather, wool, ſtuffs, and in ſhort all their growth and manufactures, Spaniſh wines only excepted, which ſhould be imported for the particular uſe of the court. After this manner,

manner it was, and for theſe ſeveral reaſons hitherto given, that the Portugueſe loſt their profitable trade and commerce with *Japan*, and were totally expell'd the country, before the latter end of the year 1639.

Attempts made in vain by the Portugueſe, to revive their Trade.

The Portugueſe not diſcouraged by the many hardſhips, and great loſſes they had already undergone, before they would abſolutely give over all hopes of continuing, or reviving this advantageous branch of their trade, reſolv'd to try one ſtep more, and in the year 1640, the next after their total expulſion, the Government of *Macao*, ſent two Ambaſſadors to the Emperor, attended with a numerous retinue, conſiſting in all of ſeventy three perſons. Theſe Ambaſſadors, aſſoon as they came into the harbour of *Nangaſaki*, were forthwith, purſuant to the ſtanding Imperial orders aforeſaid, put under arreſt with their whole retinue, and their Ship alſo taken in execution, though otherwiſe they had no commodities on board, to ſhew that they did not come with an intention to trade. Notice of their arrival and impriſonment having been immediately ſent to Court, the Emperor, contrary to the law of nations, ſentenc'd them all to be beheaded, excepting twelve men of the loweſt rank, who were to be ſent back to *Macao*, to bring their countrymen the news of this unhappy ſucceſs, along with a moſt proud and threatening meſſage from the Emperor, containing in ſubſtance, that ſhould the King of *Portugal* himſelf, nay the very God of the Chriſtians, preſume to enter his dominions, he would ſerve them in the very ſame manner. What became afterwards of theſe twelve men, is not known, for they did not reach *Macao*, and it is highly probable, that for want of ability and ſkill in the management of their ſhip, they periſh'd at ſea. The remaining unhappy perſons, who were to be executed, had according to the cuſtom of the country, each his own executioner ſtanding by him, ſo that upon the ſignal given, all their heads were ſtruck off in an inſtant.

What happen'd to a Spaniſh Ship from the Philippine Iſlands.

In a Japaneſe manuſcript, written by an inhabitant of *Nagaſaki*, who liv'd in thoſe times, I find mention made of another tragical event, which happen'd, ſometime before this execution, to a large Spaniſh ſhip, which came to *Japan* from the *Philippine* Iſlands, and was ſunk with all the goods on board, and all the ſhip's company butcher'd in the harbour of *Nagaſaki*. I was willing to inſert the hiſtory of this unhappy accident, as I found it related in the manuſcript aforeſaid, not doubting the truth thereof, altho' there is no mention made of it in the Journal of the Dutch, who had then their ſettlement at *Firando*. The thing happen'd as follows.

The Caſtilians (ſo the Spaniards were call'd by the Japaneſe) took a Japaneſe yonk near *Manilhas*, and drown'd all the people on board, thinking by this means to ſink the very memory of ſo barbarous an action. But nevertheleſs it ſoon came to be known at the Japa-

neſe

neſe Emperor's court. About a year after a Spaniſh ſhip of three decks, bound from the *Philippine* Iſlands for *Japan*, came to an anchor in the harbour of *Nagaſaki*, whereof immediate and ſpeedy notice was ſent to court by the Governors of that town. Upon this the Prince of *Arima* receiv'd orders from the Emperor to deſtroy and to burn the ſaid ſhip, with all the goods and people on board. About three days before this order came, the Spaniards had warning given them by ſome well-meaning people, and friends of theirs, at *Nagaſaki*, that a ſtorm was like to break out upon their heads, and were withal advis'd, by a ſpeedy flight, to eſcape this imminent danger. But covetouſneſs at firſt, and at laſt contrary winds, prevented their following ſo good an Advice. They buſied themſelves day and night, lading the ſhip with gold, ſilver, and precious Japaneſe goods, bringing as much of their riches on board, as ſhe could poſſibly hold, and preparing themſelves for departure and defence in caſe of an attack. Mean while the Prince of *Arima*, who was appointed to put the Imperial orders in execution, arriv'd in the harbour with a competent number of ſoldiers, and a great number of boats. The Spaniſh ſhip was ſurrounded immediately, which, and the wind's being contrary, made it impoſſible for her to make her way thro', and to eſcape. The Spaniards in this extremity unanimouſly took a firm reſolution, to ſell their lives dear and the Japaneſe found it not ſo eaſy a matter, as they imagin'd, to take and to burn this ſhip. The Prince on his ſide, did what he could, by his preſence, and great promiſes of reward to encourage his ſoldiers to a vigorous attack, but finding that none cared to be foremoſt, he jump'd on board the Spaniard himſelf, and was follow'd in an inſtant, by ſuch a number of his ſoldiers, as cover'd all the deck. The Spaniards upon this retir'd under deck, ſhutting the hatches after them. The Prince ſuſpecting, that this was not done without ſome ill deſign, jump'd over again on board his own ſhip, as it were to fetch more men, and the moment after the Spaniards having fir'd ſome barrels of powder, which they had laid under deck, blew it up with all the Japaneſe ſtanding upon it. The firſt blow being over, the Prince commmanded freſh troops to board the enemy a ſecond time, upon which the Spaniards having retir'd under the ſecond deck, blew it up in the ſame manner. So they did likewiſe the third, after the Japaneſe had made a freſh attempt upon it, the Spaniards retiring to the very bottom of the ſhip. By theſe repeated blows, the harbour was cover'd with Japaneſe, dead, wounded and bruis'd, before they could ſo much as come at the Spaniards, who defended themſelves with the utmoſt bravery for ſome hours, not ſurrendring till they were all kill'd to a man. This attack, wherein upwards of 3000 Japaneſe loſt their lives, laſted full ſix hours. Incredible treaſures were found afterwards at the place where the ſhip ſunk, and 'tis

ſaid, that about 3000 cheſts of ſilver were taken up. Thus far my Japaneſe author. I was told, that not many years ago ſome ſilver had been div'd up at the ſame place.

Spy-guards at the tops of the Mountains.

The Japaneſe having at laſt clear'd the country of all the Portugueſe, (ſome few of the fathers excepted, who continued there ſtill hid up and down) the court at *Jedo* receiv'd advice, that they had been very favourably receiv'd in *China*, and that they had great intereſt at the court of the *Chineſe* Emperor. This oblig'd them to be upon their guard. For this purpoſe guard-houſes, or beacons, (which are ſtill ſubſiſting) were erected at the tops of high mountains, and the ſoldiers upon duty order'd, upon diſcovery of a fleet of ten or more European ſhips ſailing towards *Japan*, to give immediate notice thereof by lighting of fires, for which they have always ſome combuſtible matter ready at hand. Theſe fires being ſeen, and others lighted at the tops of diſtant mountains, the court at *Jedo* may by this means receive warning in twenty four hours, and conſequently without delay give neceſſary orders for the defence of the country, the rather, becauſe ever ſince ſuch good regulations were made, that as ſoon as theſe fires are lighted, every one knows what poſt he is to take, and what part to act in defence of his country.

CHAP. VI.

Of the Dutch Trade in Japan *in general.*

Firſt Settlements of the Dutch in Japan.

THE Dutch, allur'd by the advantageous trade of the Portugueſe, reſolv'd, not long after the eſtabliſhment of their Eaſt India company, and in the very infancy of their navigations into the Indies, about the beginning of the laſt century, to make proper ſettlements in *Japan*, and to provide for the reception of the ſhips and goods, which they intended to ſend thither every year. Their firſt factory and habitation was built on a ſmall Iſland, not far from the town of *Firando*, and made contiguous to the ſame by a bridge. They were the more welcome, and the better receiv'd, the greater enemies they were to thoſe, whom the ſupreme power had then already reſolv'd to get rid of, and to expel the Country, I mean the Portugueſe. This nation indeed uſed their utmoſt endeavours, and all the influence and credit, they had as yet preſerv'd with ſeveral great men in the Empire, to cruſh the Dutch eſtabliſhments in the very beginning, and to ingroſs the whole trade to themſelves, but all was in vain. The then reigning Emperor *Ijejas*, who was after his death call'd *Gongen*, granted the Dutch, in the year 1601, a free trade to all his dominions by an expreſs *Gosjunim*,

as

as they call it, which in the literal ſenſe implies a great *Cinnaber mark*, and muſt be underſtood of Imperial letters patents ſign'd by all the Councellors of ſtate, and ſeal'd with the red Imperial ſeal, whence the whole inſtrument hath borrow'd its name. By vertue of theſe Imperial letters patents the Dutch had leave to import and diſpoſe of their goods, in all parts of the Emperor's dominions, and this permiſſion was back'd with a ſtrong recommendation to all his ſubjects to forward and to aſſiſt them, as much as lay in their power, the whole in very ſignificant and favourable terms and characters. After the death of *Ijejas* the Dutch apply'd for a renewal of their priviledge. This imprudent ſtep being entirely contrary to the cuſtom of the Japaneſe nation, which hath a great regard for, and inviolably keeps, the laws and promiſes made by their anceſtors, their demand indeed was granted, and their privilege renew'd, much upon the ſame terms, but in more diſadvantageous Characters. Mean while the proſperity of the Portugueſe nation was daily decreaſing, and haſtening to a fatal period, the Dutch on their ſide left no ſtone unturn'd, upon their impending ruin to build a foundation for their own eſtabliſhment. No trouble, no expences were ſpar'd to pleaſe the Emperor, upon whom alone all the good or bad ſucceſs of their trade depended. Whatever could be thought of, was done to oblige the Counſellors of ſtate, particularly the Prince of *Firando*, and other great men, who had it in their power to promote, or to hinder their credit and intereſt at court. The moſt exquiſite curioſities of nature and art were purchas'd and brought over for the annual preſents. The oddeſt and ſcarceſt animals, in particular, were bought up in the remoteſt Kingdoms of Europe, *Perſia*, and the *Indies*, to have wherewithal to ſatisfie their demands, ridiculous and fanciful, as they generally were, and of animals ſo ſtrange in their nature, colours, and ſhape, as perhaps never exiſted in nature, though they pretended to give us the drawings of them in order to enable us to find them out. In ſhort, the intereſt of the Dutch, and the great profits, which were likely to accrue to their Eaſt India company from ſo advantageous a branch of trade, if they could maintain themſelves in credit and favour with this nation, put them under an abſolute neceſſity blindly and paſſively to obey, what commands were laid upon them, how hard and unreaſonable ſoever. This will appear more fully by the following inſtances. In the year 1638 they were commanded by the Emperor to demoliſh the factory and warehouſe, which had been lately built by them upon the Iſland *Firando*, and to lay the ſame even with the ground, ſo ſuddenly, that one would think they had been his greateſt Enemies, and this for no other reaſon, but becauſe they were built of hewn ſtones, handſomer than the buildings of the country, and becauſe the year of our bleſſed Saviour's nativity was engrav'd in the front. This unexpected order, though never ſo unreaſonable, they were obliged forthwith to comply with, not only without

Their behaviour with regard to the Imperial court

out ſhewing the leaſt mark of diſlike, but even with ſeeming ſatisfaction. Not long after, and the very ſame year, the Court ſcrupled not to make them undergo a ſtill ſeverer tryal, and to exact moſt convincing proofs, which of the two was the greater, their regard for the Imperial orders, or the love for their fellow Chriſtians. The caſe was this: About 40000 Chriſtians, reduced to moſt deſperate counſels by the many unparallel'd cruelties and torments, which many thouſands of their brethren had already ſuffer'd, and which they themſelves had till then very narrowly eſcap'd, roſe up and retir'd into an old fortify'd place in the neighbourhood of *Simabara*, with a firm reſolution to defend their lives to the utmoſt of their power. The Dutch upon this, as friends and allies of the Emperor, were requeſted to aſſiſt the Japaneſe in the ſiege of this place, and the impending total deſtruction of the beſieged Chriſtians. Mr. *Kockebecker*, who was then director of the Dutch trade and nation at *Firando*, having receivd the Emperor's order to this purpoſe, repair'd thither without delay, on board a Dutch ſhip lying at anchor in the harbour of *Firando* (all the other ſhips, perhaps upon ſome intimation given them, that ſome ſuch requeſt was like to be made to them from court ſet ſail but the day before,) and within a fortnight's time batter'd the town with 426 cannon balls, both from on board his ſhip, and from a battery, which was rais'd on ſhore, and planted with their (the Dutch) own guns. This compliance of the Dutch, and their conduct during the ſiege, was entirely to the ſatisfaction of the Japaneſe, and altho the beſieg'd ſeem'd in no manner of forwardneſs to ſurrender, yet as by this cannonading they had been very much reduc'd in number, and their ſtrength greatly broke, Mr. *Kockebecker* had leave at laſt to depart with his ſhip, after they had oblig'd him, to part with ſix guns more, for the uſe of the Japaneſe, beſides thoſe which were on ſhore already, not conſidering, that the ſhip was thereby made very defenceleſs herſelf for ſo inſecure a voyage, as was at that time the paſſage from *Japan* to *Batavia*. By this ſubmiſſive readineſs to aſſiſt the Emperor in the execution of his deſigns, with regard to the final deſtruction of Chriſtianity in his dominions, 'tis true indeed, that we ſtood our ground ſo far, as to maintain our ſelves in the country, and to be permitted to carry on our trade, altho' the court had then ſome thoughts of a total excluſion of all foreigners whatever. But many generous and noble perſons, at court and in the Empire, judg'd quite otherwiſe of our conduct, and not too favourably for the credit, we had thereby endeavour'd to gain. It ſeem'd to them inconſiſtent with reaſon, that the Dutch ſhould ever be expected to be ſincerely faithful to a foreign Monarch, and one too, whom they look upon as a Heathen Prince, whilſt they ſhew'd ſo much forwardneſs to aſſiſt him in the deſtruction of a people, with whom they otherwiſe agree in the moſt

eſſential

eſſential parts of their faith, as the Japaneſe had been inform'd by the Portugueſe and Manilheſe Fathers, and to ſacrifice to their own worldly intereſt thoſe, who follow Chriſt the very ſame way, and enter the kingdom of heaven thro' the ſame gate, expreſſions which I have often heard the natives make uſe of, when the converſation happen'd to turn upon this ſubject. In ſhort, our humble complaiſant and obliging conduct notwithſtanding, we were ſo far from bringing this proud and jealous nation to any greater confidence, or more intimate friendſhip, that on the contrary their jealouſy and miſtruſt ſeem'd to increaſe, in proportion to the many convincing proofs of ſincerity and faithfulneſs we gave them, and that the better we deſerv'd of them, the more they ſeem'd to hate and deſpiſe us, till at laſt in the year 1641, ſoon after the total expulſion of the Portugueſe, orders were ſent us to quit our old factory at *Firando*, to exchange the protection of a good and indulgent Prince, for the ſevere and ſtrict government of *Nagaſaki*, and under a very narrow inſpection to confine our ſelves within that ſmall Iſland, I ſhould rather ſay, Priſon, which was built for the Portugueſe. So great was the covetouſneſs of the Dutch, and ſo great the alluring power of the Japaneſe gold, that rather than to quit the proſpect of a trade, indeed moſt advantageous, they willingly underwent an almoſt perpetual impriſonment, for ſuch in fact is our ſtay at *Deſima*, and choſe to ſuffer many hardſhips in a foreign and heathen country, to be remiſs in performing divine ſervice on ſundays and ſolemn feſtivals, to leave off praying and ſinging of pſalms in publick, entirely to avoid the ſign of the croſs, the calling upon Chriſt in preſence of the natives, and all the outward marks of chriſtianity, and laſtly, patiently and ſubmiſſively to bear the abuſive and injurious behaviour of theſe proud Infidels towards us, than which nothing can be offer'd more ſhocking to a generous and noble mind.

Quid non mortalia pectora cogis Auri ſacra fames!

Deſcription of Deſima.

But I proceed to a more particular deſcription of the Dutch priſon in *Japan*, for ſo I may deſervedly call their habitation and factory at *Nagaſaki*. The place where the Dutch live, is call'd *Deſima*, that is, the *Fore-Iſland*, the Iſland ſituate before the town: Sometimes alſo they call it *Deſimamatz*, that is, the *Fore-Iſland Street*, it being comprehended amongſt the ſtreets of *Nagaſaki*, and ſubject to the ſame regulations. It ſtands not far from the town, and hath been rais'd from the bottom of the ſea, which is hereabouts rocky and ſandy, lying bare in very low water. The foundation, for one and a half or two fathoms, is of freeſtone, and it riſes about half a fathom above high-water-mark. In ſhape it nearly reſembles a fan without a handle, being of an oblong ſquare figure, the two longer ſides whereof are ſegments of a circle. It is join'd to the town by a ſmall ſtone-bridge, a few paces long, at the end whereof is a ſtrong guard-houſe, where there

are ſoldiers conſtantly upon duty. On the North-ſide of the Iſland are two ſtrong gates, which they call the water-gates, which are never open'd but for lading and unlading our ſhips, ſome Commiſſioners appointed by the Governors being preſent. The whole Iſland is enclos'd with pretty high deal-boards, cover'd with ſmall roofs, on the top whereof is planted a double row of pikes, like what they call a *Cheval de Frize*, the whole being, in the main, very weak, and unable in caſe of need, to hold out againſt any force. Some few paces off the Iſland, in the water, are thirteen very high poſts ſtanding at proper diſtances, with ſmall wooden tables at the top, upon which is written, in large Japaneſe characters, an order from the Governors, ſtrictly and under ſevere penalties forbidding all boats or veſſels, to come within the ſaid rails, and to approach the Iſland. Juſt before the bridge, towards the town, is a place built of ſquare ſtones, where they put up the Imperial Mandates and Proclamations, and the orders of the Governors. Two orders of the Governors are continually to be ſeen there, written on ſo many boards, one of theſe orders relates to the regulation of the guard, and the other is directed to the ſtreet-officers of *Deſima*, and to all perſons who have any buſineſs there, and are on this account oblig'd to go in or out. Beſides this, the *Ottona*, or chief officer of the ſtreet, to ſhew both his vigilance, and the authority he is inveſted with, chiefly at the time of the ſale of our goods, cauſes another order of his own, much to the ſame purpoſe with thoſe of the Governors, to be put up on the other ſide of the bridge, juſt by the entry of our Iſland. All theſe ſeveral orders and proclamations, I propoſe to treat of in a particular chapter. (See the 10th Chapter of this Book.) The ſquare ſurface of our Iſland is commonly ſuppos'd to be equal to that of a *Stadium*, having 600 foot in length, and 240 in breadth. By my own meaſuring I found the breadth to be of 82 common paces, and the main length of 236, I ſay the main length, becauſe, as will appear by the annex'd figure, it is ſmaller towards the town, and larger towards the harbour. A broad ſtreet runs acroſs the whole Iſland. There is alſo a ſmall walk to go round along the deal boards which incloſe it. This walk may be ſhut up at any time, if needful. The gutters run all out into the ſea, being crooked narrow pipes, made ſo on purpoſe, leſt any thing ſhould be by this means convey'd out of the Iſland, which they ſuppoſe could be eaſily done if they were made ſtreight. That ſtreet only, which runs acroſs the Iſland lengthways, hath houſes built on both ſides. Theſe houſes, and the whole Iſland, were built at the expence of ſome inhabitants of *Nagaſaki*, to whom, or their heirs, we ſtill pay, by virtue of the firſt agreement, a yearly rent of 6500 *Siumome*, a price far beyond the real value. All the houſes are built of wood, chiefly firr, and are withal very ſorry and poor, looking more like cottages. They are two ſtories high, the lower-

moſt

moſt of which ſerves inſtead of warehouſes. The uppermoſt we live in, and theſe we muſt fit up at our own expence, with colour'd paper, inſtead of hangings, as the cuſtom is in the country, and provide our ſelves with mats to cover the floor, as alſo with doors and locks, if we have a mind to keep our things ſafe, and to have the rooms ſhut at night. The other buildings within the compaſs of our Iſland are, three guard-houſes, ſtanding one at each end, and one in the middle of the Iſland: A place hard by the entry, where they keep all the neceſſary inſtruments to extinguiſh fires, for which purpoſe alſo there are ſeveral holes dug to fetch up water, which however are kept ſhut, and nail'd up ſo, that in caſe of need they may be eaſily open'd. All the water we want in the kitchin, and for common uſe, comes from the river which runs thro' the town. It is brought over in pipes made of *Bambous*, and runs into a reſerver built within the Iſland. This proviſion of water, is an article to be paid for by itſelf. Behind the great ſtreet the company cauſed at their own expence, a convenient houſe to be built for the ſale of our goods, as alſo two warehouſes ſtrong enough to hold out againſt fire; (the warehouſes abovemention'd, or the firſt ſtories of our dwelling houſes being expos'd to rain and fire, and but very little ſecur'd from thieves) a large kitchin; a houſe for the deputies of the Governors, who are appointed by them to direct and regulate our trade; a houſe for the Interpreters, which is made uſe of only at the time of our ſale; a kitchin and pleaſure-garden; a place to waſh our linnen, and other things; ſome ſmall private gardens, and a bagnio. The *Ottona*, or chief officer of the ſtreet, hath alſo a houſe and garden of his own. A place hath been left empty for ſome ſhops, which are put up during the time, our ſhips lie in the harbour. And there is likewiſe another corner for laying up old rubbiſh, cordages, and ſeveral utenſils neceſſary for packing of goods. Very lately ſome people have been executed upon this ſame place for ſmugling, and the Governors upon this occaſion inform'd us, that unleſs proper care be taken for the future, the Dutch ſhould ſuffer for this crime as well as the natives. (*In the Author's original High German Manuſcript, there were ſeveral references to a ground-plot, or view of the Iſland, as I ſuppoſe, but not finding the ſame among his other drawings and papers, I was oblig'd to leave them out. In the mean time, the reader is deſir'd to conſult the plan of* Nagaſaki, *Tab.* XIX.)

This is the preſent ſtate of the Iſland, the ſmall compaſs whereof the Dutch have been confin'd to by the Japaneſe; and as things now ſtand we muſt be ſo far ſatisfied with it, there being no hopes that we ſhould ever be better accommodated, or allow'd more liberty by ſo jealous and circumſpect a nation. Our ſhips, which put into this harbour once a year, after they have been thoroughly viſited by the Japaneſe, and proper liſts taken of all the goods on board, have leave to put their men on ſhore upon this Iſland to refreſh them, and to keep

keep them there, ſo long as they lie in the harbour, commonly two or three months. After they have left the harbour, the Director of our trade remains in the Iſland with a ſmall number of people, about ſeven or more if he thinks proper. In former times, when our trade was free and more extenſive, there were ſeldom leſs than twenty ſtaid there. Now conſidering that there are ſo very few Dutchmen left in the Iſland, one would imagine, that the Japaneſe had no reaſon in the world to be uneaſy, or anywiſe apprehenſive of our conduct. Surely ſuch a ſmall number of people, and thoſe too depriv'd of arms and ammunition (the very firſt thing which the Japaneſe take into their cuſtody upon the arrival of our ſhips) would never take it into their heads to make any attempt againſt the peace and tranquility of the Empire. As to ſmugling, they have too well prevented any attempts of that kind on our ſide, by taking not only an exact inventory of all our goods and commodities, but by locking them up under their own locks and ſeals. Even the cloth and ſtuffs, which are brought over for our own uſe, muſt be deliver'd into the cuſtody of the *Ottona*, till one of their own taylors, ſworn for this purpoſe, cuts them, allowing each of us juſt ſo much as will make him a good ſuit. But what they have ſtill leſs reaſon to be apprehenſive of, is the ſubverſion of their Pagan doctrine and religion, ſo little conſpicuous are the principles of chriſtianity in our lives and actions. Nevertheleſs ſo many guards, corporations, ſocieties, with their numerous attendants, all upon oath, and themſelves jealous and miſtruſtful one of another, are ſet to guard, and narrowly to watch us, as if we were the greateſt malefactors, traitors, ſpies, in a word, the worſt and moſt dangerous ſet of people, or to make uſe of a very ſignificant expreſſion of the Japaneſe, as if we were, what I think we really are, *Fitozitz*, that is, the Emperor's Hoſtages. This leads me to give an account of theſe ſeveral guards and watches, under whoſe inſpection we ſtand.

Gate Guard. The firſt and chief of our Guards is the *Monban*, or *Gate-Guard*, which guards the gate towards the town, that being the only paſſage left for people to go in, or out, and for things to be carried in or out. It is mounted daily by five perſons, their ſervants not computed. At the time of the ſale of our goods, there are never leſs than ten, but ſometimes twelve and more, their number being at that time very uncertain. At the ſame time there are conſtantly two men of the *Funaban*, or ſhips and harbour guard, two of the *Siuninſi*, or ſpy guards, a ſervant of the *Ninban Toſij Jori*, or preſiding mayor, and a ſervant of the *Dſioſoſj*, or deputy mayor, as the chief officers of the *Sottomatz*, or lower town, do duty there. One of the two laſt keeps the journals af the guard wherein is enter'd what paſſes from hour to hour, what perſons go in or out, and what things are carried in or out, for the inſtruction of the governors of the town, who

who now and then, at leaſt once a month, call for them and look them over; and yet without expreſs orders from the governors, or leave given by the *Ottona*, nothing is ſuffer'd to paſs through, but what is ſent in by the perſons, who are to take care to provide us with all manner of neceſſaries, and unprohibited goods. For a ſtill greater ſecurity three ſworn ſearchers are added to this guard, one or two whereof attend conſtantly hard by the gate, to ſearch whoever goes in or out, whether they have nothing of contraband goods about them: Nor is there any body exempted from being ſearch'd, but the governors, their deputies, or commiſſioners with their retinues, as alſo our ordinary Interpreters and their ſons, I mean thoſe, who are enter'd among the number of apprentices. During the time our ſhips lie in the harbour, four men more muſt be maintain'd at the expence of the Inhabitants of the town, who furniſh them by turns, and four others at the expence of the ſilk merchants: theſe, as they have their ſhare of the trouble, ſo they have it likewiſe of the profit ariſing from it. Such a variety of people of different places, ranks and characters, being to do duty upon one guard, it obliges on one ſide every body to diſcharge their duty to the utmoſt of their power and capacity, and on the other hand it puts the government out of all apprehenſions of their plotting, or conſpiring together; for in fact, they are not only to watch us, and the people who have buſineſs with us, and on this account go in or come out of our Iſland, but themſelves alſo and their own actions. Among the things which ſtand, or are hung up on the walls of the guard-houſe, are irons to put on criminals, ropes to bind them, heavy ſtaffs to beat them, and a particular ſort of an inſtrument, which they make uſe of to catch thieves and deſerters, and which is commonly carried about at their publick executions.

Mawariban, or the Round.

The ſecond guard, or rather watch, is the *Mawariban*, or Round. It conſiſts of ſix of the poorer inhabitants of *Nagaſaki*, or labouring people. They have their proper ſtations within the narrow compaſs of our Iſland, from whence they go over to one another all night long, and indicate, according to the cuſtom of the country, both their vigilance, and the hours of the night, by beating two wooden cylinders one againſt another. They are alſo to watch thieves, accidents of fire, and the like. They are reliev'd once a month. All the ſtreets of *Nagaſaki* furniſh their number by turns. During the time of the ſale of our goods, the *Ottona*, or head of our ſtreet, our landlords, and the officers of our exchequer, do duty themſelves, as being anſwerable for all accidents, or elſe ſend their truſtieſt ſervants,

Additional Watch during the time of our Sale.

So long as our ſale laſts, another particular guard is kept on purpoſe to watch accidents of fire, by our *Ottona*, his clerks, our landlords, the officers of our exchequer, and the cooks. In their firſt

round they knock at every door, to ask whether there be no Japaneſe hid in the houſe, and to recommend to the Inhabitants to take care of the fire. The *Ottona* muſt be preſent at it himſelf at leaſt once in a night, when according to the cuſtom of the country, his iron fire ſtaff, hung about with iron rings, as the badge of his authority, is carried rattling after him. At the ſame time the Dutch keep another watch of their own, and by their own people, who are to go their rounds in the Iſland all night long, and to take care, that their maſters be not robb'd by their Japaneſe Guards.

Funaban, Ships, or Harbour Guard.

Beſides all theſe ſeveral Guards, which I have hitherto mention'd, there are ſome others appointed to have a general inſpection over all foreigners, (I mean the Dutch, as well as the Chineſe, and thoſe Eaſtern nations, who trade to *Japan* under their name). The chief of theſe is the *Funaban*, or ſhips and harbour guard, which goes the round in the harbour, particularly about our Iſland, all night long. But I ſhall not much enlarge at preſent upon theſe, having already given ſome account of them in the third chapter of this Book. I proceed therefore to our officers, I mean thoſe perſons who are concern'd in the Government of our Iſland, and the carrying on of our trade, whether appointed by the Governors of *Nagaſaki*, or hired by us, and pay'd out of the money, which is yearly detain'd from the price of our Goods. All theſe people, although they maintain themſelves and their families entirely upon what they get by us and our ſervice, yet from their conduct one would take them to be our ſworn enemies, always intent to do us what miſchief they can, and ſo much the more to be fear'd, as their hatred and enmity is hid under the ſpecious colour of friendſhip, deference, and good will.

Officers of our Iſland.

Ottona.

The chief of our Officers, and who ought to be mention'd in the firſt place, is *Joſijkawa Gibujemon*, our preſent *Ottona*, who beſides the command he hath of one of the ſtreets of the Town, is alſo entruſted with that of our Iſland *Deſima*. He is next in rank to our firſt Interpreter, who is preſident of the whole company of Interpreters, which doth not ſtand under the *Ottona*'s diſpoſition. The buſineſs of his office is as follows. He is to take care of whatever relates to us, to our Iſland and the Government thereof. He hath the inſpection of our trade, and of the yearly ſale of our goods, in company and with the aſſiſtance of the Company of Interpreters. He keeps a particular liſt of thoſe of our goods, which belong to private perſons, keeps them in his cuſtody, and gives orders, when and how they are to be diſpos'd of. He takes care, that our ſtreets, houſes, and other buildings be kept in good repair, and likewiſe, ſo much as lies in his power, that they be not injur'd by thieves, fire, or other accidents. He protects our ſervants, cooks, maſters of the kitchin, or daily labourers, and all perſons who are within the reach of his Juriſdiction. He compoſes the differences ariſing between them. He

admits

admits and ſwears them into their reſpective employments, and diſmiſſes them as he pleaſes. He gives paſſports and tickets to come to *Deſima*, no body being permitted to enter this Iſland without them. He is oblig'd by virtue of his office, and by the oath he hath taken to the government, narrowly to examine into the conduct, life and behaviour, not only of our ſervants and officers, but alſo of our ſelves, and to keep us to a ſtrict obedience to the Imperial orders, tho' he is very cautious in laying any commands upon us of his own accord and ſole authority, knowing that we would refuſe to obey them in that caſe. However, he hath ſo much power over us, that in caſe any conſiderable crime be committed, or any diſregard ſhewn to the Imperial orders, by any one of us, he can arreſt him, and lay him in irons, of which there are many and almoſt daily inſtances. Our preſent *Ottona*, as on one ſide he work'd himſelf into no ſmall eſteem and favour with the government, by his great ſeverity in the execution of his office, but chiefly by having betray'd us and our intereſt in a late affair, ſo much is he on the other hated by us. I will not take upon me to examine, what reaſons he hath to alledge for his conduct in that affair, tho' I have been credibly inform'd, he had very good ones. Thus far I muſt do juſtice to his character, and own, that he ſhews a great deal of prudence in his conduct, that he is no ways given to covetouſneſs or falſhood, as alſo, that he is an enemy to ignorance and brutality, and ſo well vers'd in the moral doctrine of *Kooſi*, (or *Confutius*) and in the hiſtory, laws, and religion of his country, that he hath been deſir'd to write the hiſtory of the Province *Fiſen*. For the execution of his office, as *Ottona*, he hath the following officers under him; a *Nitzi Joſi*, or Meſſenger, whoſe buſineſs it is, daily to examine into the condition and ſafety of the locks at the water-gates, into the ſtate of our warehouſes, and other buildings, and to give his maſter notice of what he finds out of repair; ſeveral *Fiſia*, or Clerks, who are to make liſts of all the moveable goods belonging to private perſons, which may be diſpos'd of, to ſeal them up in the *Ottona*'s name, and to take them into ſafe cuſtody. Not to mention at preſent ſeveral other inferior officers, who are at all times in readineſs to put his orders in execution. He hath the ſame ſalary allow'd him by the Dutch Eaſt India Company, with the chief interpreter, and the ſame ſhare in the money detain'd by order of the government from the price of our goods, beſides ſeveral other advantages, as for inſtance, his ſalary as *Ottona* of another ſtreet in the town, many preſents and gratifications made him by the proprietors of our Iſland, and a conſiderable part of the yearly rents we pay for the ſame, he having already purchas'd about one third of our houſes. His greateſt profits ariſe from the Dutch goods, bought up for him

at

at a cheap rate in other peoples names, and afterwards ſold by him for much more than their prime coſt.

Proprietors of our Iſland.

Next to the *Ottona* are the *Deſima Tſijoonin*, that is, our twenty four landlords, or proprietors of our Iſland. They viſit us but ſeldom, excepting at the time of our ſale, when they make their appearance daily, to look after the condition of our houſes, to be preſent and lend a helping hand in making a liſt of all our commodities, houſhold-goods, and other things, and what is more, to have a watchful eye over us, their tenants, themſelves, and to examine into our behaviour and conduct, as being, by virtue of the laws and cuſtoms of the country, anſwerable for the ſame, and in caſe of accidents or miſdemeanors, ſentenc'd to bear a ſhare either in the loſs or puniſhment.

Company of Interpreters.

The chief and moſt extenſive company, or corporation of the officers of our Iſland, is that of the *Hollanda Tſjuunſi*, or Dutch Interpreters, a very numerous body, generally conſiſting of about 150 Perſons. During my ſtay in *Japan* their number was not compleat, there being then not above 123. The government took care to provide ſuch a large number of Interpreters, on purpoſe to make it needleſs for us to learn the language of the country, and by this means to keep us, as much as lies in their power, ignorant of its preſent ſtate and condition, its cuſtoms, laws, commerce, hiſtory and other things, which might be worthy our knowledge and enquiry. Formerly there were not near ſo many, but it hath been ſince thought proper to increaſe their number, chiefly for two reaſons, firſt, that ſo many more of the Inhabitants of *Nagaſaki* ſhould be enabled by this means to get an honeſt livelihood, ſecondly, that we ſhould be more narrowly watch'd in proportion at the time of our ſale. A more particular account of this corporation, its management, laws, and cuſtoms, which may ſerve as a pattern of other the like corporations eſtabliſh'd in this country, would be too ample a ſubject to be enlarg'd upon at preſent, I ſhall therefore defer it to the next chapter. For the ſame reaſons alſo, I ſhall now forbear giving an account of the *Deſima Fiſia*, or Secretaries of our Iſland, who are Deputies of the Interpreters, of the *Deſima Tſietzi*, or the inſpectors of our porters and daily labourers, and the *Cannabana Kama*, or the directors and other officers of our Treaſury, all theſe ſeveral offices and companies having a more particular relation to our trade and commerce,, which will be the ſubject of the following chapter.

Commiſſioners for Victualling.

Next to the ſeveral corporations and offices aforeſaid, that of the *Kaimono Tſkai* muſt be conſider'd, or as they are otherwiſe call'd with a half Portugueſe word *Compranakama*, which is as much as to ſay, Commiſſioners for victualling. It is compos'd at preſent of about ſeventeen houſe-keepers of *Nagaſaki*, with their families. Their buſineſs is to provide our Iſland with victuals, drink, houſhold goods, and what

elſe

elſe we want, or have leave to buy of this kind. No body elſe, but the members of this corporation, is permitted to ſell us any victuals or goods, tho' they exact ſo much upon us, that they make us pay at leaſt twice, or thrice ſo much as things are ſold for at the market. They alſo take care to furniſh our people on demand with whores, and truly our young ſailors unacquainted, as they commonly are, with the virtue of temperance, are not aſham'd to ſpend five Rixdollars for one night's pleaſure, and with ſuch wenches too, whom a native of *Nagaſaki* could have for about two or three *Maas*, they being none of the beſt and handſomeſt. Nor doth the Bawd get more than a *Siumome*, being about one third of the money, the reſt is laid up in the caſh of this company for their own private uſe, and as they pretend, to hire proper ſervants, to conduct the damſels over to our Iſland.

Officers of the Kitchin.

Next follow the *Daidokoro Nomono*, that is, the officers of the kitchin. This company conſiſts of three cooks, who ſerve by turns, each a month, (for which ſervice they are allow'd twenty four *Siumome* a piece) of two grooms of the kitchen, an apprentice, or two, who are generally the cook's own ſons, and likely to ſucceed their fathers in time, laſtly of ſome labourers to carry water. Sometimes the ſervants of the Commiſſioners for victualling help them. This is the reaſon that our table is ſo very expenſive, ſince the beſt part of the year, the time of our ſale only excepted, there are actually more cooks than people to provide victuals for. And yet we have ſtrict commands from the governors of the town, not in the leaſt to alter this number, nor to get our victuals dreſs'd by our own people. They were allow'd formerly, the firſt and head cook, ſix, the ſecond four, the third three thails a month. But ever ſince 1674, we have been oblig'd by an order from the governors to allow them 150 thails a year to the firſt, 130 to the ſecond, and 100 to the third, that is about double their former wages. There are beſides ſome other people, who now and then, do ſome little ſervice in and for our kitchin, ſuch as a gardiner, a man to look after our cattle, (tho' but very few in number, and of very little uſe to us, the males being generally ſecretly poiſon'd, or their legs broke in the night, to prevent their multiplying too much, which, 'tis apprehended, would turn to the diſadvantage of the commiſſioners for victualling,) and ſome other menial ſervants. This being look'd upon by the meaner ſort of people at *Nagaſaki*, as a ſmall perquiſite, which every one is glad to have a ſhare of in his turn, theſe ſervants are relieved once a month, and others ſent in their ſtead to do their buſineſs, out of every ſtreet of *Nagaſaki*. But the chief reaſon why they relieve them ſo often is, becauſe they apprehend a longer ſtay would make them too familiar with us, and perhaps too favourable for our intereſt.

Servants of of the Dutch.

The Dutch, out of a particular favour, are permitted to have ſome young boys to wait upon them in the day-time. They are enter'd into the *Ottona*'s book in quality of meſſengers. They are commonly ſons of the inferior interpreters, and other officers of our Iſland, who by this opportunity of learning the Dutch language qualify themſelves in time to ſucceed their fathers. However care is taken, that they ſhould not ſtay in our ſervice, but ſo long as they are look'd upon as ſimple and ignorant of the ſtate and intereſt of their country, or elſe ſo long as the *Ottona* pleaſes to give them leave, but never without ſufficient ſecurity given upon oath, by an honeſt inhabitant of *Nagaſaki*, who obliges himſelf to be anſwerable for their miſbehaviour. Thus much muſt be own'd in juſtice to theſe young boys, that more readineſs to do what they are commanded, and a greater fidelity in the cuſtody of the goods they are intruſted with by their maſters, is hardly to be met with in any other nation.

Tradesmen.

Laſt of all, there are alſo ſome tradeſmen and artificers of ſeveral companies in *Nagaſaki* permitted to come over to our Iſland, when ſent for, provided they have leave of the Governors, which muſt be obtain'd every time they are wanted. They divide the profits with the reſt of the ſame company, and beſides to be in favour with the *Ottona* and our Interpreters, as the chief managers of our buſineſs, they make them a preſent once a year.

Theſe are the ſeveral officers concern'd in the management of our Iſland and trade, and permitted on this account, to come over to us, and to converſe with us, tho' never without ſome plauſible pretext, and yet no ſincere friendſhip, good underſtanding, or familiarity, can be by any means expected from them. For before they are admitted into our ſervice, they muſt oblige themſelves by a ſolemn oath, to deny us all manner of communication, credit, or friendſhip, any ways tending to ſupport or to promote our intereſt. This obligation muſt be frequently renew'd by them, ſo long as they continue in our ſervice.

Oath.

The oath as it is taken at *Nagaſaki*, and every where in the Empire, is a ſolemn obligation to do ſuch or ſuch things, made according to a ſtated form, as it is contain'd in the laws and ſtatutes of the Empire. The perſon, who takes this oath, prays the vengeance of the ſupreme Gods of the heavens, and the chief magiſtrates of his country, upon him, his family, his domeſticks, his friends and near relations, in caſe he doth not ſincerely fulfil and ſatisfy to all and every article, as they are read and ſpecified to him after the form of the oath, which together with theſe articles muſt be ſign'd by him, and ſeal'd with his ſeal dipp'd in black Ink, pouring for a ſtill ſtronger confirmation, ſome drops of his own blood upon it, which he fetches by pricking one of his fingers behind the nail. This oath though never ſo terrible and binding would yet be but little regarded, by this nation, were it not for the ſevere puniſhment put by the civil magiſtrate upon any the

leaſt

leaſt tranſgreſſion thereof, a crime which is not to be expiated but by ſhedding the very ſame blood, the oath hath been confirm'd withal.

The articles thus ſign'd and ſolemnly ſworn to, differ both in number and weight, according to the perſon, who takes the oath, the nature of his office and the extent of the power he is entruſted with. In the main they may be divided into three ſorts. The firſt, and thoſe of the greateſt moment, the tranſgreſſion whereof is alſo puniſh'd in the moſt ſevere manner, are ſign'd and ſworn to by the *Ottona*, the chief interpreter, his deputy, and apprentices, as preſumptive ſucceſſors to his employment. The oath is renewed to them only upon the arrival of a new Governour, who adminiſters it in perſon, and in his own palace not by making the perſons, who are to take it, repeat the words after him, or hold up three of their fingers, or lay their hands upon ſome ſacred Book, as is cuſtomary in European Countries, but by making them ſign the articles read to them with their ſeals and blood, in the manner above related. The articles of the ſecond ſort, which are of leſs weight and conſequence, are ſign'd and ſworn to in the ſame manner by the main body of our interpreters, our cooks, the officers of our treaſury, the ſecretaries and clerks of our Iſland, the *Kuli Maſters*, or inſpectors of our workmen, and the commiſſioners for victualling. The oath is adminiſtred to them by the *Ottona*, and chief Interpreter, in the temple *Anſenſi* of the ſect *Ten Dai*, as the uſual place of their meetings. The articles of the third ſort and thoſe of the leaſt moment, are ſworn to by all our menial ſervants and inferior officers, the young men, who are ſuffer'd to wait upon us, the workmen and trades-men who have any thing to do with us, and who take the oath only in preſence of the *Ottona*, and in his own houſe. This laſt oath, as being taken by mean, young and inconſiderable people is alſo not allow'd ſufficient to be for which reaſon they muſt, every one of them, find an honeſt houſe-keeper in town, who will give ſecurity for their good behaviour, and be anſwerable for their miſdemeanours. The Commiſſioners for victualing being likewiſe anſwerable for the behaviour of the ſervants belonging to their office, take a particular oath from them, to which they make them put their ſeals only, but not their blood.

Articles ſworn to.

The jealous and ſuſpicious magiſtrate is not at all ſatisfied with making our officers and ſervants of the ſecond and third rank take the oath once a year. The ſame muſt be repeated twice at leaſt; firſt about the beginning of the year, at the time when they perform that ſolemn act of theirs of trampling over the Image of our bleſſed Saviour pendant from the Croſs, of the Virgin Mary and of other holy perſons, as a publick and unqueſtionable proof that they for ever renounce the chriſtian religion. It is adminiſtred to them a ſecond time, after the arrival of our ſhips in the harbour, and this in order to remind them of the ſolemn obligations they lie under, and to renew their hatred towards us. The perſons who are to attend us in our Journey to court muſt

The Oath how often repeated.

muſt immediately before their departure take a third oath, promiſing in the abovementionʼd ſolemn way, that they will have a ſtrict hand and watchful eye over us and our conduct all along the road, and that they will not ſhew us any particular acts of friendſhip, or enter into any kind of familiarity with us.

Orders of the Ottona, &c. Beſides all the articles aforeſaid, which are thus ſolemnly ſwore to, there are ſeveral particular orders made, and publiſhʼd by the *Ottona*, and put up in ſeveral parts of our Iſland, the chief intent whereof is to inſtruct thoſe, who are permitted to have any communication with us, how they are to behave themſelves with regard to us and the diſpatch of our buſineſs, ſo long as they ſtay at *Deſima*. There are five of theſe orders ſtuck up at the time of our ſale at the entry of the *Ottona*'s houſe, where he lives during the ſummer. The chief relates to the viſitation of our Goods exported and imported. The viſitors appointed, receive from the *Ottona*, the neceſſary inſtructions, a liſt of all the the contraband goods, according to which they are to regulate themſelves. A proclamation of the Governours relating to the conduct of ſuch perſons, as during the time of our ſale, go in and come out of our Iſland is ſtuck up at all the corners of our ſtreets. The proper orders concerning the regulation and management of our treaſury are hung up in that office, and thoſe which relate to our interpeters in the houſe, where they meet.

Merchants. Beſides the perſons ſworn into the ſeveral offices relating to the management of our Iſland and trade, ſome others have leave to come over to us, but only during the time of our ſale, and upon other determined days. Of the number of theſe are the merchants, who come over to buy what goods have been imported by us, and the copper-merchants, or elſe their factors, or deputies, who come chiefly from *Miaco*, and other parts of the Empire. When our ſale is at an end, ſome manufactures of the country, as lackerʼd ware, ſeveral things made of copper, which the Japaneſe work with uncommon nicety, and ſome goods of the country are expoſʼd to ſale in a particular place, built for that purpoſe. None of theſe perſons hitherto mentionʼd can paſs through our gates, unleſs he ſuffers himſelf to be ſearchʼd, and can produce a proper paſſboard, which is done generally upon their going out; however, the commiſſioners or deputies of the Governours, who have a pike carried before them, as a badge of their authority, and ſuch of their retinue, as wear two ſwords are exempted from being ſearchʼd, as are alſo the *Ottona*, eight of our chief Interpreters and their ſons or apprentices, who are priviledged to learn our language, in order to qualify themſelves as their future ſucceſſors. This particular favour is allowʼd them, to the firſt, as commiſſionʼd inſpectors of our conduct, to the reſt as our profeſsʼd enemies, as well by virtue of their oath, as for the ſake of their Intereſt.

The

The paſs-board, is a ſmall board about three inches long and two inches broad. It hath on one ſide the common, or family-name of the *Ottona* of that ſtreet, where the bearer lives, with his ſeal under it in black ink, a limitation how long it is to continue in force, and the name of the bearer. On the other ſide is the impreſſion of the larger mark of our *Ottona*, made with a hot iron, with his title *Deſima Ottona* added to it. When our ſhips are ſhortly expected in the harbour, he ſends a competent quantity of boards thus mark'd to all the *Ottona*'s of the town, for the uſe of the inhabitants of their ſtreets, or ſtrangers, who at that time reſort thither on account of our trade, from all parts of the Empire. *Paſſboard.*

The orders of the Japaneſe Government to the Dutch, are partly read to the director of our trade in the Imperial palace at *Jedo*, in preſence of ſome of the Privy Counſellors, and partly communicated to us by the Governors of *Nagaſaki*, either by word of mouth, or by their *Bugjo's* and our Interpreters. Upon the arrival of our ſhips, our Interpreters take eſpecial care to recommend to us to have a due regard to thoſe orders, which tend chiefly to prevent ſmugling of what kind ſoever, as it is accurately ſpecified therein for the inſtruction of new comers, to avoid all the outward marks of Chriſtianity in preſence of the natives, and to live in good underſtanding both with our own officers and ſervants, and other Inhabitants of *Nagaſaki*. Otherwiſe they need not recommend to us to remain within due bounds of continency, becauſe there are ſo many guards and watches ſet upon us in all corners of our Iſland, as one would think more than ſufficient to prevent all means of being looſe and extravagant. *Orders of the Japaneſe to the Dutch.*

Thus we live all the year round little better than priſoners, confin'd within the compaſs of a ſmall Iſland, under the perpetual and narrow inſpection of our keepers. 'Tis true indeed, we are now and then allow'd a ſmall eſcape, an indulgence, which, without flattering our ſelves, we can by no means ſuppoſe to be an effect of their love and friendſhip, foraſmuch as it is never granted to us, unleſs it be to pay our reſpects to ſome great men, or for ſome other buſineſs, neceſſary on our ſide, and advantageous for the natives. Nor doth the coming out even upon thoſe occaſions give us any greater liberty, than we enjoy at home, as will appear by the great expences of our journies and viſits, great or ſmall, by the number of guards and inſpectors who conſtantly attend us, as if we were traitors and profeſs'd enemies of the Empire, and by enumerating the particular opportunities, which call us abroad, and are as follows. *Pleaſures allow'd them.*

After the departure of our ſhips, the director of our trade, or reſident of the Dutch Eaſt India Company, ſets out with a numerous retinue on his journey to court, to pay his reſpects to the Emperor, and to make the uſual yearly preſents. This journey to court muſt *Journey to Court.*

be made once a year, not only by the Dutch, but even by all the Princes and Lords of the Empire, as being the Emperor's vaſſals, and our own embaſſy is look'd upon at court, as an homage paid by the Dutch Nation to the Emperor of *Japan*, as their ſovereign Lord. For this very reaſon it is, that before the departure of our Embaſſadors from *Jedo*, ſeveral orders and regulations are read to them, relating to our behaviour in this country, and that, by way of converſation, we are commonly call'd *Fitozitz*, that is, *Hoſtages*, viz. of the Dutch Nation. Upon the journey it ſelf we are not allow'd any more liberty, than even cloſe priſoners could reaſonably claim. We are not ſuffer'd to ſpeak to any body, not even without ſpecial leave to the domeſticks and ſervants of the Inns we lodge at. As ſoon as we come to an Inn, we are without delay carried up ſtairs, if poſſible, or into the back apartments, which have no other view but into the yard, which for a ſtill greater ſecurity, and to prevent any thoughts of an eſcape, is immediately ſhut and nail'd up. Our retinue, which by ſpecial command from the Governors of *Nagaſaki*, guards, attends and aſſiſts us in our journey, is compos'd of the interpreters and cooks of our Iſland (of whom above) and moreover of a good number of ſoldiers, bailiffs, ſervants, porters, people to look after our horſes, and baggage, which muſt be carried on horſeback. All theſe people, tho' never ſo needleſs, muſt be maintain'd at the company's expence.

Viſits to the Governors.

Before our departure for *Jedo*, and again upon our return from thence, our Captain as he is call'd by the Japaneſe, or the Director of our Factory, with one of his company, goes to make a viſit to the Governors of *Nagaſaki* at their Palace, to return them thanks for their favours, and to entreat the continuation of their protection. Now, not even this viſit can be made without a numerous train of guards, ſoldiers and bailifs, carrying halters in their pockets. The *Ottona*, ſome of our chief Interpreters, and ſome few of our ſervants, are alſo of the party. The whole company is often oblig'd to ſtay a good while at the *Genquaban*, or great *Houſe-guard*, before they are admitted to audience.

Another viſit, and with the like numerous attendance, is made to the Governors, by the director of our factory, upon the *Faſſiaku*, that is, the firſt day of the eighth month, when it is uſual to make them a preſent.

Some more regulations concerning the Dutch.

If the Governors want to ſpeak with any of the Dutch, upon any particular occaſion, either to communicate new orders to them, or elſe to get ſome information from them, the ſame means and inſpections are made uſe of to bring them over to their palace, and they muſt take it as a ſingular favour, if they are admitted into the Governors preſence, who often ſend only ſome of their officers to let them know what they were ſent for.

The

The few Dutchmen, who remain at *Deſima*, after the departure of our ſhips, are permitted once or twice a year, to take a walk into the adjacent country, and in particular to view the temples about *Nagaſaki*: This liberty is oftner granted to Phyſicians and Surgeons, under pretence of going to ſearch for Medicinal Plants. However, this pleaſure walk falls very expenſive to us, for it muſt be made in company of the *Ottona*, of our ordinary Interpreters, and other officers in our ſervice, who are handſomely treated by us at dinner, in one of the Temples of the *Ikosju Sect*, and we muſt on this occaſion, even with ſeeming ſatisfaction, ſee our purſes ſtrongly ſqueez'd for the moſt common civilities ſhewn us by the Prieſts of that Temple.

Another day is ſet apart for viewing five large boats, which muſt be conſtantly kept at the expence of the Dutch Eaſt India Company, for the lading and unlading of our ſhips. This is again done with the ſame numerous retinue, which we afterwards entertain at dinner at one of the neighbouring temples.

The feſtival of *Suwa*, the Patron and Protector of *Nagaſaki*, of which above, falling juſt upon the time, when our ſhips lie in the harbour, our people are permitted to view this ſolemnity from a ſcaffold, built at our own expence, our preſence being not only thought honourable to their Saint, but, what they value ſtill more, advantageous to many of his worſhippers. It may be eaſily imagin'd, that our train and guards are not leſſen'd upon ſuch an occaſion. On the contrary we are examin'd and ſearch'd four times, before we come to the place, where the ſolemnity is perform'd, and again afterwards counted over ſeveral times with all poſſible accuracy, when we go up and when we come down from the Scaffold, as if it were poſſible for ſome of us to ſlip out between their fingers. Our ſlaves alſo are admitted to this ſolemnity, as black Dutchmen.

When one of our ſhips hath been diſcover'd to ſteer towards the harbour, ſome of the Dutchmen left at *Deſima* are ſent to meet her, in order to get a preliminary information of her cargo and condition, for our own inſtruction, and that of the governors. The company for this purpoſe conſtantly keeps two barges in readineſs, large enough to take on board our uſual numerous attendance, which, together with the *Compra Nakama*, or Commiſſioners for victualling, attending in their own barge, with a good proviſion of victuals and refreſhments, muſt be treated in the neighbouring ſmall Iſland *Iwara Gaſima*, the whole again at the company's expence.

There are likewiſe orders, in caſe of accidents of fire in or near *Deſima*, to carry us and our things away into ſafe cuſtody to another place. Theſe and ſome other orders are to be ſeen at large in the laſt Chapter of this Book.

Civility of the Japaneſe.

Theſe are the days allow'd us for our recreation, if otherwiſe it may be call'd a recreation to be led about like priſoners, under the narrow inſpection of ſo many attentive eyes. Thus much however I cannot forbear owning in juſtice to the natives, that even amidſt all the troubles and hardſhips we are expos'd to in this country, we have at leaſt this comfort, that we are treated by our numerous guardians and overſeers, with apparent civility, with careſſes, compliments, preſents of victuals, and other marks of deference ſo far as it is not inconſiſtent with their reaſon of ſtate. But this their genteel and reaſonable behaviour on our behalf is owing more to the cuſtom of the country, and to the innate civility and good manners of the natives, than to any particular eſteem they have for us, or any favour they are willing to ſhew us. Nay quite the contrary appears evident by their conduct towards us in many inſtances, which is not only unreaſonable, but in the higheſt degree diſhoneſt. It will not be amiſs to mention a few particulars, which I know to be fact, either from my own experience, or their own confeſſions in private converſation. It would be endleſs to enumerate all the roguiſh tricks and cheats, our Interpreters have at all times play'd us, all the unjuſt demands laid upon us, chiefly during the time of our ſale, and the unreaſonable requeſts made even of our Captains, as they call them, and directors of our factory, their ſacred character, as publick ambaſſadors to their own Emperor notwithſtanding.

Their Injuſtice.

Inſtances thereof.

No Japaneſe in general, who ſeems to have any regard or friendſhip for the Dutch, is look'd upon as an honeſt man, and true lover of his country. This maxim is grounded upon the following principle, that it is abſolutely contrary to the intereſt of the country, againſt the pleaſure of their ſovereign, nay, by virtue of the oath they have taken, even againſt the ſupreme will of the Gods and the dictates of their conſcience, to ſhew any favour to foreigners. Nay they purſue this falſe reaſoning ſtill farther, and pretend, that a friend of foreigners muſt be of neceſſity an enemy to his country, and a rebel to his ſovereign. For they ſay, if the country ſhould happen to be attack'd or invaded by theſe foreigners, the laws and ties of friendſhip would oblige him to ſtand by them, and conſequently to become a traitor to his country and ſovereign.

Hence to over-rate a Dutchman, to aſk extravagant prices of him, to cheat and defraud him, ſo much as they think will not prove prejudicial to their reputation, which they have a very tender regard for, to leſſen their liberties and advantages, to propoſe new projects for making their ſervitude and condition ſtill worſe, and the like, are look'd upon as good, handſom, and lawful things in themſelves, and unqueſtionable proofs of a good Patriot.

If

If any body ſteals any thing from the Dutch, and it be found upon him, (which the *Kuli*, or Porters, we employ during the time of our ſale, are very dextrous at) there is ſeldom any other puniſhment inflicted upon him, but reſtitution of the ſtolen goods, and a few laſhes from the ſoldiers upon duty at our gate. Sometimes he is baniſh'd from the Iſland for a ſmall time, or if the crime be very notorious, from the town, tho' this is done but ſeldom. But the penalty inflicted upon ſmuglers, is no leſs than an unavoidable death, either by beheading or the croſs, according to the nature of the crime, and the degree of guilt.

The lading and unlading of our ſhips, and other buſineſs of this kind, muſt not be done by our own people, but by the natives, who are well paid for their work, whilſt the former ſtand idle, and have nothing to do but to look at them. But this is not the only grievance we have reaſon to complain of in this particular, for they always hire at leaſt twice as many people as there is occaſion for, and if they work but one hour, we muſt nevertheleſs pay them a whole day's wages.

All the people, who have any thing to do for or with us, tho' never ſo numerous and needleſs, muſt be maintain'd by us, either directly by appointed ſalaries, or indirectly by the money, which the Governors of the town detain from the price of our commodities, in the manner above related.

No Dutchman can ſend a letter out of the country, unleſs the contents be firſt enter'd into a Regiſter-book kept for this purpoſe, and a copy of it left with the Governors. In order to this, there muſt be always two equal copies deliver'd to the proper officer, one whereof is to remain, the other is ſent on board the outward-bound ſhips. As to the letters ſent from abroad, all the publick ones muſt be ſent directly to the Governors, before they are open'd, but as to the private ones, there are ways and means ſecretly to convey them to us, which the government connives at, tho' it be contrary to law.

No Japaneſe is permitted to ſend any letters, or preſents, to their relations abroad (there being ſtill ſome left from former marriages with the Dutch) or to receive any from them, unleſs they be firſt carried to the Governors, to be by them open'd, and to be left entirely to their diſpoſal.

Formerly when a Dutchman died at *Nagaſaki*, his body deem'd unworthy of their ground was thrown into the ſea, ſomewhere without the harbour. But of late an empty ſpot of waſte ground upon the mountain *Inaſſa* was aſſign'd us, and leave given us, decently to bury our dead there, tho' afterwards a Japaneſe guard is appointed to watch the place, which is done generally with ſo much care, that

a few days after the burial it would be ſcarce poſſible to find out where the body was interr'd.

It is an eaſy matter for any body, whether a native or foreigner, to make his claims upon the Dutch; but we find it very difficult to obtain juſtice from others. In the firſt caſe the Government is always willing to give the complaining party damages, without ſo much as conſidering, whether the claim be upon the whole company, or ſome of its officers and ſervants, and whether it be juſt to make the former ſuffer for the miſdemeanors of the latter. In the ſecond caſe, if we have any complaint to make, we generally meet with ſo many difficulties and tedious delays, as would deter any body from purſuing even the moſt righteous cauſe. One inſtance out of many will be ſufficient to make the reader ſenſible of the truth of this aſſertion. The famous Chineſe Pyrate *Coxeng*, having made himſelf maſter of the Iſland *Formoſa*, and of our fort *Tayovan*, or *Zelandia*, upon the ſaid Iſland, we took an opportunity about the year 1660, by way of repriſals, to attack a large yonk of his bound for the ſaid Iſland, with about 300 men on board, and to diſable her with our fire ſo, that altho' ſhe drove for about thirten days after the attack, yet not above nine of the whole company ſav'd their lives. Upon this heavy complaints were made by the Chineſe to the Government of *Nagaſaki*, and with ſo good an effect, that the ſame year 27000 *Siumome* damages were aſſign'd them out of our treaſury. Sometime after, about the year 1672, one of our ſhips, call'd the *Kuylenburg*, having unfortunately ſtranded upon the coaſts of *Formoſa*, the ſhip's company was barbarouſly murder'd, and the whole cargo taken in poſſeſſion by the Chineſe ſubjects of *Coxenga*, whereupon we made our complaints before the very ſame court, againſt this act of hoſtility, but with ſo little ſucceſs, that far from having any damages aſſign'd us, we could not ſo much as obtain the reſtitution of one farthing.

CHAP. VII.

Of the Dutch Trade in Japan *in particular, and firſt of the ſeveral Corporations eſtabliſh'd for this purpoſe.*

Company of Interpreters.

I Have already in the preceding chapter mention'd ſomething of the company of *Tſjnuſi*, as they are call'd, or Interpreters, upon whoſe faithfulneſs, a very rare talent among them, we muſt entirely depend in carrying on our profitable trade and commerce in this Country. It is a body numerous to exceſs, and conſiſting, when compleat, of no leſs than 150 perſons. I propoſe to be ſomewhat particular

ticular in my account of this corporation, its unworthineſs notwithſtanding, and to lay down the rules, and maxims, it is govern'd by, ſo far as they came within the reach of my own knowledge, becauſe it may ſerve as a pattern to ſhew, how other corporations are governed, and what ſtrict regulations the policy of this Country is ſubject to.

Tsjuunsj, or *Tsjuunſi Sju*, in the literal ſenſe of the characters, this word is expreſs'd by, is as much as to ſay, a *through mouth*, or a *through mouth people*, whereby muſt be underſtood perſons through whoſe mouth things muſt be diſpatch'd. They differ in rank and dignity, and may be divided into two orders. Thoſe of the firſt order, who are our interpreters in ordinary, have leave to come to our Iſland, when and upon what occaſion they pleaſe. Thoſe of the ſecond order are admitted only during the time of our ſale, and even then, not ſo much to ſerve us as Interpreters, as to be uſeful to the Government by having a watchful eye over our conduct. *Their diviſion*

The firſt order of our Interpreters conſiſts of eight perſons, call'd *Fon Tsjuſi*, or *Fon Tſiuunsj*, which ſignifies the *true Interpreters*. By vertue of their office they are obliged to aſſiſt and attend us, whenever there is occaſion, and ſo far indeed they execute their duty with great preciſeneſs, that we can ſcarce ever one moment get rid of their importunate preſence, for as they are made anſwerable for our conduct, ſo they ſpare no pains, nor trouble, to have a watchful eye over it. *Firſt order of Interpreters.*

Four of theſe are *O Tsjuuſi*, that is *High*, or *chief Interpreters*, one whereof is *Ninban*, which ſignifies, in the literal ſenſe of the word, a *yearly Guardian*, as alſo a perſon, who is to make his reports to another. This office is only annual: our petitions, complaints and whatever elſe relates to us and to our commerce, muſt be deliver'd to him, and by him with the conſent of his brethren, to the commanding Governor, or his deputy. He hath the greateſt ſhare in the management of our Iſland, in the direction of our trade, and in all our affairs in general. As *Ninban* he preſides in the college of the eight chief Interpreters. The four other Interpreters, though of the ſame order, are call'd *Ko Tsjuſi*, that is, inferior Interpreters. They have not near that power and authority, which the former are inveſted with, whom they are to aſſiſt in the execution of their office. They have a *Ninban*, or Preſident of their own, who is a ſort of deputy to the chief *Ninban*, and hath the firſt vote in the *Quadrumvirate*, or College of four, whereof he is preſident. Both *Ninbans* attend us in our Journey to court, and upon our return from thence to *Nagaſaki*, they quit their ſtations, as preſidents of theſe two colleges. If any thing that relates to our commerce, or perſons, is to be laid before the college of the eight chief Interpreters, in order to a determination, it muſt be done in preſence of the *Ottona* of our Iſland, who claims his place next to the firſt and *Chief Interpreters.*

chief

chief *Ninban*, though often only that, which is next to the four chief Interpreters, is left empty for him.

Their salaries and perquisites

The *Tsijo*, that is, the yearly salaries and perquisites of our chief Interpreters amount to a very considerable sum, and are as follows. A *Jakukio*, or Salary, which since the confinement of our persons and trade to the Island *Desima*, hath been assign'd them by the Emperor in proportion to every one's office and the rank he hath in the company. It was formerly a certain determined sum of money: For the present it consists in a certain quantity of silk, which as I have been inform'd, they are permitted to buy of us, and which if sold in the Country, yields about so much money clear gain, as their former salary amounted to. Besides this the company allows them some raw silk every year, by way of a present, or reward for their trouble, to wit, a bale, or 141, 3 qrs. Catti for every chief Interpreter, which we buy for about 400 *Thails*, and is worth in *Japan*, 850. Half this quantity is allow'd to every inferior Interpreter. Another yearly gratuity is given to them by the company of copper merchants, as it were to reward them for their trouble, but in fact, to buy them over to their interest, and to engage them to turn the sale of copper to the best advantage. This puts us under an obligation to act the part of the best bidder for their favour, and to countermine the intentions of the copper merchants by a larger gratuity of 300, 600, or 800 Thails, more or less, in proportion to the quantity and goodness of the copper bought by us. Mr. *Camphuysen*, when he was director of our trade, having bought 22466 *Pickels* of refin'd copper, at twelve Thails and a half the *pickel*, and 102 *pickels* of course copper, made the company of Interpreters a present of 1360 Thails, besides a pack instead of a pickel, which he gave to every chief Interpreter, and half a pack to every Inferior Interpreter. The *Kosen*, that is, the tax, or duty which is laid upon foreign commodities belonging to private persons, not exceeding the value of 40000 Thails, light, as they call it, or gold-money, must be paid by the buyer, at so much per cent. This makes out a sum far beyond 20000 Thails, which is assign'd for the joint benefit of the Governors, presiding mayor, *Ottona*, and the whole body of Interpreters. This tax, though it be paid by the buyer, is yet in fact indirectly exacted from us, insomuch as the buyers generally take care to make up their losses, by giving us a less price for our goods. Another very advantageous perquisite both of the Interpreters and of the *Ottona*, is the selling of some goods of private persons, which remain over and above the allowed yearly sum of 40000 *Thailes*, and are bought for them at a very cheap rate. Add to this 150 *Cubangs*, which the company allow them from boarding during the time of our sale, because at that time they must be constantly attending. They receive also very considerable presents for the inferior officers of our Island, private merchants, artificers, trades-men, and often upon particular occasions the Dutch themselves,

not

Not to mention all the tricks and cheats, ſome notorious enough, others leſs palpable, which they perpetually play us. I had almoſt forgot another conſiderable branch of their perquiſites, the hire money for the *Culis*, or the people employ'd in lading and unlading our ſhips, whereof they retain a conſiderable part for their own uſe. For they make us pay ſix *Thails* a piece, whereas they don't give them above four, and beſides hire more than there is occaſion for. The profits, which the two interpreters appointed to go up to court with us make only by this Journey, are ſuppos'd to amount to 1200 *Thails*. That this is ſo, the following inſtances will evince: There is a ſettled number of twenty horſes, to carry us and our baggage by land from *Oſacca* to *Jedo*, and as many to bring us back again from *Jedo* to *Miaco*. But they conſtantly hire at leaſt twenty more, and bring them in in their accounts fifteen *Thails* a piece, tho' they never pay more than eight.

They go the ſame way to work with regard to the perſons employ'd to lade and unlade our baggage, and to take care of our horſes. Thus they make us pay the 186 *Cubangs*, allow'd for our horſes and porters, twice over. They likewiſe get ſomething upon the barge, which is to carry our baggage from *Nagaſaki* to *Oſacca*, for they make uſe of this opportunity to bring over goods belonging to private merchants there, and never fail to put the freight in their own pockets. At *Jedo* they receive ſome gratuities from all the great men at court, to whom it is uſual to give preſents in the company's name. Thus the whole revenue of a chief Interpreter may amount in all to 3000 *Thails* and upwards, and that of an inferior interpreter is ſeldom leſs than 1500, and yet with all this income, they live but ſparingly, becauſe they muſt maintain out of this money numerous families, and ſometimes poor relations, whom, according to the innate pride of this nation, they won't ſuffer to appear neceſſitous. Some part alſo of their revenue is ſpent in preſents to be made to the Governors of *Nagaſaki*, and their *Karoo* or Deputies.

The company of Interpreters is not only the moſt extenſive of any concern'd in the management of our Iſland and trade, but alſo the moſt expenſive, and withal the moſt prejudicial to our honour, liberty and welfare. Two fundamental maxims, they go upon, are firſt, to do what lies in their power inſenſibly to increaſe the yearly expences of the Dutch, to the advantage of their countrymen, as becomes true Patriots; ſecondly, to conceal, ſo much as poſſible, all the tricks and cheats they perpetually play us, leſt the natives ſhould come to know them. Both theſe ends they endeavour to obtain by confining us ſtill more and more, looking upon this, as the ſureſt means to keep us ignorant of the language of the country, and to prevent all converſation or familiarity with the natives. If there be any of our people,

that hath made any conſiderable progreſs in the Japaneſe language, they are ſure, under ſome pretext or other, to obtain an order from the Governors to expel him the country. The only thing wherein the Captains, as they are here call'd, or directors of our trade (a Province the Japaneſe will ſuffer them to have but very little to do withal,) can be uſeful to the company, and ſhew their zeal for their maſter's ſervice, is to act contrary to theſe principles, and to find out ways and means civilly to refuſe what new requeſts are from time to time made to them. For if any one of their demands be granted but once, or any new charge, tho' never ſo ſmall, ſuffer'd to be laid upon us, they make it a precedent for ever after: And herein they endeavour particularly to deceive new directors, who have not been in the country before, and whom they ſuppoſe to be not fully appriz'd of their ways of proceeding. On this account they will often in the firſt year of their preſence help them them to a very profitable trade, knowing, in caſe their demands be not granted, how to balance it the next; with a more chargeable and leſs profitable one.

Inferior Interpreters and Apprentices.

Next to the chief Interpreters the *Keekotſjuſi*, that is, learning Interpreters, or apprentices, muſt be mention'd. There are never leſs than eight, but ſometimes more, all ſons to the chief Interpreters by birth or adoption. They come over to us every day, in order to learn the Dutch and Portugueſe languages, as well as the art and myſtery of dealing with foreigners. They are employ'd as ſpies upon ſeveral occaſions, as alſo to inſpect the lading and unlading of our ſhips, to ſearch the ſailors, and ſuch perſons, who go on board, or come from thence, to examine the goods imported and exported, for which their trouble in theſe ſeveral particulars, they are allow'd by the company a reward of forty *Thails* a year. They have alſo a ſhare in the boarding wages, and ſeveral other perquiſites.

Private Interpreters.

After the *Keeko Tſjuſi*, or apprentices, follow the *Naitsjuſi*, that is, in the literal ſenſe, *Interior*, or *Houſe-Interpreters*, becauſe they are employ'd by private Dutchmen within their own houſes. They have nothing to do upon our Iſland, unleſs it be during the time of our yearly fair, or ſale, when after having taken a ſolemn oath to avoid all communication, intimacy and familiarity with us, they are by the *Ottona* admitted into our ſervice, and for this purpoſe preſented each with one of his Paſs-boards. From two to ſix of theſe people are aſſign'd to every Dutchman, during the whole time of our fair, in quality of Interpreters, but in fact, as ſpies to watch his actions. For there is ſcarce one in ten, that underſtands a Dutch word, excepting ſome few, who had been ſervants to the Dutch formerly.

Regulations of this Company.

There are upwards of an hundred of theſe *Naitsjuſi*, who all ſtand under the command of the chief Interpreters, and particularly the *Nin ban*, or Preſident for the time being. They have as well as the members

bers of other Corporations, differing ranks and dignities among themſelves, and are divided into the following orders. 1. Twelve of the company are *Ko Gaſijra*, which ſignifies little heads, they being ſet over the reſt. Two of theſe twelve are *Ninbans*, or Preſidents. They preſide in their aſſemblies, and enjoy this office by turns, each a year. All the affairs relating to this company muſt be brought before them, and if beyond their power, or underſtanding, laid by them before the ſuperior aſſembly of the chief Interpreters. 2. *Kumigaſijra*, Heads of particular corporations, which the reſt of the members of this body are divided into. Each of theſe *Kumigaſijra*, hath nine or ten *Naitſjuſi*, who live next to him, under his diſpoſition, he imparts the orders of their ſuperiors to them, and receives their requeſts, in order to lay them before the ſaid ſuperiors, and is withal in a great meaſure anſwerable for their conduct. They have likewiſe two *Ninbans*, or Preſidents, who are at the ſame time members of the aſſembly of the *Kogaſijra*, and enjoy their office each a year. The main body of theſe *Naitſiuſi*, from fourſcore to about an hundred, are again divided into two orders; the *Dsjo*, as they are call'd, the gentlemen of a higher rank, who alſo receive a larger ſhare out of the company's caſh for their ſalary, and *Tsju*, under which general name all the reſt are comprehended. Their ſalary is an uncertain ſum of money taken out of the abovemention'd taxes laid upon the merchants, which the Governors of *Nagaſaki*, and chief Interpreters aſſign them from time time. It differs in proportion to the quantity of goods diſpos'd of by us, and is ſuppoſed, one year with another, to amount to about ſix thouſand *Thails*, which they divide among themſelves, according to their rank and office, and it is computed that the twelve chief among them get at fartheſt two hundred *Thails* a-piece, and the reſt muſt take up with half that money, nay ſometimes with leſs.

Treaſurers and Clerks of the Interpreters.

They have four *Takurajaku*, or Treaſurers, who are to take care of the company's caſh, and to keep an account of what is paid in, and out; beſides two *Fisja*, or clerks, who receive alſo their ſalary out of the ſaid caſh.

Neceſſary qualifications for the admiſſion into the Interpreters Company, and Ceremonies thereof.

No body is admitted into this company, but the ſons of deceas'd members. The admiſſion is perform'd in the following manner. The candidate gets ſome body to write a *Sosjo*, or Petition for him, which he preſents to the *Ninban*, or Preſident of the *Kumigaſijra*, withal recommending his intereſt by word of mouth, and ſometimes making uſe of indirect means to obtain his favour. The *Ninban* calls his brethren together to conſider of the caſe, and to examine whether or no the candidate be entitled by birth, age and merit, to what he petitions for, and if they find that he hath all the neceſſary qualifications, he delivers the petition to the *Ninban* of the *Ko Gaſijra*, who likewiſe takes his time to examine into the matter with the members of his company, and if they too approve of the candidate, the petition

tion is preſented to the *Ninban* of the *Fontsjuſi*, or Preſident of the College of the chief Interpreters. Here the affair hangs ſometimes two or three years, till by repeated petitions and ſubmiſſions, but chiefly by what they call *So de no ſita*, that is, acting under the ſleeve, (which by the by they wear ſo wide, that a preſent can be eaſily and ſecretly convey'd into them) the *Ninban* is at laſt perſuaded to favour the candidate. Upon this, having firſt obtain'd leave of his brethren, he lays the petition and the petitioner's caſe before the Governor, who ſeldom refuſes to give his conſent. All obſtacles being at laſt remov'd, the new Interpreter goes to viſit every member of his company, to return them thanks for their favour and to receive the compliments of congratulation from them.

Thus far of our Interpreters.

Clerks of the Iſland.

I proceed next to the five *Deſima Fisja*, or ordinary Clerks of the Iſland *Deſima*. They are a ſort of deputies to the chief Interpreters. Their buſineſs is to keep an account of the preſents made by the Dutch, of their ordinary expences, the expences of their journey to court, and other things of this kind, which are thought beneath the dignity of a chief Interpreter. Nay, they themſelves, being not always willing to diſpatch their buſineſs in perſon, keep alſo their deputies. The company allows a conſtant ſalary only to two, and theſe are to attend us in our journey to court. The reſt are rewarded by handſom gratuities at the time of our ſale.

Inſpectors of our Workmen.

Amongſt the officers of our Iſland, I muſt not forget to mention the *Deſima Tſijetzkni*, or Inſpectors of our *Kuli*, or Workmen. This honourable company conſiſts of fifteen perſons, who keep a liſt of our workmen, in order to divide the work among them, and to aſſign every one his taſk. One of theſe 15 is *Quarter-maſter*, who muſt be preſent in perſon, to encourage and look after them, when there is any work to be done. The whole company is to take care, that we be not robb'd by theſe *Kuli's*, they being very dextrous at it, whenever a favourable opportunity offers. For this reaſon our Eaſt-Inda company allows them a conſtant ſalary. The *Kuli's*, who are employ'd in lading and unlading of our ſhips, are people unknown to us, and taken out of the town. All we know of them is, that we muſt pay them well for their trouble. In order to make it beneficial to the whole town, every *Ottona* is to keep a liſt of what people in his ſtreet are willing, or able, to ſerve as *Kuli's*, that in their turn they may be ſent over to *Deſima*.

Officers of our Exchequer.

The *Cannaba Nakama*, that, is the *Officers of our Treaſury*, ſtill remain to be mention'd. They are to receive the money for the goods we have diſpos'd of, to change it into *Kobanj's* of gold, and to deliver them to us by our Interpreters, who count them before us. The *Cannaba-Nakama* retain one *per cent* for their trouble, and fifteen or more for the common benefit of the town, according to the yearly value of the

the *Cobanj*, which is from 55 to 59 *Mome*, or *Maas* in ſilver. Not ſatisfy'd, even with this reaſonable profit, they make us receive the *Cobanj* at 68, beſides that the director of this office receives 100 *Thails* a year ſalary from the Dutch, and the reſt of the members each 50 *Thails*. This company conſiſts of thirty-ſix perſons, both ſuperior and inferior officers, to wit, five directors, or inſpectors, who have nothing to do but to look after, and command, their four deputies, who receive all the money, exchange it into gold, keep it in their cuſtody, and deliver it to us by our interpreters. Theſe nine are the ſuperior, or chief officers, as they call them. The inferior officers who ſit by themſelves, are one who knows the marks of gold-money, another who knows the marks of ſilver-money, and how to diſtinguiſh the good money from the counterfeit; two to weigh the ſilver; two to receive the money from the Japaneſe merchants; two chief clerks, or as they call them *See Tsjo Kaki*, that is, keepers of accounts, ſeveral other aſſiſtants, deputies, domeſticks and ſervants, both of the chief and inferior officers, ſeveral perſons attending in the name of the *Ottona*, chief interpreters and mayors of the town, beſides ſome of their favourites whom they have a mind to ſhew ſome kindneſs to, and who are all enter'd as clerks. Beſides the buſineſs of theſe people, as officers of our treaſury, they muſt be preſent at the examination of all goods, imported or exported, which belong to private perſons.

CHAP. VIII.

Some more Particulars concerning the Dutch Trade in JAPAN.

Proceedings upon the arrival of our Ships.

THE Dutch ſhips are expected in the harbour ſometime in *September*, towards the latter end of the S. W. *Monſoon*, that being the only one proper for this navigation. As ſoon as the ſpy-guards with their glaſſes diſcover a ſhip ſteering towards the harbour, and ſend notice of her approach to the Governors of *Nagaſaki*, three perſons of our factory are ſent with the uſual attendance to meet her, about two miles without the harbour, and to deliver to our captain the neceſſary Inſtructions from the director of our trade, with regard to his behaviour, ſeal'd up. The Interpreter, and the deputies of the Governors, demand forthwith the liſt of the cargo and crew, as alſo the letters on board, which are carried to *Nagaſaki*, where the governors firſt examine, and then deliver them to our director. The ſhip follows as ſoon as poſſible, and being enter'd the harbour, ſalutes every Imperial guard with all her guns, then

caſts anchor oppoſite to the town about a muſket-ſhot from our Iſland. If the wind be contrary, rowing boats (kept for this purpoſe by the common people of the town) are ſent at our expence, but not at our deſire, to tow her in by force. In ſtill weather they ſend about ten of theſe boats; if it be ſtormy, and the wind contrary, they encreaſe the number to fifty, and ſometimes to an hundred, ſo many as they think neceſſary, that is, at leaſt twice the number there is occaſion for. When the ſhip is enter'd the harbour, two guard-boats, with a good number of ſoldiers are put, one on each ſide of her, and continued, being mounted with freſh troops every day, till ſhe hath left the harbour and is got to the main Sea. As ſoon as the ſhip hath dropt anchor, great number of officers come on board, to demand all our guns, cutlaſhes, ſwords, and other arms, as alſo the Gunpowder pack'd up in barrels, which are taken into their cuſtody and kept in a ſtore-houſe built for this purpoſe, till her departure. They attempted alſo in former times to take out the rudder, but having found it impracticable, they now leave it in. The next day after her arrival the commiſſioners of the Governors come on board with their uſual attendance of ſoldiers, interpreters, and ſubordinate officers, to make an exact review, in preſence of our director, of all the people on board, according to the liſt which hath been given them, and wherein is ſet down every one's name, age, birth, place of reſidence and office, examining them from top to toe. Many queſtions are aſk'd on account of thoſe who dy'd in the voyage, when, and of what diſtemper they dy'd. Even now and then a dead monkey, or parrot, may occaſion a ſtrict enquiry to be made after the cauſe and manner of their death, and they are ſo ſcrupulous, that they will not give their verdict, without ſitting upon the body itſelf, and carefully examining it. Upon this the orders of our reſident, and likewiſe of the Governors of *Nagaſaki*, relating to our behaviour, with regard to the natives, are read in Low Dutch, and afterwards for every ones inſtruction ſtuck up in ſeveral places on board the ſhip and at *Deſima*. The ſame rules are obſerv'd with the reſt of our ſhips, of which there are two, three, or four ſent from *Batavia* to *Japan* every year, according to the quantity of copper they have occaſion for. Formerly when the Dutch as yet enjoy'd a free trade, they ſent ſeldom leſs than ſix or ſeven ſhips, ſometimes more, in proportion to the quantity of goods they were likely to diſpoſe of.

How they are unladen.

The review being over, or elſe at what other time they pleaſe, they proceed to unlade the ſhip. In the mean time, ſome *Joriki*'s, as deputies of the Governors, ſome of the *Doſen*, a chief Interpreter, a deputy Interpreter, and an apprentice, beſides ſeveral clerks and inferior officers remain on board taking poſſeſſion of every corner, to ſee that nothing be carried away privately. The time for unlading the ſhip being

being determin'd, the water gates of our Iſland, through which the cargo is to be brought in, are open'd in preſence of the *Karoo*, that is, high commiſſioners of the Governours, and their retinue. So long as the gates are kept open, the *Karoo*'s, with their deputies and other aſſiſtants, ſtay in a room built for this purpoſe not far off. The whole body of Interpreters, as alſo our landlords, clerks and other officers of our Iſland give their attendance, as well as neceſſary aſſiſtance, at that time. Then they fall to work with 300 or more *Kuli's*, or workmen, always at leaſt twice the number, there is occaſion for. The unlading of every ſhip ought to be perform'd within two days time, but notwithſtanding the great number of workmen they employ, they generally make a three days work of it, in order to make it ſo much the more beneficial to the town. The goods are brought over from on board the ſhip in ſmall boats, call'd Prauen, and kept only for this purpoſe at the companies expence, and within the water gates laid before the commiſſioners, who ſet them down in writing, count them, compare them with the liſt, that hath been given in, opening a bale, or two, of each ſort pick'd out from among the reſt, and then order that they ſhould be lock'd up, under their ſeal, in the companies warehouſes untill the time of our ſale.

The trunks belonging to private perſons, are ſet down at the entry of the Iſland, and there open'd and examin'd. If the owner doth not forthwith appear with his key, they proceed without any farther ceremony to open them with axes. All vendible goods are taken out, and lock'd up under their ſeals. Some other things alſo which they do not approve of, as for inſtance, arms, ſtuff, and cloath wrought with gold and ſilver, as alſo all contraband goods, are taken into cuſtody by the *Ottona*, who returns them to the owner upon his departure.

Contraband Goods.

No European, nor any other foreign money, and in general nothing, that hath the figure of a croſs, ſaint, or beads upon it, is ſuffer'd to paſs. If any ſuch thing ſhould be found upon any of our people, it would occaſion ſuch a confuſion and fright among the Japaneſe, as if the whole Empire had been betray'd. I took notice above, in the journal of our voyage, that upon our drawing near the harbour every one was oblig'd, purſuant to orders, to deliver his prayer-books, and other books of divinity, as alſo all European money he had about him, to the captain who pack'd them all up in an old caſk, and hid them from the natives.

Orders about Searching.

Thoſe who are newly arriv'd, in going in or coming out of our Iſland, muſt ſuffer themſelves to be ſearch'd, whether or no they have any contraband goods about them, chiefly amber and corals, which they might exchange for gold, the natives being very fond of theſe commodities. Even one of our directors (who was afterwards rais'd to the eminent poſt of Director-general) had it practis'd upon himſelf, upon his firſt arrival in *Japan*. However this is done but ſeldom.

Every

Paſs-boards. Every one that wants to go on board, whether it be for his own private buſineſs, or in the company's ſervice, is oblig'd to take out a paſsboard from the commiſſioners at the water-gates to thoſe upon the ſhip, and in like manner when he returns on ſhore, he muſt take out another from theſe. By this means they know at all times, how many people there are on board, or on ſhore.

Their Proceedings on board in the Night-time. At night, when the commiſſioners ſent on board the ſhip return with their retinue to *Nagaſaki*, the cabin is ſeal'd up in their preſence, and all the Dutchmen accurately counted over, to ſee that there be none wanting, which would occaſion a very great confuſion. During my ſtay in *Japan* it happen'd, that a common ſailor unfortunately drown'd himſelf in the night, no body perceiving his falling down into the water. At the review made the next morning (for it is conſtantly made every morning and night) the fellow was miſs'd. This unlucky accident ſuddenly ſtopt all proceedings, and the fear, leſt it ſhould be a Roman Catholick Prieſt, who made his eſcape into the country, occaſion'd ſuch a conſternation among the Japaneſe, that all the officers ran about ſcratching their heads, and behaving themſelves as if they had loſt their ſenſes, and ſome of the ſoldiers in the guard-ſhips were already preparing to rip open their bellies, before ſuperior orders could compel them to anſwer for their careleſſneſs and neglect of their duty. In this ſtate things continu'd, till at laſt the unhappy fellow's body being taken up from the bottom of the ſea, put an end to their fears and farther enquiries.

Water-gates ſhut. At all other times, that for lading and unlading our ſhips excepted, the water gates are ſhut. By this means all communication is cut off between thoſe that ſtay on board, and thoſe that remain on ſhore, both being equally confin'd within proper bounds. The ſhips whole cargo having been after this manner brought over into the warehouſes, the goods lie there till they are pleas'd, in two or three days of ſale, which they call *Cambangs*, to ſell them; what remains unſold, is carried back to the warehouſes, and kept there againſt the next years ſale.

Goods imported by us. The following goods, are imported by us: Raw ſilk from *China*, *Tunquin*, *Bengale*, and *Perſia*; all ſorts of ſilk, woollen and other ſtuffs from the abovementioned, and ſome other countries, (provided they be not wrought with gold or ſilver,) ſuch as, *Taffaceel* from *Bengale* and the coaſts of *Cormandel*; large white *Pelangs* roll'd up, white *Gilangs*, *Armoſins*, *Sumongis's*, *Florette-yarn*; ſeveral ſorts of half ſilk Indian *Tſitſen*, and courſe cotton ſtuffs without flowers, and not painted; white *Gunis*, *Salempuri's* and *Paraceels*; woollen cloth from Europe, beſides ſome other ſilk and woollen ſtuffs, chiefly ſerges, and Engliſh ſerges; *Tſiampan*, or dywood, (or as we call it in Europe) braſilwood, buffle and deer hides, Ray ſkins, wax and buffle horns from *Siam* and *Cambodia*; *Cordowans* and tann'd hides from *Perſia*, *Bengale* and other

places,

places, not from *Spain* and the *Manhilhas*, under pain of incurring their utmoſt diſpleaſure, and meeting with hard uſage from them; Pepper and Sugar in powder, and candied, from ſeveral parts of the Eaſt Indies; Cloves and Nutmegs from the Spice Iſlands, *Amboina* and *Banda*; (*Cinnamon* is at preſent not ask'd for) white *Sandale* from *Timor*; *Camphire de Baros*, gather'd in the Iſland *Borneo* and in *Sumatra*; quickſilver, Cinnabar and Saffron from *Bengale*; lead, ſalt-petre, borax and alum from *Bengale* and *Siam*; musk from *Tunquin*; gum benzoine from *Atſijen*; gum lacca from *Siam*; Roſmal, or *ſtorax liquida*, and *Catechu*, commonly call'd *Terra Japonica*, from *Mochau* in the happy *Arabia*; The root of *Futsjuk*, or *Coſtus Amara*, from *Suratte* and *Siam*; corals, amber, right antimony (which they make uſe of to colour their china ware, and looking glaſſes from Europe) the looking glaſſes they break to make ſpy glaſſes, magnifying glaſſes and ſpectacles out of them. Some other things of leſs note, as *Maſang de Vaca*, is a medicinal ſtone taken out of the gall bladder of cows in *Moſanbek*; Snake wood; *Atſiaer* from Bambous; *Mangos* and other unripe Eaſt India fruits pickel'd with turkiſh pepper, garlick and vinegar; black lead and red pencils to write withal; ſublimate mercury (but no calomel); fine files, needles, ſpectacles, large drinking glaſſes of the fineſt ſort, counterfeit corals, ſtrange birds, and other foreign curioſities both natural and artificial. Some of theſe are often ſold in private by ſailors and private perſons, without being produc'd upon the *Cambang*, and in this caſe the Dutch make no ſcruple to get ſo much for them beyond their real value, as poſſibly they can.

Moſt profitable commodities.

Of all the imported goods, raw ſilk is the beſt lik'd, tho' it yields the leaſt profit of any, for which reaſon the Portugueſe call'd the ſale of this commodity, *Pancado*, which name hath been in a manner naturaliz'd in the country, and is ſtill in uſe among the natives. All ſorts of ſtuffs and cloth yield a conſiderable and ſure profit, and ſhould there be never ſo much imported, the conſumption in ſo populous a country would be ſtill greater. *Tſiampan*, or *Braſilwood*, and hides, are alſo to be diſpos'd of to very good advantage. The moſt profitable commodities are Sugar, *Catechu*, *Roſmal*, or *Storax liquida*, *Patsju*, Camphire of *Borneo* (which they covet above all other ſorts of Camphire,) looking glaſſes, and ſeveral other things of this kind, but only, when they have occaſion for them, and when the Chineſe have imported them in ſmall quantities: Ccorals and amber are two of the moſt valuable commodities in theſe Eaſtern parts of the world, but *Japan* hath been ſo thoroughly provided by ſmuglers, that at preſent there is ſcarce fifty per cent to be got upon them, whereas formerly we could ſell them ten, nay an hundred times dearer. The price of theſe things, and of all natural and artificial curioſities, varies very much according to the number and diſpoſition of the buyers, who may be ſure to get cent per cent clear profit by them, at what price ſoever they buy them. For-

merly, when as yet we enjoy'd a full liberty in our trade and commerce, we ſent ſeldom leſs than ſeven ſhips a year laden with the goods above-mention'd. At preſent we never ſend above three, or four, one whereof goes firſt to *Siam*, to make up part of her cargo with the commodities of that country. What remains unſold is laid up in our Ware-houſes againſt the next year's ſale.

The Dutch Trade in Japan conſider'd in its ſeveral Periods.

The ſtate of our trade and commerce in this country, ſince our firſt arrival, hath been ſubject to various changes and fatalities, with regard to the commodities, which were from time to time forbid to be imported, or exported, by us, to the gradual reſtriction of our liberties and privileges, to the leſſening of our profits, and the manner we were treated with, by the natives. Since our firſt eſtabliſhment, I find four remarkable periods, which I proceed now to conſider ſingly, in order to give the reader a true and compleat account, of this conſiderable branch of the Dutch trade in the Eaſt-Indies.

Its firſt Period.

The firſt period takes in upwards of thirty years, from our firſt ſettlement in the town and Iſland *Firando*, and the privilege of a free trade and commerce, which was ſoon after (in the year 1611) granted us by the Emperor, till the year 1641, when we receiv'd orders from the Emperor to remove our factory to *Nagaſaki*. The trade of the Caſtilians and Portugueſe, who had a large and flouriſhing ſettlement at *Nagaſaki*, was then in its greateſt luſtre, and they had one conſiderable advantage over us, in that they could furniſh *Japan* with raw ſilk, and ſilk-ſtuffs, a commodity whereof there then was, and ſtill is a vaſt conſumption in this populous Empire. We had not then as yet any ſettled eſtabliſhment in *China*, and the neighbouring kingdoms, where the beſt and fineſt ſilk is produced. The Empire of *China* itſelf, being as yet govern'd by its natural Monarch, before the late *Tartarian* Conqueſt, was ſhut up and kept from all commerce with foreign nations. The Chineſe forbid to go out of the country, and to export any of its native commodities, could furniſh us but with a ſmall quantity of ſilk, and even that too they were forc'd to ſmuggle, nor durſt we go to fetch it upon their own coaſts. The Portugueſe on the contrary, having a ſettlement at *Macao*, a ſmall Iſland upon the coaſts of *China*, which Empire it ſtill belongs to, had more frequent opportunities to procure this valuable, and then much more profitable commodity. We had beſides no commerce with *Tonquin*, till about the year 1637, nor any ſettled eſtabliſhments in the kingdoms of *Bengale* and *Perſia*. But when fortune and our good conduct, had once open'd us a way into theſe ſilk-rich countries, and after we had once made firm ſettlements there, we could then furniſh the Japaneſe with that and other commodities, coveted by them, full as well as the Portugueſe and Spaniards. We then as yet ſold our ſilk and other goods free and without reſtraint to the beſt bidder, and exported yearly a ſum of 60, more or leſs, tuns of gold, (according to the Dutch way

way of counting, that is, 6000000 of their gilders, or upwards of 500000 pound ſterling. This brought in vaſt profits to the company, even altho' ſome of the goods imported by us did not at that time yield near ſo much profit, as they now do, and altho' the navigation itſelf was then much more dangerous and ſubject to more frequent wrecks and loſſes, for as much as we did not direct our courſe along the ſecure coaſts of *China*, then as yet not fully known, but acroſs the dangerous and fatal ſeas about *Formoſa*, and the neighbouring Iſlands. Our main Capital at that time conſiſted in ſilver, whereof we exported every year at leaſt 1200 to 1400 cheſts, or 1400000 *Thails*, which makes a ſum of 4900000 *Florins*, (or about 450000 *l.* ſterling.) Sometimes our profits were ſtill more conſiderable, and amounted to ſix millions. This was the firſt and golden age of our trade in this country, during which we enjoy'd full liberty to diſpoſe of our goods to the beſt advantage, and this by virtue of a privilege granted us, under the great Imperial red ſeal in the year 1611, by the then reigning Emperor *Ijejas*, otherwiſe call'd *Ongoſchio*, and after his death *Gonginſama*. This privilege, by (which is inſerted in the laſt chapter of this book, and grav'd in *Tab.* XX.) which, leave was granted us freely, and without diſturbance, to import and ſell our goods, when, and in what parts of the Empire we pleas'd, was afterwards in 1617 renew'd at our own deſire, by his ſon and ſucceſſor *Fidetada*, who was after his death call'd *Teitokujin*, tho' in ſomewhat leſs advantageous terms and characters. And yet, tho' at that time every thing ſeem'd to ſucceed according to our beſt wiſhes, yet we had a great deal of care and trouble to undergo, many a vexatious difficulty to overcome, and many a hard and unreaſonable demand either to prevent, or prudently and with good manners to decline. The Spaniards and Portugueſe left no ſtone unturn'd to ruin us and our trade, to calumniate and blacken us at court, calling us Pyrates, rebels to their, the Spaniſh Government, invaders of the Indian Kingdoms, oppreſſors of our lawful ſovereigns, and the like. We were reproach'd in moſt exaſperated and blaſphemous terms, that, like the Caſtilians, we did believe in Chriſt, and muſt needs needs be liable, upon that ſole account, entirely to loſe all favour at court. It muſt be own'd, that 'twas the fear of being expell'd this golden Ophir, as the Portugueſe had already been, which neceſſitated us in 1638, to aſſiſt the Japaneſe in the Siege of *Simabara*, and the deſtruction of many thouſand Chriſtians, (whom deſpair and dread of torments forc'd to ſhut themſelves up in that place) and ſince to leave off praying and ſinging of Pſalms in publick, to forbear all outward marks of chriſtianity, laſtly, in 1641, after the Chriſtian religion was almoſt totally extirpated in *Japan*, and the Caſtilians and Portugueſe expell'd the country, to exchange our factory and new-built ſtorehouſes at *Firando*, againſt the Iſland *Deſima*, in the harbour of *Nagaſaki*, and with the loſs of our liberty, and the freedom we hi-

therto enjoy'd under an indulgent protector, to confine our ſelves under the narrow inſpection of the numerous keepers of this priſon.

Reaſons of our removal and confinement at Deſima.

Many reaſons contributed to make us ſuſpected and hated at court, and occaſion'd at laſt the fatal change we underwent at this time, but the profeſſion we make of the Chriſtian religion, was one of the chief, the whole court being exaſperated againſt it to the higheſt degree, as a publick nuiſance, and the only cauſe of the ruin and deſtruction of ſo many thouſands of the Emperor's ſubjects, and perhaps, would it not have been poſſible for us to maintain our ſelves in the country and the poſſeſſion of our trade, had we not made it our buſineſs to give the court convincing proofs, that we were Chriſtians indeed, but quite of another ſect, and profeſs'd enemies of the Romiſh Prieſts, whoſe dangerous conſpiracies againſt the Emperor and the Empire we had diſcover'd our ſelves. This, with the deference and readineſs we ſhew'd in aſſiſting the Japaneſe at the ſiege of *Simabara*, ſav'd us ſo far, that we were ſuffer'd to ſtay in the country, and to continue our trade, tho' under ſo ſtrict a guard, and ſo narrow an inſpection, that ever ſince there hath been ſcarce any opportunity left us to converſe with the natives. As things now ſtand, the main endeavour of the Japaneſe Government is, to keep us ignorant of what paſſes in the country, and at court, and to prevent any attempt we could make, to bring over the natives to the faith of our Saviour, which might probably occaſion new troubles and diſturbances in the Empire. They are ſo much the more upon their guard, becauſe, taking it for granted, that the Spaniards and Portugueſe would miſs no opportunities to revenge the affront and inſulting uſage they had met with, they apprehend, that in order to bring this about they might one time or other combine with the Dutch. We happen'd juſt at that time to build a new Warehouſe at *Firando*, which greatly encreas'd the jealouſy and ſuſpicion the Japaneſe had already conceiv'd of us, and contributed not a little to forward our removal from thence to *Nagaſaki*; for it was, contrary to the cuſtom of the country, built too high, and all of ſtone, ſo that it look'd more like a Caſtle than a warehouſe. It had beſides, which made the caſe ſtill worſe, the year of our bleſſed Saviour's nativity engrav'd on a ſtone in the front. I was told privately by a Japaneſe of good credit, that as the Dutch were unlading one of their ſhips, and bringing the goods on ſhore, to lay them up in the new built warehouſes, it happen'd that the bottom of a large box getting looſe there came out, inſtead of merchant's goods, a braſs mortar. How much there is to be depended upon the truth of this ſtory I will not take upon me to determine: How be it, thus much is true, that ſoon after we receiv'd orders ſuddenly, and under pain of death, to demoliſh our new built warehouſe, and to exchange our reſidence and the liberty we enjoy'd at *Firando* againſt the impriſonment of *Deſima*, which put an end to the firſt and golden period of our trade and

commerce

commerce in this country. *Braſman*, alias *Jenſejmon*, our chief Interpreter, a man of fourſcore and ten years of age, who had been already at that time in the company's ſervice, aſſur'd me, that the proud and haughty conduct of Monſieur *Caron*, then director of our trade in *Japan*, had not been the leaſt cauſe of this ſudden change. He ſaid, that the Japaneſe Government could not endure any pride and haughtineſs in merchants, whom the whole nation looks upon as the fourth and meaneſt degree of mankind. The chief judge of *Miaco*, who at that time had the direction of foreign affairs, found himſelf ſo highly offended by Mr. *Caron*'s proud behaviour, that he would not admit him to an audience at *Miaco*, nor receive the company's preſents, and when afterwards that opportunity offer'd of our aforeſaid new built warehouſe, he gladly ſeiz'd it, and greatly aggravating the thing, he repreſented to the Emperor the baſe intentions of the Dutch ſo ſtrongly, that he obtain'd orders for the demolition of the ſaid warehouſe, and ſoon after for our removal. This Mr. *Caron* is the very ſame, who publiſh'd a ſhort account of *Japan*, which was firſt written in High Dutch, and afterwards tranſlated into ſeveral other languages. He firſt ſerv'd as cook's-mate on board a Dutch Eaſt-India Man. His happy genius, and ready apprehenſion, brought him to the pen, and by degrees he rais'd himſelf to be director of our trade in *Japan*, in which employment he was continu'd for ſeveral years. Afterwards, having been diſappointed in his hopes of obtaining one of the chief places at *Batavia*, which he expected ſhould be given him, he went over to offer his ſervice to the Portugueſe and French, but ſtranded and periſh'd in ſight of the walls of *Lisbon*, before he could put his deſigns, doubtleſs diſadvantageous enough to the company he formerly ſerv'd, in execution. I cannot forbear taking notice in this place of an aſperſion which hath been falſly thrown upon the Dutch by ſome Authors, *viz.* That having been aſk'd by the Japaneſe Government, whether they were Chriſtians? they anſwer'd, No, not Chriſtians, but Dutchmen. This I particularly and with great Impartiality enquir'd into, but could not meet with any thing of this nature in the Journals, and other writings belonging to our factory at *Nagaſaki*, which have been kept and preſerv'd ever ſince our firſt arrival in this country. But beſides, our above-mention'd chief Interpreter, who certainly, had there been any ſuch thing, had no reaſon to conceal the truth, frequently aſſur'd me to the contrary, and told me, in anſwer to the like queſtions, that they conſtantly, and very much to their own diſadvantage, profeſs'd themſelves to be Chriſtians, but not addicted to the ſect of the Portugueſe Prieſts. What probably gave birth to this rumour, was the anſwer of one *Michael Sandvoort*, a Dutchman, who being ſtranded upon the coaſts of *Japan*, ſettled afterwards, with a countryman of his, at *Nagaſaki* amongſt the natives and independant of the Dutch. Upon the eſtabliſhment of the Japaneſe Inqui-

Account of Monſ. Caron.

ſition this man being aſk'd, whether or no he was a chriſtian, he anſwer'd, to ſave his and his companion's life, *what Chriſtians, Chriſtians, we are Dutchmen*; which confeſſion the Inquiſitors were then ſeemingly ſatisfy'd with.

Second Period of the Dutch Trade.

I come now to the ſecond period of our trade in this country, which muſt be dated from the time we left *Firando*, and remov'd to *Nagaſaki*. We had no ſooner enter'd the harbour, but they ſecur'd us forthwith in the Iſland *Deſima*, and depriv'd us at once of all the liberties and privileges we had till then enjoy'd. Surrounded with numerous guards and watches, both within and without the Iſland, we were denied all manner of converſation with the natives, thoſe only excepted who were in our ſervice, and who oblig'd themſelves by a ſolemn and dreadful oath, ſign'd with their own blood, never to enter into any familiarity with us, nor to communicate any thing to us about the ſtate and affairs of the country. Our ſhips, as ſoon as they dropt anchor in the harbour, were by them taken in poſſeſſion, guard-ſhips put on every ſide, the gun-powder, balls, ſwords, and cutlaſhes, and all other arms brought on ſhore, and kept in ſafe cuſtody till our departure. Even the heavieſt guns, and the rudder itſelf was then taken out, and brought on ſhore, but now they have left off giving themſelves ſo great and withal ſo needleſs a trouble. A review was made of all the people on board, according to the liſt given them, and an exact memorandum taken of every one's age, name and buſineſs. Thoſe that were to go aſhore, either in their own or the company's buſineſs, were narrowly ſearch'd, their ſwords and fire-arms, as alſo ſuch of their goods as might be diſpos'd of, taken into cuſtody by the *Ottona*; and tho' the place, where ſhips ride at anchor, is not above 300 paces diſtant from *Deſima*, yet nobody was permitted to go aſhore, or to return on board, without taking a paſſport from the proper officers. Our ſhips were unladen and the cargoes brought aſhore by their own people, and lock'd up in our warehouſes under their ſeals. In ſhort we were then treated, and have been ever ſince, like traitors and profeſs'd enemies to the country. However this ſudden and fatal change of our affairs, and the good opportunity notwithſtanding, which the Japaneſe then had at once to reduce our privileges and profits to as narrow a compaſs as ever they pleas'd, yet as the populous town of *Nagaſaki*, and its government, lately depriv'd of the advantageous trade with the Portugueſe, could not well ſubſiſt without a commerce with foreigners, ſo we continued for ſome time to ſend no leſs than ſix or ſeven ſhips a year thither, and to diſpoſe of our Cargoes to very good advantage. That very year 1641, ſo remarkable for the fatal turn it gave to our affairs, was one of the moſt profitable we ever had, for we diſpos'd of our goods to the value of eighty tons of gold, or 8000000 Florins (above 700000 *l.* ſterling) and exported no leſs than 1400 cheſts of ſilver.

Some-

Sometime after we petition'd the court for leave to take, as we had done formerly, copper in exchange and part of payment for our foreign commodities, the exportation of this metal having been forbid ever ſince 1637. The court willingly granted what we petition'd for, but in lieu of it we were forbid for the future to export any ſilver, which order it was our intereſt gladly to comply with; for when we were paid in ſilver, we could not get above 4 *per cent* upon it, whereas copper yields a profit of 90 to 95 *per cent*, chiefly at *Suratta*, where we ſend about 6000 cheſts a year.

Third Period of the Dutch Trade.

Thus, the many troubles and hardſhips we were forc'd to undergo, and the unreaſonable demands laid upon us at ſeveral times, were at leaſt made good in ſome meaſure by the conſiderable profit, as well upon the goods we imported, as upon thoſe we exported, till about thirty years after our removal to *Nagaſaki*, in the year 1672, we fell of a ſudden and unawares into the third period of our commerce in this Country. For having had the misfortune to fall under the diſpleaſure of *Inaba Mino*, Prime Miniſter and a great favourite of the then reigning peaceable Emperor *Dajjojin*, (who with *Uto*, another of the counſellors of ſtate, and likewiſe in great favour with the Emperor, govern'd the whole Empire) the golden fleece, we had yearly fetch'd from this *Colchis*, was chang'd into a very ordinary one, and our trade reduc'd to low and miſerable terms. It will not be improper to trace this misfortune from its early origins, were it but to give an inſtance of the revengefulneſs of this nation. *Mino*, otherwiſe with the additional title, which is uſually given to great men at court, *Minoſama*, one of the prime miniſters, to whom the Emperor himſelf fancied to have no ſmall obligation, and who, beſides the ſhare he had in the Government of the Empire in general, was entruſted with the direction of foreign affairs in particular, thought, as the main maxim, theſe courtiers aim at, is to pleaſe their Sovereign, that it would be highly agreeable to the Emperor, to preſent the temple, where his Imperial anceſtors were buried, with a great European Lamp, ſuch as are commonly hung up in our churches, ſuch another having been preſented by the Dutch, when they were at *Firando*, to one of his Predeceſſors, by whom it was very graciouſly receiv'd. It muſt be obſerv'd that it was look'd upon by the Emperor, as it is in general by the whole nation, as an eſſential part of piety and religion, to obſerve the filial duty towards their anceſtors and deceas'd Parents, by cultivating their memory, and viſiting the temples or monuments erected to them. The Dutch upon this were deſir'd, with all poſſible ſpeed, to get ſuch a lamp ſent over from Europe, which was done accordingly: but it unluckily happen'd, thro' the imprudence and inadvertency of the then Governors of *Nagaſaki*, to whom it belongs to chuſe and determine, what preſents are to be made to the court, that this lamp, inſtead of being given to *Mino*, for whom it was intended,

was

was put amongſt the preſents, which were to be made that year to the Emperor himſelf, not without hopes thereby to ingratiate themſelves into his favour. This happen'd in 1666. *Mino*, diſappointed in his expectation, thought himſelf offended to the higheſt degree, and from that moment took ſuch a hatred to the whole Dutch nation, as without a fatal and ſufficient revenge he knew would be purſued, according to the maxims of the natives, even after his death, by his deſcendants and relations. The Japaneſe in general, when once they throw a hatred on a perſon, know how to conceal it for a long while, till a favourable opportunity offers to take revenge for the inſults and affronts they have, or fancy to have receiv'd. In like manner *Mino* watch'd his opportunity to put the revenge, he meditated to take of us, in execution, and it offer'd no ſooner, but he gladly embrac'd it, and chaſtis'd us moſt ſeverely. For having obtain'd the Government of *Nagaſaki* for *Usjingomi Tſusejemon*, one of his near relations, this new Governor, after he came to take poſſeſſion of it in 1672, (Mr. *Camphuyſen*, who was afterwards rais'd to the eminent poſt of Governor General of the Dutch Eaſt-India Company at *Batavia*, being then director of our trade in *Japan*) he reduced our trade and commerce to the following deplorable condition. He demanded ſamples and patterns of all the goods we imported for ſale, in order to ſhew them to perſons, who had ſome knowledge of their goodneſs and value, to be by them tax'd and eſtimated. Meanwhile the merchants reſorted to his palace, there to view the goods, and having reſolv'd what goods they intended to buy, and in what quantity, the Governor, without permitting us to be preſent, agreed with them and ſold them himſelf. The agreement being made, as may be eaſily imagin'd, for a price far below what we uſually ſold them at, he acquainted us with it, indulging us however ſo far, as to give us the choice, whether we would part with the goods for the price he had ſet upon them, or elſe export them again. By this unheard of proceeding, and unreaſonable taxation, the very foundation of the privileges graciouſly granted us by the late illuſtrious Emperors *Gongen*, and *Teitokuni*, was ruin'd and ſubverted at once, and the golden plaiſter tore off, which we had hitherto laid on, to eaſe the pain of ſo many hardſhips and injuſtices, we had been obliged, ever ſince the firſt caſtrophe of our fortune, patiently to ſuffer. The price ſet upon our commodities, after this manner, was reduc'd every year, and we were neceſſitated rather to part with them for a ſmall profit, than to export them with loſs. They oblig'd us into the bargain, to take in payment for our goods the *Cobang*, (which we had hitherto taken for 59 or 60 *Maas*, and which is current among the natives only for 54 to 59) for 68, what was got by this way of dealing, as alſo the overplus of the prices ſet upon the goods, was by them call'd *Aidagin*, that is, the *Middle-money*, and aſſign'd

for

for the uſe and common benefit of the town of *Nagaſaki*. In this condition it would have been impoſſible for us to ſtay in the country, and the continuation of this proceeding would infallibly have forc'd us to leave our trade there. We reſolv'd therefore to try, what ways and means we could, to reſtore out commerce to the condition it had been in before. Nothing could be thought of, that was like to have a better effect, than to repreſent our grievances, in an humble petition, to the Emperor, as beyond doubt ignorant of this notorious breach of the ſacred privileges, granted us by the Emperors his predeceſſors. This petition was writ accordingly, in due form, and in Chineſe characters, and by order of the Director-general at *Batavia*, deliver'd to the Governors of *Nagaſaki*. For nothing can be preſented by foreigners to the Emperor, if it hath not been firſt put into the hands of the Governors of this place. After three years waiting, we at laſt obtain'd a favourable anſwer from court, containing in ſubſtance, that our trade ſhould be reſtor'd upon the ſame foot, it had been before by virtue of our privileges. The conſequence of an order at firſt view ſo favourable for our commerce, was in fact more fatal to it, than any we had as yet receiv'd, and brought it from the third to the laſt and iron period, wherein it continu'd ever ſince.

Gains of the Japaneſe during the third Period of our Trade.

The Governors of *Nagaſaki* were exceedingly diſſatisfy'd with this new order, not only, becauſe it had not been obtain'd by their favour and interceſſion, purchas'd with large preſents, but becauſe they, and other Japaneſe managers of our trade, were by it depriv'd of conſiderable ſums, which they got, by taxing and ſetting a price of their own making upon our commodities. Our *Ottona* once confeſs'd to me, that, for his own ſhare, he loſt by this order a yearly profit of 3600 *Thails*. *Minoſama* having not yet forgot the above-mention'd vexatious diſappointment, did not lie quiet upon this occaſion, and tho' he had been four years before, upon the demiſe of the Emperor his maſter, and the acceſſion of *Tſunajos* to the throne, put out of his places, and conſequently out of power to hurt us himſelf, yet he urg'd the reſtriction of our privileges at court, by his ſon in law, *Kangoſama*, then one of the prime miniſters and privy Councellor, and likewiſe prevail'd upon his nephew *Genſejemon*, Governor of *Nagaſaki*, to do us what miſchief he could. The latter in particular, and in conjunction with his collegues, repreſented to the court, how prejudicial this renewal of our privileges was to the natives, and what vaſt profits it brought in to us foreigners. This they did with ſo much ſucceſs, that as by virtue of this late order we had obtain'd leave to ſell our goods freely, and to the beſt bidder, it was now reſolv'd, that the ſaid order ſhould ſubſiſt in full force, and that we ſhould have leave to import, what goods, and to what quantity we pleas'd, but that we ſhould be ſo far reſtrain'd in the ſale, as not to exceed the

Fourth period of our trade.

ſum of 300000 *Thails* a year, and that the goods not diſpos'd of ſhould be laid up in our warehouſes againſt the next year's ſale. And thus the reſtor'd liberty prov'd more fatal to us, than the taxation itſelf was, which yet we thought ſo great and inſufferable a hardſhip. For it was much more profitable for us to diſpoſe of large cargoes with ſmall gain, than of ſmall cargoes with more profit. In the mean time, that it ſhould not appear as if this fatal reduction had been reſolv'd upon meerly to diſoblige the Dutch nation, but rather by a political maxim, agreeable to the Emperor and advantageous to the Empire, the commerce of the Chineſe and ſuch Eaſtern Nations, as trade to *Japan* under their name, was likewiſe reduc'd to a yearly ſum of 600000 *Thails*. The Emperor was ſo well pleas'd with the finding out of this expedient, whereby without prejudice to the liberty granted us by his late Imperial orders, our commerce was regulated, and our profit reduced low enough indeed, but not quite ſo low, as would have put us under a neceſſity of leaving the country (which the court was not a little apprehenſive of): The Emperor, I ſay, was ſo well pleas'd with the finding out of this expedient, and the prudent conduct of the Governors of *Nagaſaki*, that ſometime after he conferr'd upon them the honourable and illuſtrious title of *Cami*.

State of our Trade in 1685

The Dutch had as yet no notice given them of this new regulation, when in Autumn 1685, their ſhips, very richly laden, arriv'd in the harbour. The joy of their ſafe arrival was ſo much the greater, as anew they promis'd themſelves mountains of gold, and were in no ill grounded hopes once more to ſee the firſt and happieſt period of their commerce revive. But we had ſcarce begun to unlade them, and but juſt got the *Cargo* of one on ſhore, when to our unſpeakeble grief, new orders were ſent from court to limit the liberty reſtored to us (and to the Chineſe) to a certain determin'd ſum, beyond which nothing ſhould be diſpoſed of; and to prevent ſmugling, an exact account was to be taken of the whole cargo, the ſame narrowly to be examin'd into, and afterwards to be laid up in our ware houſes under our own locks indeed, but with their ſeals put to them. Nor are we ever ſince allow'd the liberty of going into them to take care of our goods unleſs it be by their leave, and in their preſence.

The yearly ſum, to the value of which the Dutch are permitted to ſell goods imported by them, and which is juſt half the ſum allow'd to the Chineſe, amounts in Dutch money to ten tons of gold, and a half, that is 1050000 gilders, (very near 100000 l. ſterling,) and in Japaneſe money to 300 cheſts, or boxes of ſilver, each of 1000 *Siumome*, or *Thails* (which laſt word hath been introduc'd into *Japan* by the Dutch) which make up in all 300000 *Siumome* in ſilver, or 50000 *Cobangs* in gold. The higheſt value of the *Cobang*, as current in the country, is of ſixty *Momi*, or *Maas* of ſilver, but the Japaneſe have

ſo

ſo order'd it, as to make the Company take it for ſixty eight, and yet be paid all in gold, and thus the company ſells indeed for 300000 *Thails* of their goods a year, but in fact doth not receive beyond the value of 260000 Thails in real ſilver money. By this means the government of *Nagaſaki*, hath found out a way, to make the Directors and other officers concern'd in carrying on the Dutch trade ſome amends for their trouble and hard uſage, by aſſigning them ſome private profits, independant of thoſe of the Company and by permitting them to diſpoſe of their own private goods, which formerly they ſold, in what quantity they pleas'd, to the value of 40000 *Thails* or 5888 *Cobangs*, which together with the above mention'd, 260000 Thails make up the yearly ſum, as it hath been limited by the laſt Imperial orders. It is not in the Company's power to alter this regulation, becauſe the Japaneſe Government hath thought fit ſo to order it, nor can they give to their officers any diſturbance, or make any inhibition to prevent their diſpoſing of their private goods. Theſe 40000 Thails are divided amongſt the ſeveral officers concern'd in carrying on our trade in *Japan*, in the following manner. The Captain, as he is here call'd or chief director for the time being, and Ambaſſador to the Emperor's court, hath 10000 Thails, aſſign'd him, the new director, lately arrived to relieve him, 7000 Thails, his Deputy, or the ſecond perſon after him, 6000 Thails, the Captains of the ſhip, merchants, clerks, and other people who came over on board the laſt ſhips, proportionably, as they happen to be in favour with the chief managers, and the Japaneſe Interpreters, to whom it belongs jointly to divide the ſaid ſum, and to take care that there be nothing ſold beyond what hath been aſſign'd to every one.

Director of the Dutch trade

The Reader is deſir'd here to obſerve, that the Company keeps conſtantly a Director, or as he is call'd by the Japaneſe, Captain of the Dutch, who hath the command of all the people of our factory, with the inſpection and care of our trade. The ſame perſon is to be at the head of the embaſſy, which is ſent to court once every year. He muſt, according to the cuſtom of the country, be reliev'd after the year is expir'd. The ſhips bring over from *Batavia* his Succeſſor, along with a deputy, ſome few merchants and clerks, who are to aſſiſt him during the time of the ſale. When the ſale is over, and the ſhips ready to ſet ſail, he goes on board in order to his return to *Batavia*, and leaves the place to his Succeſſor, who is reliev'd the next year, by another in the ſame manner.

Sale of our goods.

The ſale of our goods is perform'd in the following manner. The day of the *Combang*, (as they call our ſale) which muſt be determin'd by the court, drawing near, a liſt of all the goods is hung up at the gates without our Iſland, written in very large characters, that every body may read it at a due diſtance. Mean while the government ſignifies to the ſeveral *Ottona's* of the town, and theſe to the merchants,

who

who are come thither from divers parts of the Empire, and lodge within their diſtrict, what duty there will be laid *per Cent* (for the benefit of the Inhabitants of *Nagaſaki*) upon ſeveral of our goods, in order to enable them to reſolve accordingly, what price they can well afford to buy them at. A fine trick indeed, whereby they tax our goods indirectly, and ridicule us into the bargain with the reſtoring of our liberty and privileges. For, ſay they, and ſo it is in fact, when we tax'd your goods, you came with no leſs than ſeven ſhips, and diſpos'd of great cargoes; now you can ſend but three or four ſhips, and ſell but a few goods; had it not been better for you, to remain as you were, than by applying for a renewal of your privileges to make your condition the worſe. The day before the *Combang* papers are put up at all the gates of the ſtreets, to invite the merchants to make their appearance the next morning at *Deſima*, where for their farther information, they find before every warehouſe a liſt of the goods laid up therein. As the direction of our trade is entirely in the hands of the government of *Nagaſaki*, ſo particularly the *Combang* cannot be held, but in preſence of two ſtewards of the Governors, in quality of their deputies, authoriz'd by them to aſſiſt at it. The chief officers of our Iſland muſt likewiſe be preſent. The firſt Interpreter preſides, and directs every thing, whilſt our own triumvirs, I mean the two directors, the old and new, and the deputy director have little or nothing to ſay. All perſons, who muſt be preſent at the ſale, having met together, our directors order a pattern of all our merchantable goods to be expos'd to view, and then give a ſignal with a *Gunn Gunn* (is a ſort of a flat bell not unlike a *Baſon*) for the merchants to come in. The houſe, where the ſale is kept, is a very neat building, built at the company's expence, and is then by removing the ſhutters laid open towards the ſtreet for people to look in. There is a ſmall gallery round it, and it is divided within into ſeveral partitions, very commodiouſly contriv'd for this act. The ſale itſelf is perform'd in the following manner. Only one ſort of goods is put up at a time. Thoſe who have a mind to buy them, give in ſome tickets each, ſign'd by ſham names, and ſignifying how many *Quan*, *Me*, *Momi*, *Burin*, *Me*, and *Futz* they intend to give for a piece, or a *Catti* of the goods which have been put up, all the whole ſale goods being ſold to that quantity. I took notice, that every merchant gives in ſeveral tickets. This is done in order to ſee how matters are like to go, and to keep to a leſs price, in caſe he repents of the greater, for which ſame purpoſe they are ſign'd only by ſham names: And becauſe of the great number and ſub-diviſion of the ſmall money, it ſeldom happens that two tickets exactly agree with one another. After all the bidders have given in their tickets, our directors proceed to open them, and to ſeparate the greater from the ſmaller. They are then deliver'd to the preſiding chief Interpreter, who reads them aloud

aloud one after another, beginning with the higheſt. They ask after the bidder three times, and if there is no anſwer made, he lays that ticket aſide, and takes the next to it. So he goes on, taking always a leſs, till the bidder cries out, *Here I am*, and then draws near to ſign the note, and to put his true name to it with black ink, which the Japaneſe for the like purpoſes always carry about them. The goods put up being ſold, they proceed to others, which they ſell in the ſame manner, and ſo they go on, till the ſum determin'd by the Emperor hath been rais'd, which is commonly done in two or three, ſeldom in four, *Combangs*, or days of ſale. The day after each *Combang* the goods are deliver'd to the buyer, and carried off from our Iſland. A company of merchants of the five Imperial cities have, by imperial letters patents, obtain'd the monopoly for buying and ſelling of raw ſilks. This commodity is ſold firſt, to their great advantage and our no ſmall prejudice, and they would fain oblige us to make up at leaſt one third of our cargoes with raw ſilk. The *Quanmotz*, duty or cuſtom laid upon goods, is but little us'd in *Japan*. It hath been introduc'd at *Nagaſaki*, meerly with an intent to take off part of the vaſt profits, which foreigners got upon their commodities, and to aſſign them for the uſe and maintenance of the poorer Inhabitants of this town. It was formerly moderate enough, but the late taxation, which hath been ſo very beneficial to the Governors and other Magiſtrates of the town, having been taken off, the Governors have thought fit to raiſe it, on purpoſe to engage the Japaneſe merchants to buy our goods at a leſs rate, in proportion to the duty laid upon them. This *Quanmotz*, when levied, is call'd by the Japaneſe *Kooſen*, or *Koſen Gin*, a *reward*, or *money to reward one's trouble*. In the diſtribution they call it *Fannagin*, or *Flower-money*, to ſignify, that it flowers out of the foreign trade for the maintenance and advantage of the poorer Inhabitants of *Nagaſaki*. It is diſtributed among them in proportion to the trouble they muſt be at, on account of the publick offices they muſt ſerve by turns, which differ according to the ſituation of the ſtreets they live in, as alſo to make them ſome amends for many other troubles and hardſhips they have reaſon to complain of, the rather ſince the barrenneſs of the country about *Nagaſaki*, and many other diſadvantages occaſion'd by the foreign commerce, might otherwiſe induce them to run away from thence to ſome other parts of the Empire, where they might live at a leſs charge and with more eaſe. They commonly receive in this diſtribution from three to fifteen *Thails* a-piece. The duty it ſelf laid upon the goods belonging to the company is fifteen *Thails* per cent, which upon the whole ſum of 300000 *Thails* produces 45000 *Thails* duty. The goods belonging to private perſons, which are commonly ſold at the end of the *Combang*, pay much more, and no leſs than 65 per cent for all ſtuffs and goods ſold by pieces, which upon 20000 *Thails* brings in

13000 *Thails* cuſtom. Goods ſold by the weight pay a duty of 70 *Thails* per cent, which upon 20000 *Thails* makes 14000 duty. The reaſon they give for this great difference in the duty laid upon the company's, and upon private goods, is becauſe private goods are brought over on board the company's ſhips, at their risk and expence, and conſequently deſerve leſs profit. The Chineſe for the like reaſon, that is, becauſe they are not at the expence of ſuch long and hazardous voyages as the Dutch, but nearer at hand, pay a duty of 60 per cent for all their goods, which upon the 600000 *Thails*, to the value of which they are permitted to ſell every year, brings in a ſum of 360000 *Thails* duty. If to this be added the yearly rents for our houſes and factory, which is 5580 *Thails*, and that of the Chineſe factory, which is 16000 *Thails* a year, it makes up, in all, a ſum of 453580 *Thails*, which the foreign commerce produces a year to the Magiſtrates and Inhabitants of *Nagaſaki*.

Profits upon the Dutch Goods.

As to the profits, the Company gets upon the commodities imported by us, it differs very much and varies every year, the ſame goods being not conſtantly ſold to an equal quantity, nor at the ſame rate. The whole depends upon the price, each ſort of goods hath at *Miaco*, and this is commonly regulated by the conſumption, and want, there is of them in the country. The profits our goods produce, may be computed to amount, one year with another, to 60 per cent, tho' if all the charges and expences of our ſale be taken into conſideration, we cannot well get above 40 or 45 per cent clear gain, and thus the goods we ſell in *Japan* to the value of ten tons of gold and a half, or 1050000 *Gilders*, yield no more than four tons, or four and a half, that is, 400000, or 450000 *Gilders* clear profit. A profit indeed very inconſiderable for ſo great a Company, which muſt conſtantly keep at leaſt 18000 men in pay, at the expence of upwards of 260000 *Gilders* (near 24000 l. ſterling) a month, only in wages, beſides the vaſt number of Ships, factories, and forts, they have to maintain and to look after, all over the Eaſt-Indies. Conſidering ſo ſmall a profit, it would be ſcarce worth the company's while to continue this branch of our trade any longer, were it not that the goods we export from thence, and particularly the refin'd copper, yield much the ſame profit, ſo that the whole profit may be computed to amount to 80 or 90 per cent. The charges and expences we muſt be at, are not the ſame every year. They are greater, if there is any thing wants building or repairing, or if there be more preſents to be made, or if any thing extraordinary happens. For the ſatisfaction of the Reader, I will here ſet down the expences of two years, as they ſtood in the laſt and fourth period of our commerce, to wit, in 1686. Mr. *Licentiate Cleyer* being then Director, and the expences much higher than uſual, and in 1688, when Mr. *Butenheimb* was Director, and the expences ſo ſmall, as could poſſibly be expected.

Our Charges.

The

	The Expences of 1686	*of* 1688.
For Victuals, *Gilders.*	23580	*Gilders* 13166
Boarding ——	9791	—— 6828
Extraordinary Expences	14097	—— 4993
Charges of the Ships	10986	—— 7589
Preſents ——	107086	—— 100789
Intereſts and monthly wages paid off ——	8092	—— 7318
Hire for *Deſima* and our warehouſes ——	19530	—— 19530
Summa Gilders	193162	160213

Prices of ſeveral Goods in Japan.

As to the price and profit of every ſort of goods in particular, I think it doth not become me accurately to ſpecify the ſame, nor perhaps would it be agreeable to the Reader. However to give him ſome ſatisfaction, I will here ſet down the current price of foreign commodities at *Miaco* for the year 1692, as it hath been communicated to me.

Chineſe ſilk, *Cabeſſa*, or the beſt, the *Pickel*, or 125 *lb.* Dutch for 665 *Siumome*, or *Thails*, Dito *Bariga*, or middle ſort, *á* 638 *Thails*.

Silk of *Bengale*, *Cabeſſa*, or the beſt, *á* 530 *Thails*, a *pickel*. Ditto *Bariga*, *a* 406 *Thails*.

Tunquineeſe Silk	*Thails* 440	the *Pickel*,	or 125 *lb.*
Florette Yarn	240	——	——
Cinnabar ——	600	——	——
Cloves ——	223	——	——
Pepper —— ——	23	——	——
Sugar Candy	21	——	——
Powder'd Sugar ——	14	——	——

Camphire of *Baros*, a *Katti*, or 1 pound and *á* qr. *á* 33 *Siumome*, or *Thails*.

Putſuk, or *Coſtus Arabica*, a 10 *Thails* a *Catti*.

Great, white, roll'd Chineſe *Pelangs*, 14 *Thails* a piece.

Armoſins, a 7 *Thails*, 4 *Maas*, the piece.

Tafaceels from *Cormandel*, the beſt at 6 *Thails*, 8 *Maas* a piece, the courſer ſort at 6 *Thails*.

Tafaceels from *Bengale*, at 4 *Thails*, 3 *Maas*.

Common white ſimple *Gilangs*, at 4, 8, 4, a piece.

Sumongis from *Tunquin*, at 3. 3.

White *Gunis* Linnen, a 7 *Thails*.

Salempuris, common bleach'd, at 3, 1.

Paraceels, common bleach'd, at 1, 5, 3.

Before

Profits upon the Goods of private Perſons.

Before I cloſe this ſubject, and proceed to ſend our four ſhips, with the profits and freſh cargoes on their return to *Batavia*, it may not be amiſs to ſay ſomething of the profits which the goods belonging to private perſons bring in, and in particular, what the three chief Directors of our trade can get by their places. The goods belonging to private perſons being brought over and ſold without any expence to the owner, produce all clear gain, which the great duty laid upon them notwithſtanding, is no ways inferior to that of the Company, tho' they pay but a ſmall duty. The two chief Directors (who purſuant to order from court) cannot hold their office longer than three years, and even that not ſucceſſively, being oblig'd, after they have ſerv'd one year, to return, with the homeward bound ſhips, to *Batavia*, from whence they are ſent back again, either by the next ſhips, or two years after, have the greateſt ſhare of it, for they are permitted to ſell and diſpoſe of their own goods, upon their arrival to the value of 7000 *Thails*, and in their own directorſhip, when they are going to return to *Batavia*, to the value of 10000 *Thails*, conſequently for 17000 *Thails* in one year. The deputy Director for his ſhare can ſell for 12000 *Thails* of his goods. If the Directors ſtand upon good terms with the chief Interpreter, and have found ways and means to ſecure his favour, by making him large preſents *de alienis*, he can contrive things ſo, that ſome of their goods be put up and ſold upon the firſt or ſecond *Combang*, amongſt the Company's goods, and will conſequently, becauſe of the ſmall duty, produce at leaſt 65 to 70 *per cent* profit. This too may be done without any prejudice to the Company, for in caſting up the ſums paid in for our goods, in order to make up the 300000 *Thails*, theſe articles are ſlipt over. If they have any goods beyond the ſum, they are legally entitled to, chiefly red corals, amber, and the like, it is an eaſy matter to diſpoſe of them in private, by the aſſiſtance of the officers of our Iſland, who generally will take them off their hands themſelves. The *Ottona* himſelf is very often concern'd in ſuch bargains, they being very advantageous. Formerly we could ſell them, by a deputy, to the foreigners, who at the time of our *Combangs* came over to our Iſland, and that way was far the more profitable for us. But one of our Directors, in 1686, play'd his cards ſo aukwardly, that ten Japaneſe were beheaded for ſmugling, and he himſelf baniſh'd the country for ever. The reſiding Director who goes alſo as Ambaſſador to the Emperor's court, hath beſides another very conſiderable advantage, in that ſuch preſents, as at the governors of *Nagaſaki* deſire ſhould be made to the Emperor, but are not to be found in the Company's warehouſes, and ſhould therefore be bought from the Chineſe, can be furniſh'd by him out of his own ſtock, if it ſo happens that he hath them, in which caſe he takes all the profit to himſelf, without doing any prejudice to the company. Nay they might poſſibly go ſtill farther

in

in purſuit of their own private advantages, were it not, that they endeavour to paſs for men of conſcience and honour, or at leaſt aim to appear fearful, leſt they ſhould be thought too notoriouſly to injure both the confidence and intereſt of their maſters. I do not pretend hereby to charge them with any indirect practices, as to the annual expences, though perhaps even theſe are ſometimes run up to an unneceſſary height: Nor is it in the leaſt my intention to detract from the reputation, and character of probity, of ſo many worthy Gentlemen, who have fill'd this ſtation with honour, and diſcharg'd their duty with the utmoſt faithfulneſs to their maſters. However, to ſupport what I have here aſſerted, and to ſhew, that if the Directors had not the common intereſt of the Company more at heart than their own private advantages, they could enrich themſelves by defrauding their principals, I cannot forbear mentioning one inſtance. The inſtructions from the government of *Batavia*, with regard to the refin'd copper, are not to buy it for leſs than twelve *Thails*, or twelve and a half, a *Pickel*. This they do, to keep the refiners in good humour, and not to diſcourage them, by allowing them too inconſiderable a profit. Nevertheleſs the Interpreters may ſometimes get it for a *Maas* cheaper, which upon 12000 *Pickels*, the quantity commonly bought, makes a Sum of 600 *Thails*, which they may, if they pleaſe, put in their pockets, becauſe it is contrary to their inſtructions in their account to charge the copper for ſo much leſs. Now, whether or no they actually do this, I will not take upon me to aſſert. Thus much I can ſay, without exaggeration, that the Directorſhip of the Dutch trade in *Japan*, is a place, which the poſſeſſor would not eaſily part with for 30000 *Gilders* (about 3000 *l.* ſterling). 'Tis true, it would be a great diſadvantage to the Director, and conſiderably leſſen his profits, if he hath not a good caſh in hand to provide himſelf, before his departure, with a ſufficient quantity of goods, but muſt take them upon credit, and upon his return ſhare the profits with his creditors. For beſides, he muſt not preſume to leave *Batavia*, much leſs to return thither, without valuable conſiderations to his benefactors, unleſs he intends to be excus'd for the future the honour of any ſuch employment. The goods he brings back to *Batavia* are, Silk-gowns, which he receiv'd as preſents from the Emperor and his Miniſters, and whereof he makes preſents again to his friends and patrons; victuals, china-ware, lacker'd, or japan'd things, and other manufactures of the country, which he can diſpoſe of at *Batavia* at 50 *per cent* profit, and beſides ſome *Cobangs* in gold. The *Cobangs* we took formerly at 54 *Thails* a piece, and could afterwards ſell them upon the coaſts of *Cormandel* at 28 *per cent* profit. But ſince we have been oblig'd to take them at a higher rate, they yield a much leſs, and in the main very inconſiderable profit. It is much more profitable for the Director, if he hath any left, to buy Ambergreeſe, or re-

fin'd Copper, and to ſend the latter, if poſſible, on board the company's ſhips to *Malacca*, I ſay, if poſſible, becauſe there are ſtrict orders from the company againſt it.

Cargoes of our homeward bound ſhips.

But it is time at laſt, to ſend our ſhips on their return. To make up their cargoes, a good part of the 1050000 gilders. paid in for our commodities, is laid out in refin'd copper, of which we buy for 12000 to 20000 pickels a year, (a pickel is 125 l. dutch weight) all the refin'd Copper is caſt in ſmall cylindrical ſtaffs about a ſpan long, and near an inch thick. Every pickel is pack'd up in a ſmall box made of firr, for the eaſier carriage. Every one of the three or four ſhips, we ſend hither, makes up part of her cargo with it. One of theſe ſhips makes the beſt of her way to *Batavia*. The others put in at *Puli Thimon* (an Iſland upon the coaſts of *Malacca*) from whence they proceed on their voyage to *Malacca*, to be by our Governor there bound farther either for *Bengale*, or the coaſts of *Cormandel*, or for *Surate*, or any other place, where they are like to diſpoſe of their cargoes to good advantage. We buy likewiſe a ſmaller quantity of courſe copper, which is deliver'd to us caſt in broad flattiſh round cakes, ſometimes we take in ſome hundred *Pickels*, or cheſts of copper *Casjes*, or farthings, but not unleſs they be aſk'd for at *Tunquin*, and other places. All the copper is ſold to us by a company of united merchants, who by vertue of a privilege from the Emperor, have the ſole refining and ſelling of it to foreigners, for which they are to pay to the Imperial chief Juſtice at *Miaco*, as Inſpector, for the time being, of foreign affairs, 400 ſhuets of ſilver a year, by way of a preſent. To engage our interpreters to make a good bargain for us with the copper merchants, we allow them a reward of 600, or more, *Thails* a year, and they generally play their cards ſo well, as to receive a ſum not inferior to this from the copper Company, by way of a gratuity. The other part of our *Cargoes* is made up by Japaneſe Camphire, from 6000 to 12000, and ſometimes more, pounds a year, pack'd up in wooden barrels; by ſome 100 bales of China ware, pack'd in ſtraw; by a box or two of Gold thread, of an hundred rolls the box, but not unleſs it be wanted; by all ſorts of japan'd cabinets, boxes, cheſts of drawers and the like workmanſhip, all of the very beſt, we can meet with; by umbrello's, ſkreens, and ſeveral other manufactures of canes, wood, buffalo's, and other horns, hard ſkins of fiſhes, which they work with uncommon neatneſs and dexterity, ſtone, copper, gold and *Sowaas*, which is an artificial metal compos'd of copper, ſilver and gold, and eſteem'd equal in value to ſilver, if not ſuperior; by Rollangs; by paper made tranſparent with oyl and varniſh; by paper painted and colour'd with falſe gold and ſilver for hanging of rooms; by rice, the fineſt of all. *Aſia*; by *Sacki*, a ſtrong liquor brew'd of rice; by *Soje*, a ſort of pickel, fit to be eat at table with roaſted meat; by pickel'd fruits pack'd up in barrils; by

indented

indented tobacco, Tea and marmelades; beſides ſome thouſands *Cobangs* of gold in ſpecie.

Preceedings upon their departure.

Our ſhips cannot be laden, nor ſet ſail from the harbour, till ſpecial leave hath been given, and the day of their departure determin'd by the court. When they are laden, all our private goods, and what elſe we have to bring on board, muſt be again narrowly ſearch'd. For this purpoſe two of our landlords, two apprentices of the Interpreters, and two clerks, either of the *Ottona*, or of the treaſury office, with ſome *Kuli*'s or workmen, call about 2 or 3 days before the departure upon every one in his room, as well thoſe, who ſtay at *Deſima*, as thoſe, who are to return, and have been lodg'd in our empty houſes during the time of the ſale. Theſe people viſit every corner, examine all our things piece by piece, taking an exact memorandum of what they find, then bind them together with ſtraw ropes, and put their ſeals to them, along with a liſt of what the parcel contains for the information of the gate guard, who would elſe open them again. All contraband goods are ſeiz'd at this ſearch. Such are for inſtance, whatever hath the figure of an Idol of the Country, of a *Kuge*, or an Eccleſiaſtical perſon of the *Dairi*'s Court in his dreſs; all printed books and papers, looking glaſſes, or other metals with Japaneſe characters upon them, ſilver money; ſtuffs woven in the Country; but in particular arms, and whatever can be referr'd under that title, as the figure of a ſoldier, ſaddle, ſhip, or boat, armour, bow and arrows, ſwords and ſcimeters. Should any of theſe be found upon any Dutchman, the poſſeſſor would be at leaſt baniſh'd the Country for life, and the Interpreters and ſervants appointed to take care of his affairs, and all other ſuſpicious perſons, would be put to the rack, till the ſeller and all his accomplices be diſcover'd, by whoſe blood only ſuch a crime is to be expiated. Of this we had a late inſtance in the Imperial ſtewards own ſecretary, who having endeavour'd to ſend over ſome blades of a Scimeter to *China*, was executed for it, with his only ſon, an innocent child, not above eight years old. Upon my own departure, altho' my things, for good reaſons, were viſited but ſlightly, and over a bottle, yet they ſeiz'd upon an old Japaneſe razor, and a few ſmall ſticks ty'd to the babies, inſtead of ſabres, becauſe they juſt happen'd to ſee them.

All the gold belonging to private people muſt be exported openly, and before their leaving *Deſima* ſhewn to the Commiſſioners, to ſee whether it paſs'd thro' their hands, which they know by a mark, they ſtamp upon all *Cobangs* in the Exchequer-office. By this means they may find out, whether it hath not been got by ſmugling. As to this however, they cannot be ſo very nice, becauſe of the great hurry of other buſineſs to be diſpatch'd upon our departure. All theſe ſeveral ſtrict orders and regulations of the Japaneſe, have been made chiefly with an intent to prevent ſmugling, a crime ſeverely

Orders about Smugling

forbid by the Emperor, and indeed not without very good reaſon for it not only makes the goods more common and cheaper, but by leſſening the *Koſen*, or duty, proves very prejudicial to the town of *Nagaſaki*, the inhabitants whereof muſt get a conſiderable part of their livelyhood upon the ſaid duty. The penalty put upon this crime is death, without hopes of reprieve, but it extends only to the perſon convicted, and his accomplices, and not to their families, as the puniſhments of other crimes do. And yet the Japaneſe are ſo addicted to this crime, that, according to computation, no leſs than 300 perſons have been executed in ſix or ſeven years time, only for ſmugling with the Chineſe, whoſe departing yonks they follow to the main Sea, and buy of them what goods they could not diſpoſe of at their ſale at *Nagaſaki*. There are not many Inſtances of people, that were executed for ſmugling with the Dutch. During my ſtay in *Japan*, which was not above two years, upwards of fifty ſmuglers loſt their lives, ſome whereof having been apprehended made away with themſelves, others were publickly executed, and ſome privately in priſon. No longer ago than 1691, two Japaneſe were executed upon our Iſland, for having ſmuggled from a Dutchman one pound of *Camphire* of *Baros*, which was found upon the buyer, juſt as he endeavour'd to carry it off from our Iſland. But I will firſt ſend our ſhips on their return, and then cloſe this tedious chapter with the Hiſtory of this execution. The day determin'd for the departure of our ſhips drawing near, they proceed to lade their cargoes one after another. Laſt of all, the arms and powder are brought on board, follow'd by the ſhip's company, who muſt again paſs in review according to the liſt which was given in upon the ſhip's arrival. The ſhip being ready to ſet ſail, ſhe muſt weigh her anchors that inſtant, and retire two leagues off the town, towards the entrance of the harbour, where ſhe rides till the other ſhips are laden in the ſame manner. When alll the homeward-bound ſhips are join'd, they proceed on their voyage, and after they have got to the main ſea, to a pretty conſiderable diſtance from the harbour, the Japaneſe Ship-guard, which never quitted them from their firſt arrival till then, leave them, and return home. If the wind proves contrary to the ſhips going out, a good number of Japaneſe rowing boats, faſten'd to a rope, tow them out by force, one after another. For the Emperor's order muſt be executed in ſpite of wind and weather, ſhould even afterwards all the ſhips run the hazard of being wreck'd.

Execution of two Japaneſe Smuglers.

I come now to the hiſtory of the execution above-mention'd, wherewith I propos'd to cloſe this tedious chapter. On the 10th of *December*, early in the morning, the commanding Governor formerly call'd *Ginſejemon*, now *Tſino Cami*, ſent notice by the *Ottona* of our Iſland, to our Director, to keep himſelf, with the reſt of the Dutchmen, in readineſs to ſee the Criminals executed. About an hour after came

came over the numerous flocks of our Interpreters, landlords, cooks, and all the train of *Deſima*, with the ſheriffs, and other officers of Juſtice, in all to the number of at leaſt 200 people. Before the company was carried a pike, with a table, whereupon the crime, for which the criminals were to ſuffer, was ſpecify'd in large characters, that every body might read it at a diſtance. Then follow'd the two criminals ſurrounded with Bailiffs. The firſt was the buyer, a young man, of 23 years of age, upon whom the *Camphire* was found, as he endeavour'd to carry it off from the Iſland, very meanly clad. The ſecond was a well-looking man, and well clad, about 40 years of age, who ſuffer'd only for having lent the other, formerly a ſervant of his, the money to buy the *Camphire*. One of the Bailiffs carried an inſtrument upright, form'd like a rake, but with iron hooks inſtead of teeth, proper to be made uſe of, if any of the malefactors ſhould attempt to make his eſcape, becauſe it eaſily catches hold of one's cloaths. Another carried another inſtrument proper to cut, to ſtab, and to keep one faſt to a wall. Then follow'd two officers of the Governor's Court, with their retinues, as Commiſſioners to preſide at this act, and at ſome diſtance from them came two clerks. In this order they march'd acroſs our Iſland, to the place deſign'd for this execution. We Dutchmen, only ſeven in number, (our ſhips being already return'd) reſolv'd not to come near: But our Director adviſ'd us to go, becauſe he had heard, that, upon refuſal, we ſhould be compell'd to it by force. I followd this advice, and went without delay to ſee the execution done. I found the two criminals in the middle of the place, one behind the other, kneeling, their ſhoulders uncover'd, and their hands ty'd to their back. Each had his executioner ſtanding by him, the one a Tanner (for Tanners do the office of executioners in this country) the other his beſt friend and comrade, whom he earneſtly deſir'd, as the cuſtom is in this country, by doing him this piece of ſervice, to confirm the friendſhip he had always had for him. At about twenty paces from the criminals ſate the two Commiſſioners upon one bench, and the two clerks upon another. A third was left empty for our Director, who however did not appear. The reſt of the people ſtood promiſcuouſly, where they pleas'd. I myſelf crowded, with my Japaneſe ſervant, as near one of the malefactors, as poſſibly we could. Mean while they were looking out for the reſt of the Dutchmen, I over-heard a very extraordinary diſcourſe between the two criminals. For as the elderly man was grumbling between his teeth his *Quanwonjo*, (*Quanwonjo*, is a ſhort prayer to the Hundred-hand Idol, call'd by the Japaneſe *Quanwon*: This prayer is taken out of *Fatznomaki*, the eighth part of the great Book *Fakejo*, which is compos'd of 48 parts) the other, to whom I ſtood neareſt, rebuk'd him for it, in the following words; *Fy*, ſaith he, *for ſhame to appear thus frighted out of your wits! Ah, Ah*, ſaid the other, *I only*

pray a little. You have had time enough to pray, reply'd the young man, *it ſignifies nothing at preſent but to expoſe your ſelf, and to ſhew the* Dutch *what a Coward you are.* This diſcourſe ſo wrought upon the other, that he actually left off praying. The minute the Dutch were all met together at the place of execution, a ſignal was given, and that inſtant both executioners cut off, each his criminal's head, with a ſhort Scymiter, in ſuch a manner that their bodies fell forward to the ground. The bodies were wrapt up, each in a courſe ruſh-mat, and both their heads together in a third, and ſo carried away from *Deſima* to the ordinary place of execution, a field, near *Mangome*, a ſmall village not far from *Nagaſaki*, where, 'tis ſaid, young people try'd their ſtrength, and the ſharpneſs of their Scymiters, upon the dead bodies, by hacking them into ſmall pieces, ſcarce an inch long and broad, which they afterwards permitted to be buried. Both heads were fix'd upon a Pale, according to cuſtom, and expos'd to view for ſeven days. The execution being over, the company march'd off from *Deſima* without any order. Our Director went to meet the two Commiſſioners, and afterwards the two Clerks upon the croſs-ſtreet, as they were returning home, thank'd them for the trouble they had been at on this occaſion, and invited them to his houſe to ſmoke a pipe. He had nothing in return for his kind invitation but a ſharp reprimand, with an admonition, to take care of his people, that no more ſuch accidents ſhould happen for the future. This was the firſt time criminal blood was ſhed upon our Iſland.

CHAP. IX.

Of the way of Life, Trade and Privileges of the Chineſe in JAPAN.

Ancient State of the Chineſe Trade.

THE Chineſe from remoteſt antiquity, exported the growth and commodities of their country, chiefly raw ſilk, wherein it abounds, all over the Eaſt. 'Tis from thence they were by the Greeks and Romans call'd *Seres*. They traded particularly to the Kingdoms and Iſlands ſituate beyond *Sumatra* and *Malacca* to the Eaſt. Since the late Tartarian conqueſt many of them, unwilling to conform to the orders iſſu'd by their Conqueror, to ſhave their heads after the manner of the Tartars, left their native country, and ſettled in the ſame Kingdoms and Iſlands, which till then they had frequented only as traders. They had alſo, from times almoſt immemorial, carried on a commerce with *Japan*, tho' but ſmall, and with a few

yonks.

yonks. For under the reigns of ſome former Emperors, *China* was, as *Japan* now is, ſhut up and kept from all commerce with foreign nations, and the Inhabitants ſtrictly forbid under ſevere penalties, to export the growth of the country, or to have any communication with their neighbours. Nevertheleſs, thoſe who lived along the Sea coaſts, and in the neighbouring Iſlands, found means, tho' with ſome difficulty and in private, to fit out a ſmall number of yonks, and now and then to paſs over to the Kingdoms, and Iſlands, which lay neareſt, whereof *Japan* was one. Things ſtood upon this foot, when the late Tartarian Conqueror of *China*, and his Succeſſor the now reigning Monarch of that mighty Empire, thinking that it would very much conduce to the honour of his ſubjects, and to the advantage of his dominions, for the future to permit a free and undiſturb'd commerce, reſolv'd to ſuffer his ſubjects to trade abroad, and to give foreigners a free acceſs to his dominions. The Chineſe ever ſince exported the produce and commodities of their country to a much greater quantity, than before, and enlarg'd their trade and commerce, as with moſt Eaſtern Nations, ſo particularly with their neighbours the Japaneſe, by whom they had been all along receiv'd as welcome gueſts, and tolerated, becauſe of the affinity there is between the religion, cuſtoms, books, learned languages, arts and ſciences of both nations. Formerly they frequented the harbour of *Oſacca*, and others leſs ſecure, becauſe of the frequent cliffs, rocks and ſhoals, which make the whole navigation that way exceedingly difficult and dangerous, and wholly impracticable for ſhips of any bulk. The Portugueſe ſome time after ſhew'd them the way to that of *Nagaſaki*, which is not only more ſecure, but was in many other reſpects much more advantageous. The reſort of merchants to this place, who came from all parts of the Empire to trade with the Portugueſe, was too great, not to engage the Chineſe to put in there preferably to other places. At laſt orders from court, importing, that the harbour of *Nagaſaki* ſhould be for the future the only one open to foreigners, in all the Japaneſe dominions, fix'd them there. Ever ſince, the Chineſe, as well thoſe who live in *China*, as others who were by the late Tartarian conqueſt diſpers'd into the neighbouring Countries and Iſlands beyond the *Ganges* to the Eaſt, traded to *Nagaſaki*, either upon their own account, or that of their principals, for ſometime with all the liberty they could poſſibly deſire. They came over when, and with what numbers of people, yonks and goods they pleas'd. So extenſive and advantageous a liberty could not but be very pleaſing to them, and put them upon thoughts of a ſurer eſtabliſhment, in order to which, and for the free exerciſe of their religion, they built three temples, according to the three chief languages ſpoke by them, each to be attended by prieſts of their own Nation ſent over from *China*. The number of Chineſe, and Chineſe yonks ſoon encreas'd to that degree, as made the ſuſpicious and circumſpect Japaneſe extreamly jealous of them.

Reductions of the Chineſe Trade, and the Reaſons thereof.

them. For to mention only ſome late inſtances, there came over to *Nagaſaki* in the years 1683 and 1684, at leaſt two hundred Chineſe yonks a year, every one with no leſs than fifty people on board (at preſent, they are not permitted to have more than thirty hands on board each yonk,) ſo that no leſs than ten thouſand people came over from *China* to *Nagaſaki* every year. Some of the largeſt yonks, beſides the neceſſary hands, brought over numbers of paſſengers, and other private perſons, who came to trade upon their own account, and ſeveral of them had from fifty to fourſcore, and ſometimes an hundred men on board. Whoring, which is ſtrictly forbid in *China*, being openly permitted in *Japan*, many young rich perſons came over to *Japan*, purely for their pleaſure, and to ſpend ſome part of their money with Japaneſe wenches, which prov'd very beneficial to this town. Not long ago, a Tartarian Mandarin came over with a very numerous retinue, and in quality of Admiral of a ſmall fleet of ſix yonks, but he was oblig'd forthwith to return to *China*, for the Japaneſe gave him to underſtand, that their Country would not bear any other Commanders and Mandarins, but ſuch as were natives of it. The liberty, which the Chineſe for ſome time enjoy'd in this country, was too great to continue long without alteration, and it quickly came to a fatal end. The Japaneſe had notice given them, that the Jeſuits, their mortal enemies, who had been baniſh'd from *Japan* for ever, were favourably treated at the court of the then reigning Tartarian Monarch of *China*, by whom they had liberty granted them to preach and propagate the Goſpel in all the extent of his vaſt dominions. Some Books relating to the Roman Catholick Religion, which the fathers of the ſociety had found means to print in *China*, in the language of that country, were brought over to *Japan* amongſt other Chineſe Books, and ſold privately, which made the Japaneſe apprehenſive, that by this means the Chriſtian religion, which had been exterminated with ſo much trouble, and the loſs ſo many thouſand perſons, might be reviv'd again in the country. Some ſuſpicion of chriſtianity was thrown even on the importers of theſe books, and if they were not look'd upon as actual converts, they were thought, at leaſt, to be favourably inclin'd to the Roman Catholick Religion. For theſe ſeveral reaſons, which were of great moment with ſo jealous and apprehenſive a nation, it was propos'd at court, to reduce the extenſive liberty of the Chineſe to a narrower compaſs, and to put them much upon the ſame foot with the Dutch, both with regard to their trade and way of life. The thoughts of the court tending at firſt to alter the ſtate of the Chineſe trade, and afterwards to ſhut up their perſons, as they had done the Dutch at *Deſima*, and to make their ſettlement ſubject to the ſame rigorous regulations, and narrow inſpection, which ours labours under, were ſtrongly ſupported by the arrival of the *Mandarin* above-mention'd, and the daily increaſe of Chineſe and Tartars, ſuſpected of Chriſtianity, the

the very worſt thing they could have been ſuſpected of. And as to the firſt, I mean the regulations concerning their trade, that ſame year 1685, in which the Dutch had been reduc'd to the ſum of 300000 *Thails*, or 300 cheſts of ſilver *per annum*, the Court thought fit to limit alſo the Chineſe to a certain ſum, beyond which none of their goods ſhould be ſold. This ſum is not to exceed 600 cheſts of ſilver, that is 600000 *Siumome*, or *Thails*, and according to the Dutch way of computing 21 tuns of gold, that is 2100000 gilders, (about 200000 pounds ſterling.) It was order'd at the ſame time, that the goods which might be reaſonably ſuppos'd to yield 600000 *Thails* ſhould be brought over on board ſeventy yonks at fartheſt, and this according to the following diviſion made by the Japaneſe themſelves; ſeventeen yonks from the province *Hoksju*, or *Foktsju*, or *Fukutsju*, ſixteen from *Nankin*, five from the city and Province *Cantoo*, or *Canton*, five from *Nefa*, four from *Sintsjeu*, four from the Iſland *Aymo*, or *Aynan*, and the coaſts of the neighbouring continent of *China*, three from *Kootz*, or *Kootsja*, three from the Kingdom of *Siam*, or *Sijam*, two from the Kingdom of *Tunquin*, two from *Cammon*, two from the Kingdom of *Cabotsja*, or *Cambodia*, two from *Takkaſagga*, otherwiſe *Taſwaan* upon the Iſland *Formoſa*, one from *Fudaſan*, ſituate below *Raktsju*, where there is a famous *Quannon* Temple, one from *Kootsjj*, or *Coſijnſijna*, and one from *Tani*, which is one of the moſt conſiderable of the *Kiuku* Iſlands, beſides ſome others, which I could not learn. After this manner the Japaneſe have thought fit to divide the allow'd number of yonks among the Chineſe ſettled in the ſeveral Kingdoms and Iſlands above mention'd. They admit alſo one from *Siakkatarra*, or *Batavia*, and one from *Poking* or *Peking*, which two laſt ſhould be either added to the foregoing to make up the number of ſeventy, or elſe admitted in lieu of ſuch as ſtay'd too late, or were caſt away in their voyage: And yet, the great accuracy, and nice circumſpection of the Japaneſe, notwithſtanding, the Chineſe will frequently impoſe upon them. Thus for inſtance ſome of the yonks, which came to *Nagaſaki* early in the year, after they have diſpos'd of their Cargoes, return to clean and to be new painted and varniſh'd, then they take in another cargo, and other hands on board and ſo make the voyage twice the ſame year, without the Japaneſe's being able to diſcover their cheat. Others go to the province *Satſuma* early in the year, as if they had been caſt thither by chance, or ſtreſs of weather, diſpoſe of what goods they can, then haſte back to take in a new cargo, and ſo go up to *Nagaſaki*. If in going to *Satſuma* they are met by the Japaneſe Guard de coaſts, which by order of the Government cruiſe in thoſe ſeas to hinder the natives from carrying on a ſmugling trade, they will then alter their courſe, as if they had been againſt their inclination caſt out of it, and proceed directly on their voyage to *Nagaſaki*, as the only harbour, foreigners are permitted to put into.

Preſent ſtate of the Chineſe Trade.

Shutting up of the Chineſe.

As to the ſecond of the two abovemention'd points, which the court had in view with regard to the Chineſe Nation, I mean to ſhut them up, as they had done the Dutch at *Deſima*, that was not put in execution till three years after; for they as yet enjoy'd ample liberty, till the year 1688, when the fine garden of *Sije Sſugu Feſo*, late Steward of the Imperial Lands and Tenements about *Nagaſaki*, (whoſe fatal diſgrace I have above related) was aſſign'd them for their habitation. This garden was pleaſantly ſeated almoſt at the end of the harbour, not far from the ſhore and town. It had been maintain'd with great expence, as the Emperor's own property, and was curiouſly adorn'd with a great number of fine plants, both native and foreign, the poſſeſſor himſelf having been a great lover of Botany. Upon this ſpot of ground ſeveral rows of ſmall houſes were built to receive the Chineſe, every row cover'd with one common roof, and the whole ſurrounded with ditches, palliſadoes, and ſtrong well-guarded double gates. All this was done with ſo much expedition, that the ſame place, which at the beginning of *February* was one of the pleaſanteſt gardens, had already towards the latter end of *May* the horrible aſpect of a ſtrong priſon, therein to ſecure the Chineſe, who into the bargain, muſt pay ever ſince a yearly rent of 1600 *Thails* for it. Whenever they come to *Nagaſaki*, they muſt live here, and ſo great is their covetouſneſs and love of gain, that they ſuffer themſelves to be ſo narrowly watch'd, and every bit ſo badly, if not worſe, accommodated, than I have above deſcrib'd the Dutch to be at *Deſima*. However, there are ſome remarkable differences to be obſerv'd with regard to the accommodation of the Dutch and Chineſe. Theſe are, 1. The Chineſe are not allow'd the favour of being admitted into the preſence of the Emperor, as the Dutch are once a year, but inſtead of this, they ſave the trouble and charges of a journey of three months, and of ſo many preſents, which muſt be made to his Imperial Majeſty, and his Miniſters. 2. They have victuals and proviſions brought and offer'd them to ſale, at the very gates of their factory, whereas we muſt be at the expenee of maintaining a whole company of Commiſſioners for victualling, all natives of *Japan*. 3. Being look'd upon as private merchants, and withal encreaſing the bad opinion the Japaneſe have of them, by the frequent diſputes and quarrels ariſing among them, they are not treated with ſo much civility, as we are, by their inſpectors, guards and interpreters, who make no ſcruple now and then to cane them by way of puniſhment for ſmall miſdemeanors. 4. They have no Director of their trade, conſtantly reſiding there, as the Dutch, but when the ſale of their goods is over, they go all away on board their yonks, leaving in the mean time their houſes empty,

They

They have three ſales a year, at three different times, one in the Spring, when they diſpoſe of the cargoes of twenty yonks, another in the Summer for thirty others, and another in Autumn again for twenty. What other yonks come over beyond this number, or after the ſale is over, muſt return without ſo much as being ſuffer'd to unlade. Their cargoes conſiſt in raw ſilk from *China* and *Tunquin*, and all ſorts of ſilken and woollen ſtuffs, which are likewiſe imported by the Dutch, and have been nam'd in the preceding chapter. They alſo import Sugar from ſeveral parts of the Eaſt-Indies, *Calamine* Stone from *Tonquin*, for making of braſs and Brazier's wares; Turpentine (from wild Piſtacho-trees); Gumm, myrrh, Agat, and Calambak-wood from *Tſiampa*, *Cambodia* and the neighbouring Countries; the precious Camphire of *Baros* from *Borneo*; the precious Chineſe-root *Niſin*, or *Ninſeng* (wild Sugar-root) from *Corea*, ſeveral other drugs and medicines, ſimple and compound, from *China*, beſides ſeveral Philoſoſophical and Theological Books printed in *China*. As to theſe Books, it happen'd, as I have taken notice above, that ſome relating to the Chriſtian Religion, which were compos'd and printed by the Jeſuits in *China*, ſlipt in among the reſt. When this was firſt found out by the Japaneſe, they oblig'd the Proprietor of the Books to teſtify in the moſt ſolemn manner, that he was not a Chriſtian himſelf, and that he did not bring over any of theſe Books deſignedly, and knowing what they were, then to make him more circumſpect for the future, they ſent him back with his yonk and whole cargo, without permitting him to diſpoſe of any one part of it. Upon this it was order'd, that for the future all the Books whatſoever, imported by the Chineſe, ſhould be firſt examin'd, and one of each kind read and cenſur'd, before they ſhould have leave to ſell them. This office of Cenſors, with a competent yearly allowance, hath been given to two learned men of this town, one whereof is Father Prior of the monaſtery *Siutokus*, who is to read and cenſure all the Eccleſiaſtical Books, the other is a *Sjutos* Philoſopher, and Phyſician to the *Dairi*, as he ſtiles himſelf, who is to read and cenſure all the Philoſophical, Hiſtorical and other Books. This latter Gentleman reſides at *Tattajamma*, and wears long hair, which he ties together behind his head, as the cuſtom is amongſt the Philoſophers, Phyſicians and Surgeons of the country.

Goods imported by the Chineſe.

The proceedings at the ſale of the goods imported by the Chineſe, being nearly the ſame with ours, I need not add any thing to the deſcription I have given thereof in the preceding chapter. It muſt be obſerv'd only, that as the voyage of the Chineſe is ſhorter than ours, and not expos'd to ſo many dangers, nor liable to ſo great an expence, the government in conſideration of this hath laid a much greater duty upon all their commodities, to wit, 60 per cent to be pay'd by the buyer for the benefit of the ſeveral officers concern'd in the management of the Chineſe trade, and of other Inhabitants of *Nagaſaki*, amongſt whom this money is afterwards diſtributed.

Proceedings at their Sales.

Taxes laid upon them.

ſtributed. This great duty is the reaſon, why their profits are not near ſo conſiderable, as ours, the buyers, by whom the duty is to be paid, being not willing to offer great prizes for them. It hath been order'd beſides, ever ſince the reduction of their trade, that the money paid in for their goods ſhould not be exported, as it was done formerly, in copper or ſilver money, but ſhould be all laid out again in copper and manufactures of the country, ſo that now they are not permitted to export one ſingle *Itzebo*, or farthing of Japaneſe money.

Departure of their yonks.

As ſoon as a yonk hath diſpos'd of that part of her cargo, which in the diſtribution hath been aſſign'd her for her portion, the *Funaban* (or guard ſhips, which as ſoon as ſhe came into the harbour, were poſted on both ſides of her) attend her out of the harbour, till ſhe gets to the main Sea. The day before her departure the Chineſe Neptunus, or Sea-idol, *Puſſe* or *Boſſa*, is fetch'd from the temple, where he was kept from the time of the yonks arrival, and is with great pomp and ceremony, under the ſound of timbrels and other muſical inſtruments carried on board. This *Boſſa* is an idol unknown in *Japan*, and not worſhip'd by the Japaneſe. Chineſe ſailors carry him along with them in all their voyages, and make great vows to him, when they are in danger. Every evening a gilt paper is lighted before him, and thrown into the Sea as an offering, with ringing of bells, and playing upon muſical inſtruments. If they made a good voyage, particularly if they eſcap'd ſome conſiderable danger, they play *Wejjangs*, or Comedies, at night in the open ſtreets, for his diverſion. They are likewiſe ſaid to ſacrifice to him ſwine and other animals, the fleſh whereof they afterwards eat. For this reaſon they never ſacrifice Cows to him, becauſe they have a great veneration for this animal, and religiouſly abſtain from eating its fleſh. The Chineſe merchants returning commonly with a good quantity of undiſpos'd goods on board, they are frequently follow'd by Japaneſe ſmuglers, who buy the remainder of their goods at a low prize. But theſe unhappy wretches are almoſt as frequently caught by the Japaneſe cruizers, and deliver'd up to juſtice at *Nagaſaki*, which conſtantly proves ſevere and unmerciful enough to them. Not long after my arrival in *Japan*, viz. *Nov.* 20. 1690, eleven perſons were caught in one boat, and brought into priſon at *Nagaſaki*, where they were executed a few days after. Not to mention ſeveral other inſtances, there ſuffer'd death for ſmugling twenty three perſons, upon the 28th of *Dec.* 1691, ten whereof were beheaded, and the others laid on the croſs. Among the latter there were five, who upon being taken, made away with themſelves, to avoid the ſhame of an unavoidable public execution, but their bodies were nevertheleſs preſerv'd in ſalt, on purpoſe to be afterwards laid upon the croſs.

Worſhip of their ſhip Idol

Smuglers.

Trade of the Liquejo Iſland, to Japan.

Before I cloſe this chapter, it will not be improper to mention in a few words, another company of merchants from the *Riuku*, or *Liquejo* Iſlands, who are permitted to carry on a particular trade to the province *Satzuma*.

Satzuma. By the *Riuku*, or *Liquejo* Iſlands, muſt be underſtood that Chain of Iſlands, which run down from the South Weſt Coaſts of *Satzuma* towards the *Philippine Iſlands*. The inhabitants ſpeak a broken Chineſe, which evinces their original deſcent from *China*. The Chineſe at all times traded to theſe Iſlands. After the late Tartarian Conqueſt of *China*, many came over with their families to ſettle there, and were well receiv'd by the Inhabitants as old acquaintance and countrymen. Some time ago theſe Iſlands were invaded and conquer'd by the Prince of *Satzuma*, under whoſe ſubjection they ſtill remain. Tho' they look upon the Prince of *Satzuma*, as their Conqueror and Sovereign, to whoſe *Bugjos*, or Lieutenants, they pay ſome ſmall part of the produce of their fields, by way of a tribute, yet they will not acknowledge the ſupremacy of the Japaneſe Emperor. They ſend over every year a preſent to the Tartarian Monarch of *China*, in token of ſubmiſſion. Tho' they might be look'd upon, in ſome meaſure, as ſubjects of the Japaneſe Emperor, yet they are, as to their trade, treated like other foreigners. They are order'd to go to the harbour of *Satzuma*, and not to preſume to frequent any other in the Japaneſe Dominions. The import and ſale of their goods hath been likewiſe limited to a yearly ſum of 125000 *Thails*, beyond which nothing ſhould be ſold. Nevertheleſs they diſpoſe of much greater Cargoes, thro' the connivance of the Japaneſe Directors of their trade, who are themſelves no loſers by it. The goods imported by them are all ſorts of ſilk and other ſtuffs, with ſeveral other Chineſe commodities, which they bring over from *China* on board their own yonks; ſome of the produce of their own country, as corn, rice, pulſe, fruits; *Awamuri*, a ſtrong ſort of Brandy, made out of the remainder of their crop; *Takaragai*, and *Fimagai*, that is, Pearl-ſhells, and that ſort of ſmall ſhells, call'd *Cowries* in the Indies, which are brought chiefly from the *Maldive* Iſlands to *Bengale* and *Siam*, where they go for current money. Out of thoſe, which are imported into *Japan* by the Inhabitants of the *Riuku* Iſlands, upon the ſhores whereof they are found in great plenty, is prepar'd a white cheek-varniſh, which boys and girls paint themſelves withal. They likewiſe import a ſort of large flat ſhells, poliſh'd and almoſt tranſparent, which the Japaneſe make uſe of inſtead of windows, and to ſhelter themſelves againſt rain and cold, ſome ſcarce flowers and plants in pots, beſides ſeveral other things.

CHAP. X.

Some Proclamations, Paſports, Orders, &c. mention'd in the foregoing Chapters.

I.

GOSJU IN, that is, Letters Patent under the red Imperial Seal, granted by the Emperor *Gonggingſama* (who was in his Life-time call'd *Ongoſchio Sama*) to *Jacob Spex*, in behalf of the united Company of Dutch Merchants trading to the Eaſt Indies, and their Factory at *Firando*.

ALL Dutch Ships, that come into my Empire of *Japan*, whatever place or port they put into, we do hereby expreſsly command all and every one of our ſubjects, not to moleſt the ſame in any ways, nor to be a hindrance to them, but on the contrary, to ſhew them all manner of help, favour and aſſiſtance. Every one ſhall beware to maintain the friendſhip, in aſſurance of which we have been pleas'd to give our Imperial word to theſe people, and every one ſhall take care, that my commands and promiſes be inviolably kept.

Dated (*Stylo Japoniæ*) on the 25th Day of the 7th *Mane*, being the 30th of *Auguſt* 1611.

Theſe Letters Patent, together with the red Seal, are ingrav'd in *Tab.* XX. *Fig.* 2. 3.

II.

In the year 1617 upon freſh application made by the Dutch, the like Letters Patent under the red Seal, and nearly in the ſame terms, were granted by the Emperor *Taitokoujnſama*, *Ongoſchioſama*'s Succeſſor, to *Hendrick Brouwer*, who was for this purpoſe ſent as Ambaſſador to the ſaid Emperor. The direction, as it ſtood on the outſide, is repreſented in *Tab.* XX. *Fig.* 4. where it muſt be obſerv'd, that the Japaneſe, not being able rightly to pronounce the letter *l*, write and pronounce *Horanda*, inſtead of *Holanda*. *Fanrei Borowara*, is the name of the Ambaſſador *Henry Brower*, ſpelt after the Japaneſe manner. As to the word *Goſju In*, which denotes the red Imperial Seal, I have elſewhere obſerv'd, what it will not be amiſs to repeat on this occaſion, that *Go*, is the character of greatneſs and magnificence in general, but denotes in a more particular manner, the ſublime highneſs of the Emperor, as ſupreme Monarch of all *Japan*, that *Sju* ſignifies red, and *In* a Seal; that conſequently *Goſju In*, is as much as

to

to ſay, *His Sublime Highneſs's red Seal.* The red ſeal of the Emperor *Ongoſchioſama*, is repreſented in *Tab.* XX. *Fig.* 3. and that of his ſucceſſor *Taitokujinſama*, in *Fig.* 4. of the ſaid Table.

III.

Imperial Orders ſent by the Counſellors of State to the Prince of *Firando*, concerning the behaviour of the Dutch there.

IN haſte we ſend our words to you.

The Dutch ſhips ſhall carry on their trade at *Firando* according to their Captain's pleaſure, as they did heretofore.

Tho' we do not command it every year, yet you ſhall know once for all, that you are to take care, that the Dutch do not ſpread the doctrine of the Fathers. This we leave to you to order.

We are venerating, venerating, ſpeaking with reſpect.

Poſtſcript, or rather Interſcript.

The Merchants of *Miaco* and *Sakai*, ſhall likewiſe come to your place to trade as they pleaſe. Thus it will be well. So it is.

Directed to *Matſura Fiſinno Cami Donno Fito Fito*,

That is, *Man's Man.*

Sign'd,

Doji Oje Nofske,	(L.S.) *Nagakatz.*
Ando Tſuſſimano Cami.	(L.S.) *Sigenobus.*
Itakura Ingano Cami.	(L.S.) *Katzuge*
Fonda Sinano Nofske.	(L.S.) *Maſſatſungu.*

On the 23d day of the 8th month.

IV.

GODSIOMOKU. Strict Imperial Commands.

1. OUR Imperial Predeceſſors have order'd concerning you Dutchmen, that you ſhall have leave to come to *Nagaſaki*, on account of the Japan trade, every year. Therefore, as we have commanded you heretofore, you ſhall have no communication with the Portugueſe. If you ſhould have any, and we ſhould come to know it from foreign Countries, you ſhall be prohibited the navigation to *Japan*. You ſhall import no Portugueſe commodities on board your ſhips.

2. If you intend not to be moleſted in your navigation and trade to *Japan*, you ſhall notify to us by your ſhips, whatever comes to your knowledge, of any endeavours or attempts of the Portugueſe againſt us; we likewiſe expect to hear from you, if the Portugueſe ſhould conquer any new places or countries, or convert them to the Chriſtian Sect. Whatever comes to your knowledge in all countries you trade to, we expect that you ſhould notify the ſame to our Governors at *Nagaſaki*.

3. You

3. You ſhall take no Chineſe yonks bound for *Japan*.

4. In all countries you frequent with your ſhips, if there be any Portugueſe there, you ſhall have no communication with them. If there be any countries frequented by both nations, you ſhall take down in writing the names of ſuch countries, or places, and by the Captains of the ſhips you ſend to *Japan* yearly, deliver the ſame to our Governors at *Nagaſaki*.

5. The Liquejans being ſubjects of *Japan*, you ſhall take none of their ſhips or boats.

So be it.

V.

(1.)

Kinsai Deſimamatz.

V.

Regulations concerning the Street Deſima.

KEE Seno Foka onna irukotto.

WHores only, but no other Women, ſhall be ſuffer'd to go in.

(2.) Koja ſiſirino foka ſiuke Jammabus irukt to.

Only the Eccleſiaſticks of the mountain *Koja* ſhall be admitted. All other Prieſts, and all *Jammabos*, ſhall ſtand excluded.

So quan ſin no mono narabini kotſuſiki irukotto.

All beggars, and all perſons that live upon charity, ſhall be denied Entrance.

Deſima mawari foos Kui Jori utſijni ſune norikomu kotto tſuketarri faſſinoſta ſune nori tooru kotto.

No body ſhall preſume, with any ſhip or boat, to come within the Paliſſadoes of *Deſima*. Nobody ſhall preſume, with any ſhip or boat, to paſs under the bridge of *Deſima*.

Juje naku ſite Horanda ſin Decima jori idſurukotto.

No Hollander ſhall be permitted to come out, but for weighty reaſons.

Migino dſio dſio Kataku limamoru beki.

All the abovemention'd orders ſhall be punctually obey'd.

Mononari,

Thus much,

Sar. In the year of the Monkey,

—— Gua —— Pi —— —— Month, —— Day.

Sign'd,

Tſino Cami. *Tſino Cami.*

Siu Bioje. *Siu Bioje.*

Tonomo. *Tonomo.*

1. *Deſimamatz,*

1. (*Deſimamatz.*) *Deſima*, is an Iſland rais'd by art in the harbour of *Nagaſaki*, not far from the town. It was formerly the factory of the Portugueſe. At preſent the Dutch live there. It is comprehended among the ſtreets of *Nagaſaki*, and ſubject to the ſame regulations, for which reaſon it is call'd *Deſimamatz*, that is, the ſtreet of *Deſima*.

2. (*Koja Fiſiri.*) *Koja* is a mountain in the neighbourhood of *Miaco*. Its Inhabitants, many thouſand in number, lead an Eccleſiaſtical Life, and are for this reaſon call'd *Koja Fiſiri*, that is to ſay, the Monks, or Clergy of the mountain *Koja*, tho' the word *Fiſiri* implies, that they have not near ſo ſtrict Rules to obſerve, as other religious Orders. This mountain is a ſanctuary for Criminals, no Conſtables nor any Officers of Juſtice being ſuffer'd to come there. Every body is admitted, that deſires it, or flies there for ſhelter, and afterwards maintain'd for Life, if they can but bring in thirty *Thails* for the uſe of the Convent, and are otherwiſe willing to ſerve the common-wealth in their ſeveral capacities. *Kobodais* was the founder of this order. Lamps are kept perpetually burning before his Idol, and it is thought a very good and meritorious work to found ſuch a Lamp, which may be done by a ſmall Legacy of an hundred *Maas*, the Intereſt of this Money being ſufficient to provide the neceſſary quantity of Oil. Theſe Monks are not abſolutely confin'd to this mountain, but may travel up and down the country in what manner or buſineſs they pleaſe. Very many of them betake themſelves to trade and commerce. They do not indeed come to *Nagaſaki*, but if they ſhould, they muſt be admitted as well as other merchants.

3. (*Jammabus,*) *Jammabus* ſignifies mountain prieſts. It is a very ſingular religious order, which hath been more particularly deſcrib'd in the fifth Chapter of the third Book of this Hiſtory.

VI.

Dzio Sadamari.

Nippon ſui Ikokuſiu gofatto Somuki nanigo toki Joraſſu akuſiwo takumi Reimotzuwo idaſi tanomu mono korre araba kitto mooſi idzubezi Tatto Jeba Dorui tarito ſutomo togawo Jurus ſono rei motzno Idſii Gofoobi Kuda Sarubes moſi Sonnin kore aruni Oitewa ſeiqua nanbeki,

Mono nari,
—— Qua —— Pi ——

VI.

Orders concerning Contraband Goods.

IF any foreigner, or Japaneſe, endeavours, contrary to orders, to diſpoſe of any contraband goods whatſoever, and it be diſcover'd, notice ſhall be given forthwith to the proper magiſtrates. If any of the accomplices diſcovers himſelf, and turns evidence, he ſhall have his Pardon, and moreover a reward proportionable to the Crime. Offenders found guilty upon the evidence of their accomplices, ſhall be puniſhed according to law.

Thus much,
—— Month —— Day.

Sign'd,

Tonnomo.
Siu Bioje.
Setzno Came.

VII.

Deſima Narubixi kindsjo quaſino ſetz, ait tſitomo beki Sidai, that is, Orders to be obſerv'd in caſe of fire, if any ſhould break out in the Iſland *Deſima*, or the neighbourhood thereof.

Deſima Ottona, that is, the headborough, or commanding officer of the ſtreet *Deſima*; *Hollanda Tſiuſi*, the eight chief Interpreters; *Deſima Tſioonin*, the landlords, or proprietors of our Iſland and Houſes, being four and twenty in number; *Kannaba bannamono*, the officers of our exchequer, or treaſury, being ſix and thirty; *Hollanda Naitſuuſi Kogaſijra*, the private Interpreters of the Dutch, the number of whom is uncertain; *Deſima Tſijetzki*, *kuli*maſters and Inſpectors of our porters and daily labourers, being fifteen in number; *Deſima Daiku*, carpenters, that have leave to frequent our Iſland; *Daidokoronomono*, the officers of our kitchin.

If a fire ſhould break out in the neighbourhood of *Deſima*, all the officers aforeſaid ſhall repair thither, and take their own ſervants along with them if they pleaſe: However, they ſhall not enter the Iſland, but meet at the door, and ſtay there, till a *Kinsjo*, or commanding officer

officer hath been ſent by the Governors. If the fire ſhould rage furiouſly, and the danger become imminent, before the *Kinsjo* comes, they ſhall obey the commands of *Takaki Sakujemon*, *Matzdoſijori*, *Dſiojoſi*, and the *Ottonà*, or headborough of *Deſima*, who ſhall give the neceſſary orders quickly to extinguiſh the fire.

If a fire ſhould break out in the Iſland *Deſima*, at the time, when the Dutch ſhips lie in the harbour, all Dutchmen ſhall retire on board of their own ſhips, in order to which a competent number of thoſe boats which commonly lie near the ſtreet *Jedomatz*, ſhall wait at the great watergate to carry them over. But if a fire ſhould happen, after the Dutch ſhips have left the harbour, in that caſe the Dutchmen ſhall be carried by our Guardboats to *Nomotomiban*, or the houſes of the Spy guards on the mountain *Noomo*, where they ſhall be accommodated as well as poſſible. The reporting Interpreters, and a *Tſionſi*, ſhall repair thither along with them, and ſhall, together with a *Joriki* and a *Doſen*, have the command over them at that time.

Quaſidoogu, that is, the proper Inſtruments for extinguiſhing fires ſhall be kept in conſtant readineſs on the Iſland *Deſima*.

So be it,

Given in the period *Jempo*, in the fifth year.

Mino.

Siguatz.

VIII.

The Oath, as it is enter'd at the Mayor's Houſe of *Nagaſaki*, in the *Sikkimoku*, as they call it, or the Mayor's Book.

ALL the officers concern'd in the management of the Iſland *Deſima*, and the affairs relating thereunto, before they are entruſted with their reſpective employments, muſt oblige themſelves by a ſolemn Oath, religiouſly to obſerve the following points.

1. Not to ſerve the Dutch but in the day-time. Not to enter into any diſcourſe or converſation whatever about the forbidden ſect of the Chriſtians. Not to act contrary to any ſtanding Laws or orders relating to the Iſland *Deſima*. To be very careful of the fire, when in any Dutchman's room.

2. Not to enter into any familiarity, or private diſcourſes with the Dutch upon any ſubject whatever. If any Japaneſe ſhould ask you to carry any money or goods to *Deſima*, or to bring them away from the ſaid Iſland, ſtrictly to forbear complying with the like demands. To ſell no *Gotſioſimono*, or contraband goods, much leſs to make a preſent of any to any body whatever.

3. If any Dutchman ſhould ask you to buy any thing for him in the town of *Nagaſaki*, or to bring it over to *Deſima*, not to do the

ſame,

ſame, nor to buy it your ſelves, nor to concert proper meaſures with them, how to conceal any ſuch commodity, nor to throw it over the wall, which encompaſſes the Iſland, nor to hide it in your boſom, nor to permit any ſuch goods to be pack'd up and carried on board, at the time when the Dutch ſhips are upon their departure, nor to ſuffer any the leaſt thing belonging to a Dutchman to be carried into the town and ſold there, and on the contrary, if you know of any ſuch endeavours or demands, forthwith to notify the ſame.

Theſe, and other articles, if needful, being premiſed, the general form of their oath is annex'd, ſign'd with the party's name, and ſeal'd with his blood. The general form of the oath, whether it be taken as a neceſſary qualification to accept of a publick office, or to witneſs particular facts, or in juſtification of one's innocence, or in confirmation of private contracts, or in general upon any account whatever, is as follows.

Bonden Taiſaku Si Dai Tenno, ſooſite Nippon Goktsju, Rokkuſiu Josjuno, Dai ſiono Singi, kotoniwa, Idzu Fakone, Riooſiono Gongin, Miſſima Dai Miooſin, Fatzman Daiboſatz, Tenman Dai Siſai Tenſin, Burui kenſok ſinbatz mioobatz ono ono makari, komo urubeki. Mononari, that is,

If I do not religiouſly and punctually maintain all theſe ſeveral articles heretofore ſpecified, *May the four great Gods of the immenſe and boundleſs Heaven, the Gods of all the* (66) *Provinces of this Empire, all the great and little Gods, the two ſuddenly puniſhing ſevere Gods of* Idzu, *the Gods of* Fakkone *and* Rioosju, *the God of* Miſſima, *the God* Fatzman, *and the God* Temmandai Tenſin, *let their wrath and anger fall upon me, and may all my family, and my relations and friends, feel the weight of their juſt diſpleaſure and puniſhment.* So be it.

Name and Seal of the Governor, or in a Marriage Contract of the Bride.	*Month.* *Year.*	*Year of the Period.*

Name of the Perſon that takes the oath, with his Seal died red with his own Blood; in a Marriage Contract the name and Seal of the Bridegroom.

It

It may not be amiſs to obſerve with regard to the private ſervants of the Dutch, who are appointed to wait upon them at their lodgings, that as they are generally young boys, as yet not qualify'd to take ſo ſolemn an oath, they muſt find ſome honeſt Citizen of *Nagaſaki*, who will ſtand ſecurity for their good behaviour, and enter into a bond, to take care, that ſo long as they continue in our ſervice, the ſeveral articles abovemention'd be punctually obſerv'd by them. In this caſe however, the form of the oath aforeſaid is omitted, and only a general obligation added in its ſtead, in theſe or the like expreſſions. *I promiſe to take care, that* N. N. *keep all the articles above ſpecified: If he ſhould do otherwiſe, at any time, I will willingly undergo the puniſhment you'll be pleas'd to inflict upon me.* This is done in preſence of the Mayor of the Town, and of other proper officers.

IX.

Orders to be obſerv'd during the time of the Dutch Sale, and put up in the great ſtreet of our Iſland, for the information particularly of ſuch perſons, as come to *Deſima* at that time.

DSJO. Abſolute Command.

NO Dutchman ſhall be permitted to go out of *Deſima* without leave.

No body ſhall be ſuffer'd to come into the Iſland before the ſale begins, but the ordinary officers and ſervants.

No goods whatever ſhall be carried out of the Iſland, before the ſale begins. No *Tſintaſaki* (Tent) nor any *Budoosju* (Spaniſh Wines) ſhall be ſent out of the Iſland, without ſpecial licenſe.

No Japaneſe arms, nor the pictures, or repreſentations, or puppet-figures of any *Muſia*, or military people, ſhall be brought to *Deſima*. Purſuant to our often repeated ſtrict commands, no goods whatever ſhall be ſold privately to the Dutch; no goods ſhall be bought of them in the ſame private way.

When the time of the departure of the Dutch ſhips draws near, notice ſhall be given to the *Ottona*, and to the company of interpreters, of what goods have been ſold to the Dutch, together with a written liſt of the ſame, that ſo the ſums agreed on be paid in time, and all troubles and inconveniencies avoided on the laſt days of their ſtay in the harbour.

The Dutch and Portugueſe Interpreters, who frequent the Iſland, and are licens'd for ſo doing, ſhall not plot, nor privately converſe together.

No body ſhall come to *Deſima* without ſpecial leave, but the *Bugjo*, and officers of the Iſland.

All the Articles aforeſaid every body is commanded duly and ſtrictly to obſerve.

Month —— Day ——

Nagaſaki.

Bugjo.

X.

GOTSIOOSI MONO NO OBJOJE; that is, Liſt of the Contraband Goods, none of which the Dutch are ſuffer'd to buy, or to export the Country.

GOMON. The Emperor's coat of arms. All prints, pictures, goods or ſtuffs bearing the ſame.

Budoogu. Warlike Inſtruments.

Muſaige. Pictures and repreſentations, printed or others, of Soldiers and military people.

Jejro no Giendſi. Pictures, or repreſentations, of any perſons belonging to the Court of the *Dairi*, or Eccleſiaſtical Hereditary Emperor.

Nippon bune no kogatta narabinije. Pictures or Models of Japaneſe ſhips or boats.

Nipponno Jedſu. Maps of the Empire of *Japan*, or of any part thereof. Plans of towns, caſtles, temples and the like.

Jakko kenqua Ningio. Puppets, or ſmall figures repreſenting military men.

Duitru Jurigana. Crooked knives, ſuch as the Carpenters uſe.

Fino Ginu. A ſort of ſilk ſtuffs made at *Fino*.

Kaga Ginu. The like made at *Kaga*. —— Both theſe are made up in long rolls, like the ſilk ſtuffs of *Tonquin*.

Tſumuggi. Another ſort of ſtuffs in long rolls, manufactur'd in *Japan*.

Gumai no rui. All ſorts of fine ſilken ſtuffs.

Nuno no rui. All ſorts of ſtuffs made of hemp.

Momen no rui. Stuffs manufactur'd of Cotton.

Mawatta. Mats of Silk.

Gin. Silver.

Ken Hollanda gattana Nippon goſij raje. All ſorts of Scimiters, Swords, and other Arms made in *Japan*, in imitation of thoſe imported by the Dutch.

XI.

XI.

FORM of their PASSPORTS.

NAGASAKI. Name of the ſtreet. The Perſon's Family Name. His proper name. His age. The ſect he profeſſes. Going to ſuch or ſuch a Province, for ſuch or ſuch particular reaſons, we deſire you would let him paſs unmoleſted on his way thither, and on his return. So be it.

Nengo. —— Year. —— Month. —— Day.

Sign'd,

Nagaſaki Tosji Jori [Name and Seal.]

Directed.
On Aratame Sui Dſiut.
To all Viſiters and
Overſeers.

Dſio Joſi. [Name and Seal.]

XII.

The Proclamation Caſe, as they call it, or the Place, where all the Imperial Proclamations, orders of the Princes of the Empire, Governors of Imperial Cities, Magiſtrates, *&c.* are put up, for the information of thoſe, whom it concerns to know them, is repreſented in *Tab.* XX. *Fig.* 1.

BOOK V

BOOK A°

An Explanation of the Plates belonging to the first Volume of this History of Japan.

THE frontiſpiece is the very ſame, which the Japaneſe prefix to all their printed books, to which I have added. 1. The arms of the Emperor of *Japan*, at the bottom of the plate, with a ſingular kind of tortoiſe, the bambous-cane, and the fir, the uſual emblems of the Imperial greatneſs, as they are to be ſeen upon the walls, ſkreens, hangings and other furniture of the Imperial Palace; as alſo the pikes, and other enſigns of honour, which are carried before the Emperor, when he appears in publick. 2. Several coats of arms of the Japaneſe nobility; the whole as repreſented by themſelves in their books of heraldry.

Tab. I. ſhews *Fig.* 1. A curious ſtar-fiſh with nine rays caught near the *Redans*-Iſlands upon the coaſts of *Malacca*, deſcrib'd *p.* 9. *Fig.* 2. 3. Two *Prows*, or boats, ſuch as the Siamites uſe at their funerals, *p.* 15. *Fig.* 4. The boat on board which were carried the letters for the King of *Siam*, and the *Berklam*, on the day of our audience, *p.* 16.

Tab. II. Shews the plan of *Judhja*, the capital of *Siam*, and reſidence of the King, wherein *A.* is the royal palace. *B.* the palace of the Prince royal. *C.* The palace of the querry of the King's elephants. *D.* The church and palace of Mr. *Louis* the metropolitan Biſhop. *E. E.* The courts of *Berklam*'s temple. *F.* The houſe which formerly belong'd to *Conſtantin Faulcon*. *G.* The Camp of the Dutch. *H.* The camp of the Portugueſe. *I.* The Arrack-brewers camp. *K.* The camps of the Japaneſe, Peguans and Malaajans. *L.* Arm of the river running towards the Pyramid *Pukathon*. *M.* Arm of the river call'd *Klang Namja*. *N. N.* Arm of the river call'd *Pakauſan*. *O. O.* Arm of the river call'd *Klang Patnam Bija*. *P. P. P.* The large river *Meinam*, as it encompaſſes the city. *Q.* The camp of the Chineſe. *R. R.* The camps of the Cochinchineſe. *S.* Encloſure for the elephants.

Tab. III. ſhews, *Fig.* 1. The plan of the royal palace of *Siam* (*p.* 28.) wherein *A.* is the late King's palace, together with the hall of audience. *B.* The old royal palace. *C.* The dining hall. *d, d, d,* Several temples. *e, e, e,* &c. Several centry-boxes about and within the encloſure of the palace-walls. *f.* The houſe where they keep the King's plate, with the royal ornaments, and the furniture of the royal palace. *g.* The King's wardrobe. *h.* Stables for the elephants. *i, i,* Two houſes where the Mandarins meet to conſult about the affairs of the kingdom. *k.* The apartment of the King's phyſicians. *l.* The ſecretary's office. *m.* The royal armory. *n, n,* Two ponds for the horſes and elephants. *o.* The royal treaſury. *P.* A large place for running of races. *Q.* The *Seraglio*, or apartment of the women. *R.* The court of the white elephant. *S.* Gardens. -------- Theſe points ſhew what way the French Ambaſſadors were conducted to audience. *Fig.* 2. A view of a temple of the Siamites, with its ſeveral bended roofs, deſcrib'd *p.* 33. *Fig.* 3. The front of the ſaid temple repreſented more at large. *Fig.* 4. 5. 6. Inhabited boats of the Siamites, which they float from place to place, *p.* 31. *Fig.* 7. A view of the river *Meinam* with the houſes built on poles of *Bambous*.

Tab.

Tab. IV. *Fig.* 1. The Pyramid *Pukathon* near *Juthia*, deſcrib'd p. 32. It was built in memory of a victory, which the Siamites obtain'd over the Peguans, and thereby recover'd their liberty. *Fig.* 2. The ground plot of the ſaid Pyramid.

Tab. V. *Fig.* 1. A view of the two courts of *Berklam*'s temple, with their ſeveral pyramids and other ornaments, deſcrib'd *p.* 33. 34. wherein *A.* is the temple of *Berklam*. *B.* Another temple like the former. *C.* A ſingular high pyramid. *D.* A wooden houſe, wherein they keep a heavy Sedan. *E.* A vaulted chappel, wherein are kept the large and ſmaller Idols repreſented in *Fig.* 2. *F.* Another vaulted chappel, wherein *Fig.* 3. was engrav'd on the wall. *a.* An open houſe with a bell. *Fig.* 2. A large Idol, with ſeveral ſmaller ones, ſtanding in a vaulted chappel near *Berklam*'s temple. *Fig.* 3. A ſtone held very ſacred by the Siamites, deſcrib'd *p.* 34. *Fig.* 4. Monſtrous Idols in the porch of a temple in *Berklam*'s temple-court, deſcrib'd *p.* 35.

Tab. VI. *Fig.* 1. A large pyramid in the ſecond court of *Berklam*'s temple. It is gilt from the top as far as the letter *a*. *Fig.* 2. 3. Two pyramids, ſuch as the Siamites commonly place about their temples, and in other holy places. They are, as it were, cloven at the top. *Fig.* 4. A pyramid call'd *Pra-tſiebi* or of the good Gods. *Fig.* 5. A pyramid call'd *Pra Pian*, four fathoms high. *Fig.* 6. A ſort of an altar, with a cup or pot at the top, which on their feſtival days is fill'd with flowers, as an offering to their Gods. *Fig.* 7. An open houſe, with a bell hanging in it: Moſt of theſe figures are referr'd to in the deſcription of *Berklam*'s temple-court. *p.* 35.

Tab. VII. A map of the courſe of the river *Meinam* from *Juthia* down to its mouth, *p.* 43 & *ſeq.*

Tab. VIII. A map of the Empire of *Japan*, compos'd from the maps of the natives, and the obſervations made by Dr. *Kæmpfer*, during his abode there, and in his two journies to the Imperial court. For embelliſhment's ſake, and to give a further light into the geographical deſcription of the Japaneſe Empire, I have added, 1. A map of the country of *Kamchatka*, (which is probably the *Oku Jeſo* of the Japaneſe) as it appears to be by the lateſt diſcoveries of the Ruſſians. Some account of this country hath been given in the Tranſlator's Preface. 2. A map of the Northern coaſts of *Japan*, and the Southern coaſts of the neighbouring Iſland *Jeſogaſima*, as I found them repreſented in another map of the Empire of *Japan*, wherein the revenues of each province have been accurately ſpecified, together with the names of their Princes or Governors. 3. The number of the highways, provinces, diſtricts, towns, villages, caſtles, *Sin* and *Buds* temples of the Japaneſe Empire. 4. The mariner's compaſs, as repreſented by the Japaneſe. It hath been in uſe in *China* and *Japan* long before it was known in Europe. 5. The diſtances of ſeveral Eaſtern countries, and of *Holland* from *Japan*, as computed by the Japaneſe. 6. The roſaries, or beads of the adherents of ſeveral ſects of the Japaneſe, which they uſe when they ſay their prayers, to wit: the Roſary of the *Seodosju* ſect, conſiſting of two ſtrings of beads hung one within another, the uppermoſt whereof is compos'd of 40, and the lowermoſt of 30, and ſometimes more, little balls: The Roſary of the *Sensju* ſect, which is compos'd of 18 round wax balls: A general *Dſiuuſu* or Roſary which is common both to the Chineſe and Japaneſe; it is call'd *Fiakmanben*, and is compos'd of ſix large, and 108 ſmaller balls. One of theſe, which hath but two large, and 108 ſmall balls, all very curiouſly carv'd, is now in the collection of Sir *Hans Sloane*: The Roſary of the *Ikoſiu* ſect, which is likewiſe compos'd of ſix large and 108 ſmall balls.

7. Three

7. Three of the Gods worſhip'd by the merchants, and deſcrib'd *p.* 224, to wit, *Toſſitoku*, the God of fortune; *Jebis*, the Neptune of the Japaneſe, and Protector of ſeafaring people, with the *Tai* or *Steenbraſſem*, a very ſcarce fiſh, deſcrib'd *p.* 135. *Daikoku*, the God of the riches, with the tun, out of which he knocks them, and a bag to put them up.

Tab. IX, *Fig.* 1. *Kirin*, a chimerical animal, as repreſented by the Chineſe. *Fig.* 2. The ſame according to the Japaneſe, *Fig.* 3. *Suugu*, and *Fig.* 4. *Kaitſu*, two other chimera's of the Japaneſe, *Fig.* 5. *Dsja*, the Dragon, according to the Japaneſe. *Fig.* 6. *Tatsmaki*, a water Dragon, by the ſame. *Fig.* 7. *Foo*, a chimerical bird of Paradiſe, according to the Chineſe. *Fig.* 8. The ſame as figur'd by the Japaneſe. (Theſe chimera's are deſcrib'd, *p.* 123 and 124.)

Tab. X. *Fig.* 1. *Mukadde*, a Forty-leg, deſcrib'd, *p.* 127. *Fig.* 2. *Jamakagats*, a large ſnake, *p.* 128. *Fig.* 3. *Kinmodſui*, a beautiful Duck, *p.* 129. *Fig.* 4. *Foken*, a Night-bird, *p.* 130. *Fig.* 5. *Miſago*, a Sea-bird of the hawk kind. *Fig.* 6. *A--L. Sebi*, a ſort of Beetle. This ſingular and curious Fly, hath been deſcrib'd, and the references explain'd, *p.* 131. *Fig.* 7. *Sanmio*, a ſort of Spaniſh-flies, *p.* 132.

Tab. XI. Fiſhes, *Fig.* 1. *Iruku*, *p.* 134. *Fig.* 2. *Furube*, *ibid.* *Fig.* 3. *Suſuki* a Bald-head, *Fig.* 4. *Koi*, a fiſh not unlike a carp. *Fig.* 5. *Ara*, a Jacob's Ewertz. *Fig.* 6. *Ooadſi*, a ſort of Maasbancker. *Fig.* 7. *Fukaſame*, the fiſh, of whoſe skin they make the ſhagrin-caſes. *Fig.* 8. *Suſumoiwo*, a needle fiſh, all deſcrib'd, *p.* 136 and 137.

Tab. XII. *Fig.* 1, 2, 3, 4. Four differing ſorts of Eels, deſcrib'd, *p.* 137. *Fig.* 5. *Ika*, a Sea-qualm, *p.* 137, according to the Chineſe. *Fig.* 6. The ſame as figur'd by the Japaneſe. *Fig.* 7. *Tako*, another Sea-qualm. *p.* 137. *Fig.* 8. *Kuragge*, another Sea-qualm. *p.* 137.

Tab. XIII. *Fig.* 1. *Namako*, referr'd to *p.* 138. *Fig.* 2. *Imori*, a black water lizard, *ibid.* *Fig.* 3. *Mooki*, an emblematical tortoiſe, as figur'd by the Japaneſe. *Fig.* 4. The ſame according to the Chineſe. *Fig.* 5. *Iſicame*, the Land-tortoiſe. *Fig.* 6. *Jogame*, the Water-tortoiſe, all deſcrib'd *p.* 138. *Fig.* 7. *Gamina*, Soldiers-crab. *Fig.* 8. *Kabutogami*, a ſingular Crab, *p.* 139.

Tab. XIV. *Fig.* 1, 2. Two ſorts of Crabs, deſcrib'd *p.* 139. *Fig.* 3. *Awabi*, or *auris marina*, *ibid.* *Fig.* 4. *Tairagi*, a ſort of *Pinna*, *Fig.* 5. *a*, *b*, *c*, *d*, *e*, *f*, *g*, *Fig.* 6. 7, 8. *a*, *b*, *c*. *Fig.* 9. *a*, *b*, *c*, *d*. are ſeveral ſorts of ſhells found in the Seas, and on the coaſts about *Japan*, and deſcrib'd *p.* 139, 140, and 141. *A* at the bottom of this Plate, is part of the hind-leg of the Crab repreſented *Fig.* 2. as big as the life. (*v. p.* 139.)

All the figures in *Tab.* IX. to XIV. (excepting *Fig.* 6 and 7, in *Tab.* X. and *A* in *Tab.* XIV, are copied from the originals made by the Japaneſe and Chineſe, which are now in the collection of Sir *Hans Sloane*.

Tab. XV. In the uppermoſt line of this Plate, are the Characters of the ten Elements of the Chineſe and Japaneſe. In the two firſt columns, to the left, are the characters of the twelve celeſtial Signs. In the remaining columns, beginning from the right, are the characters of every individual year in the *Cyclus* of ſixty years, which is us'd both by the Chineſe and Japaneſe, as they ariſe from a combination of the characters of the elements, with thoſe of the celeſtial ſigns.

Tab. XV. I. II. The names of theſecond ſucceſſion of Deities, explain'd *p.* 144, expreſs'd in the ſignificant, or learned characters. III. The names of ſome Chineſe Emperors, of whom mention is made in the firſt chapter of the ſecond Book, IV. The names of all the Eccleſiaſtical Hereditary

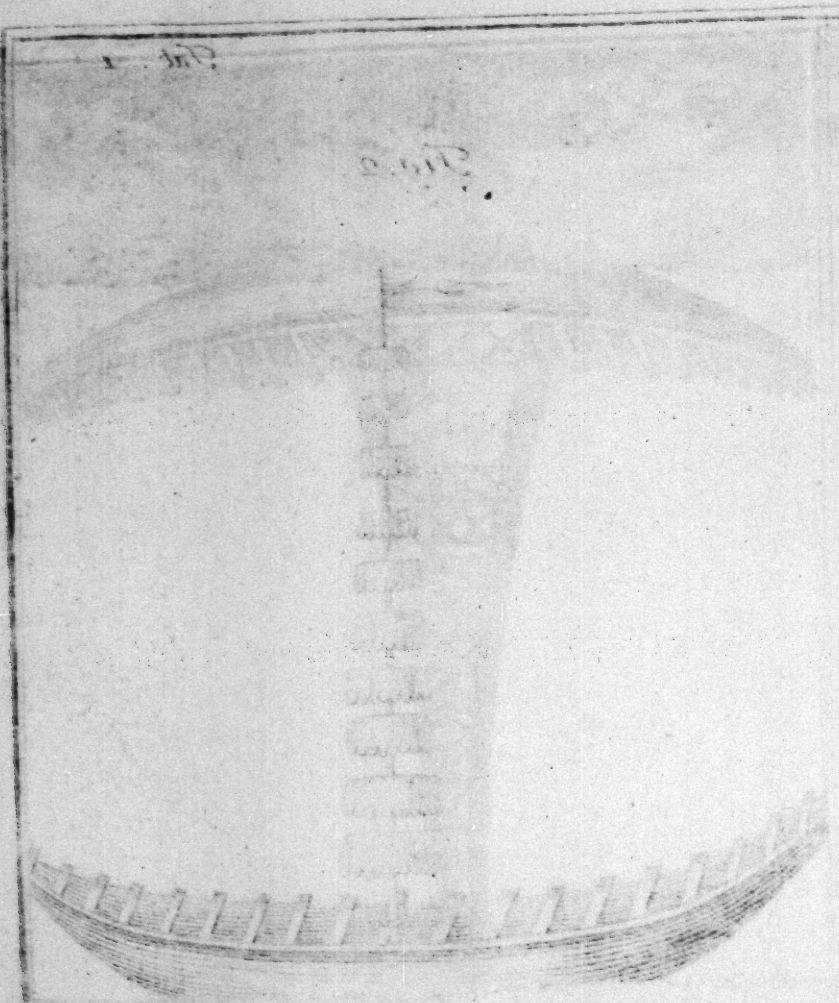
ditary Emperors of *Japan*, from *Sinmu*, who begun to reign in the year before Chriſt 660, to *Kinſen*, who was poſſeſs'd of the throne, when Dr. *Kæmpfer* was in *Japan*. V. The titles of the Eccleſiaſtical Hereditary Emperor of *Japan*.

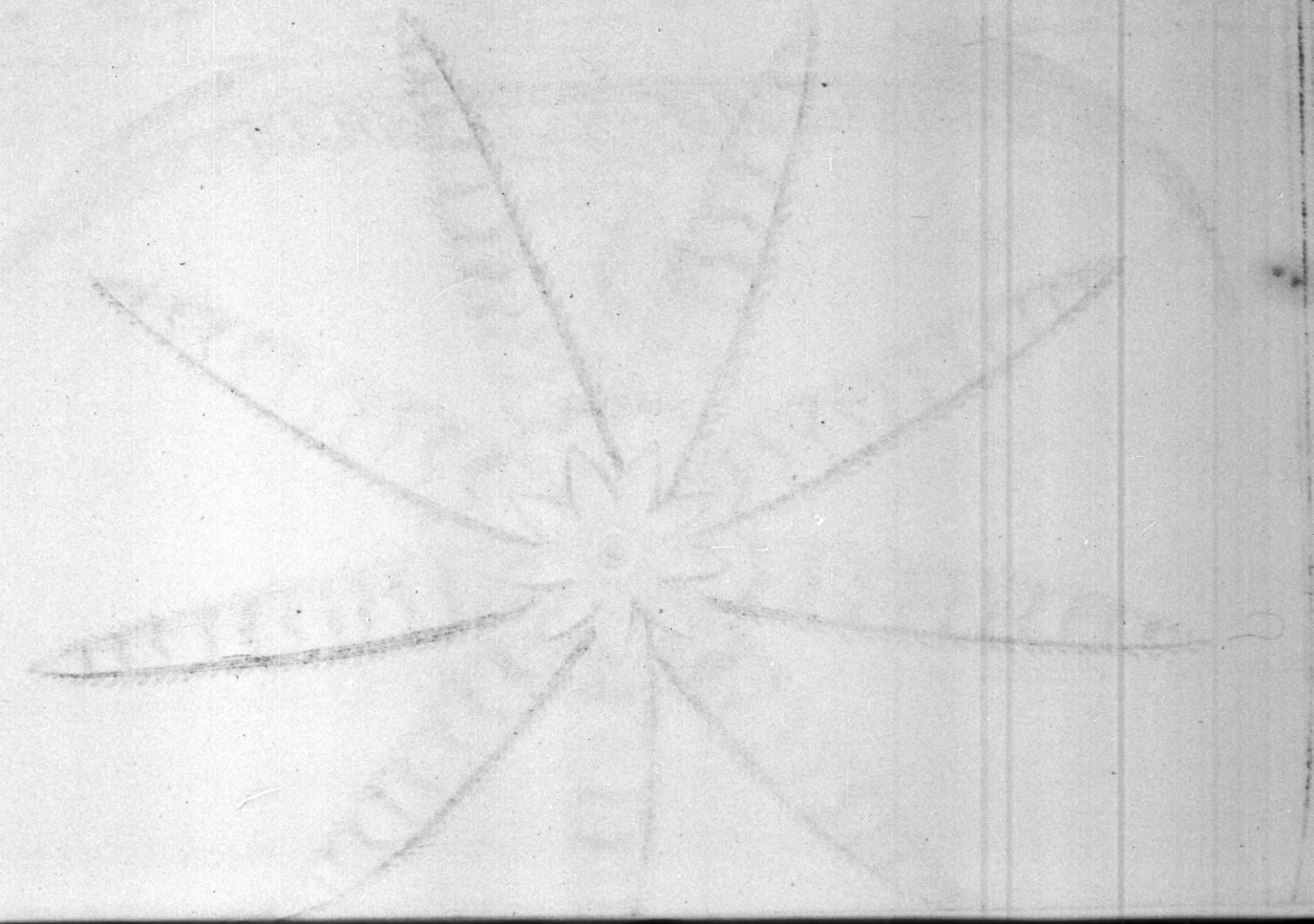
Tab. XVII. A view of *Matſuſſima*, a *Sintos Temple*, ſerving to illuſtrate what hath been ſaid, *p.* 208. & *ſeq*, copied from a Japaneſe original. *A.* The figure of a *Torij*, or temple-gate.

Tab. XVIII. A view of the temple of *Tenſio Daiſin*, at *Isje*, (*p.* 23.) which the Japaneſe frequent in plilgrimage, copied from an original drawing of theirs.

Tab. XIX. A map of the city of *Nagaſaki*, and of the adjacent country, referr'd to in the fourth book of this hiſtory, contracted from a large map made in *Japan*. At the bottom are ſeveral ſorts of money current in the Japaneſe Empire, to wit, *A.* an *Obani* in gold, which goes for ten *Kobani*'s, tho' it weighs but 9 and 3qrs. It hath the Impreſſion of the coat of arms of the *Dairi* in four places, and the ſtrokes, or lines, repreſented in the figure, engrav'd in the ſurface. *B.* One ſide of the *Kobani*, (or *Cobang*) which is likewiſe a piece of gold, worth about 23 and a half Dutch *Gilders*, that is, between 41 and 42 ſhillings ſterling. It hath, beſides the lines as above, the following Impreſſions. *a.* The coat of arms of the *Dairi*. *b.* A mark ſhewing the value of the piece. *c.* *Midſtſugu*, the name of the maſter of the mint at *Jedo* and *Suruga*, expreſs'd in *Sſo* characters. *C.* The other ſide of the *Kobanj*, wherein *d* is the mark of the Inſpector-general of the gold and ſilver money. The reſt, on both ſides, are ſtamps of private perſons, whereby they may know, whether or no they paſs'd thro' their hands. The Japaneſe prefer the *Kobanjs* made at *Jedo*, which have ſtrong lines, but foreigners rather take the others. They try the goodneſs of them, either by applying them to the breaſt, which the beſt will ſtick to a little, or elſe by claſhing them againſt their teeth, and ſome alſo by cutting them with ciſars. *D. E.* An *Itzebo* in gold, with the arms of the Emperor on one ſide, and the mark of the maſter of the mint on the other. *F.* A large lump of ſilver, with ſeveral impreſſions, as amongſt others that of *Daikoku*, or the God of riches with his hammer, tun and bag. Theſe are not reduc'd to any certain ſtandard, but are taken by the weight. *G.* An *Ita* or *Schuit* of ſilver. *H.* The upper ſide of a *Senni*, or *Putjes*, a copper money, with the name of the *Nengo*, in which it was coin'd. *I.* The other ſide of a *Senni*. *K. L.* Both ſides of a double *Senni*. Theſe *Senni's* and double *Senni's* have a ſquare hole in the middle, for the conveniency of tying them to ſtrings.

Tab. XX. I. Shews, after what manner the Imperial orders, proclamations, *&c.* are put up up in publick places. II. The privilege granted to the Dutch in 1611, by the Emperor *Ongoſchioſama*, explain'd *p.* 382. III. The Seal of the ſaid monarch, which was ſtamp'd in red. This is as large as the original, but the characters in the privilege are contracted. IV. The ſeal of the Emperor *Taitokouynſama*, who renew'd the privilege aforeſaid in 1617. V. The ſuperſcription of the renew'd privilege, with the name of *Henry Brouwer*, to whom it was granted, ſpelt after the Japaneſe manner. VI. The general form of the oath in *Japan*, explain'd *p.* 388.





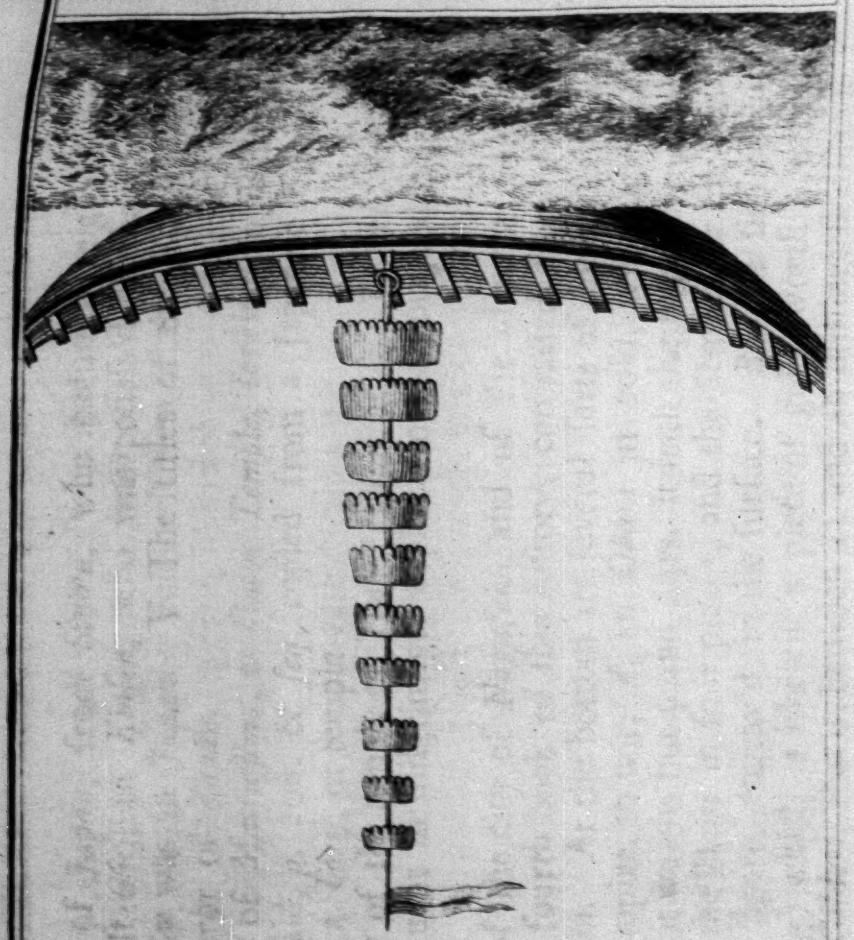


Fig. 2.

Tab. 1

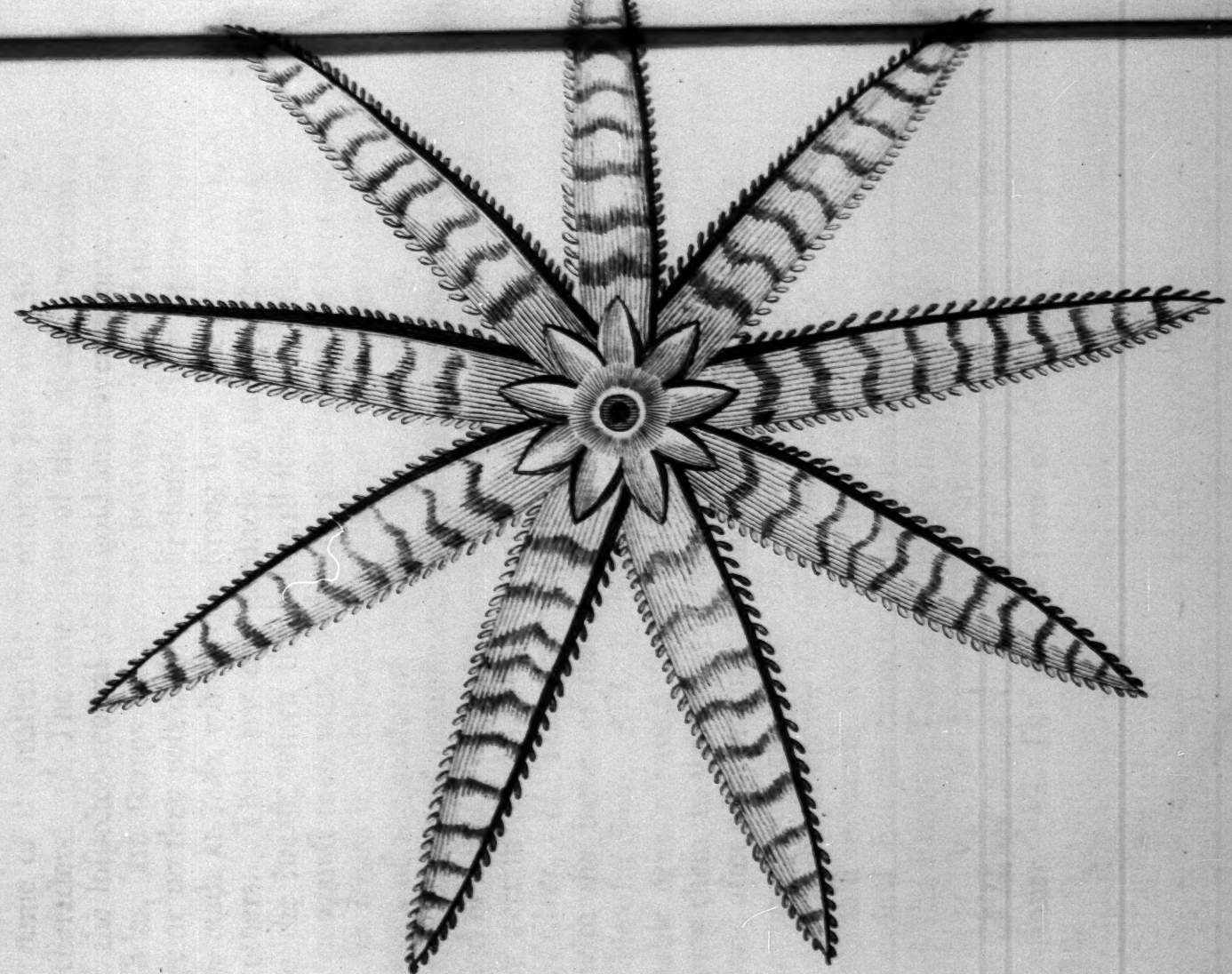


Fig. 1.

I. Le Quatre fecit.

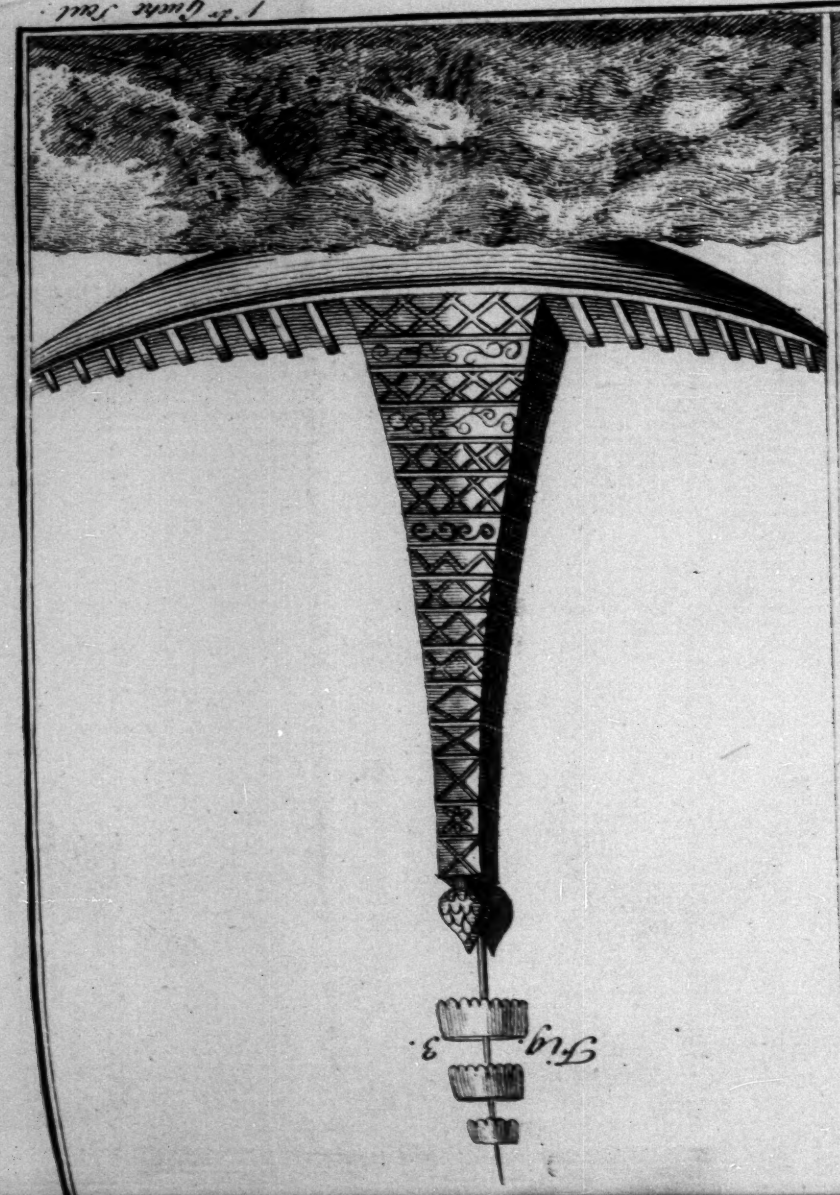


Fig. 3.

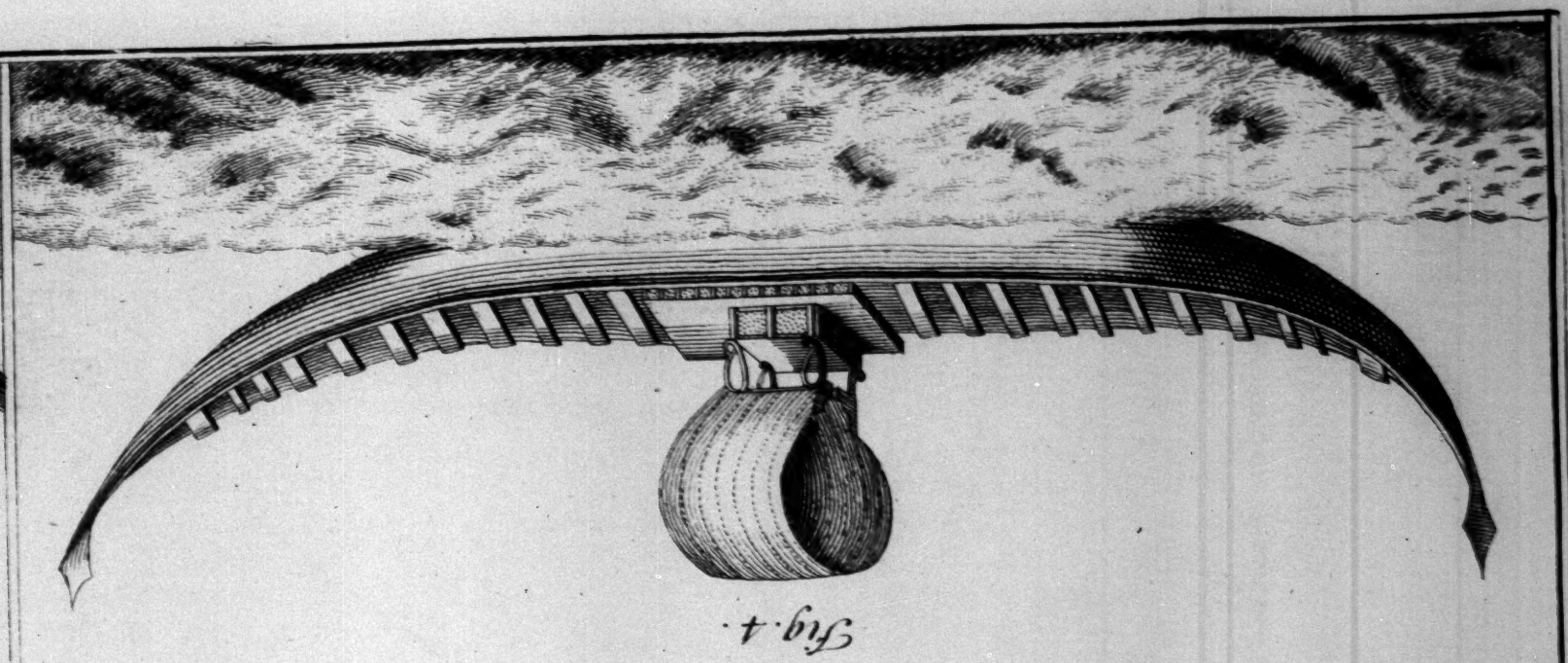
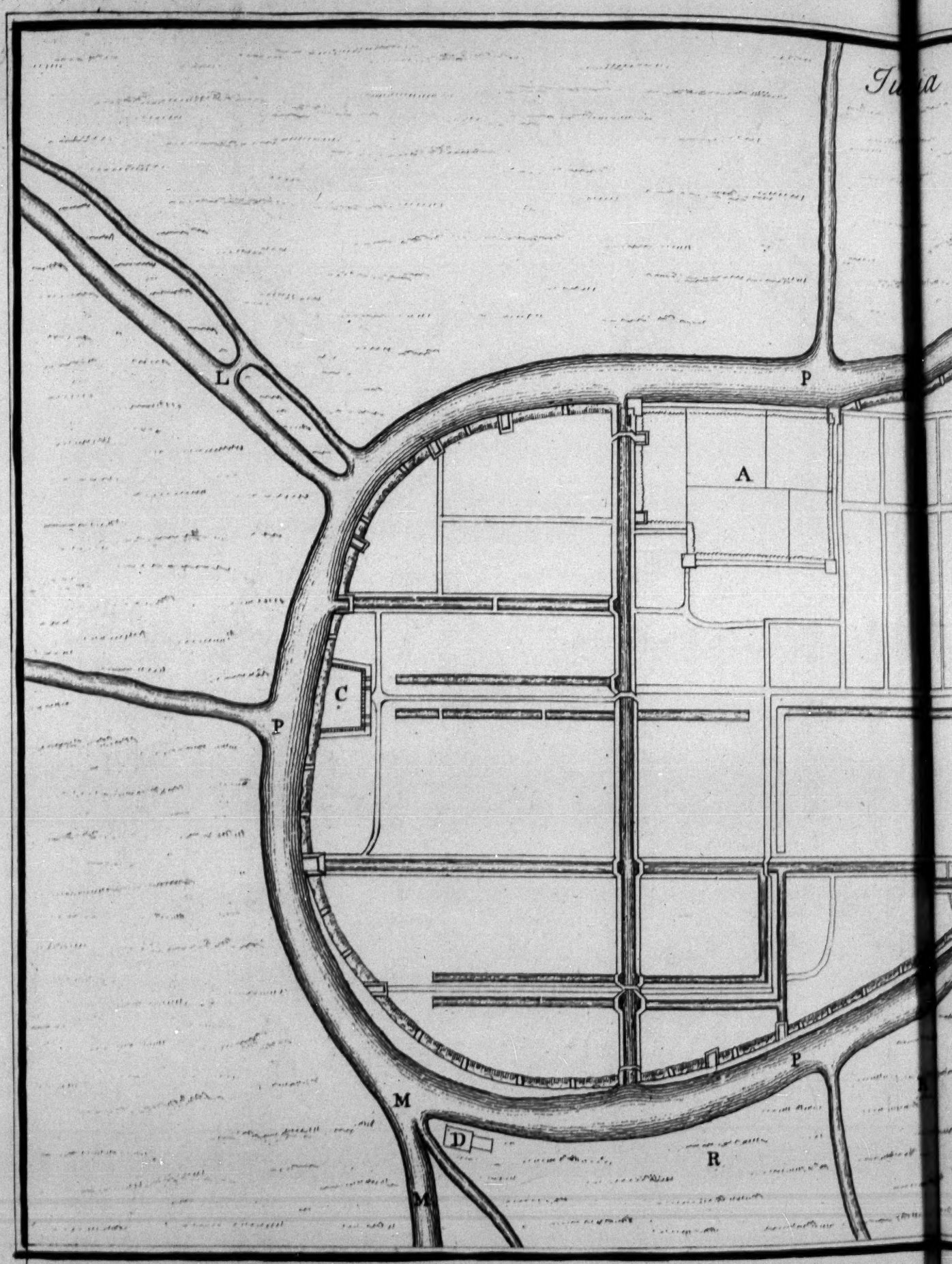


Fig. 4.


L
P
A
C
P
P
M
D
R
M

Tab. II.

Scale of 1000 Paces.

Echelle de 1000 Pas.

S

P

B

E

E

Q

P

F

P

H

G

P

O

O

O

K

N

N

I

Fig. 1.

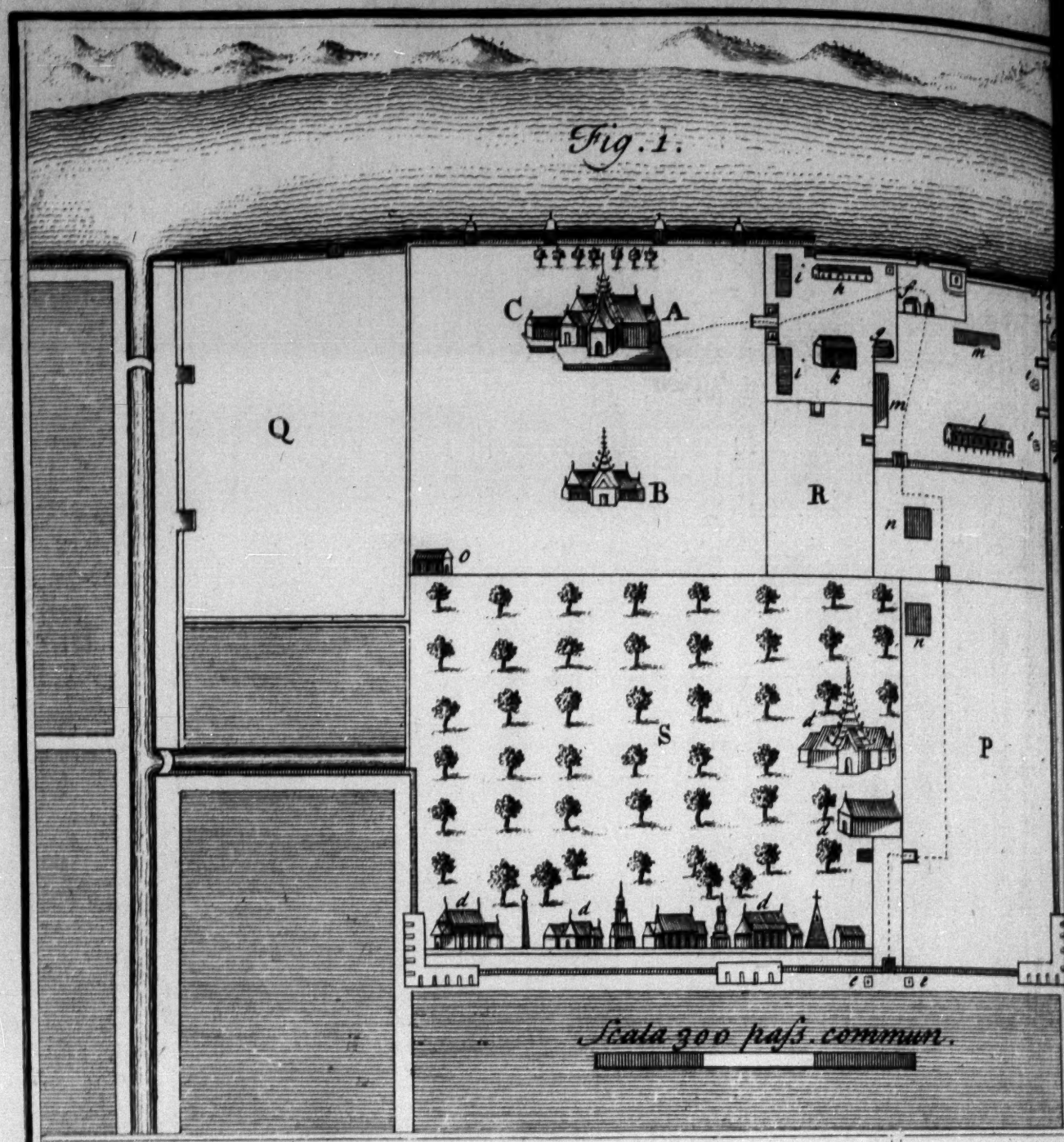


Fig. 3.

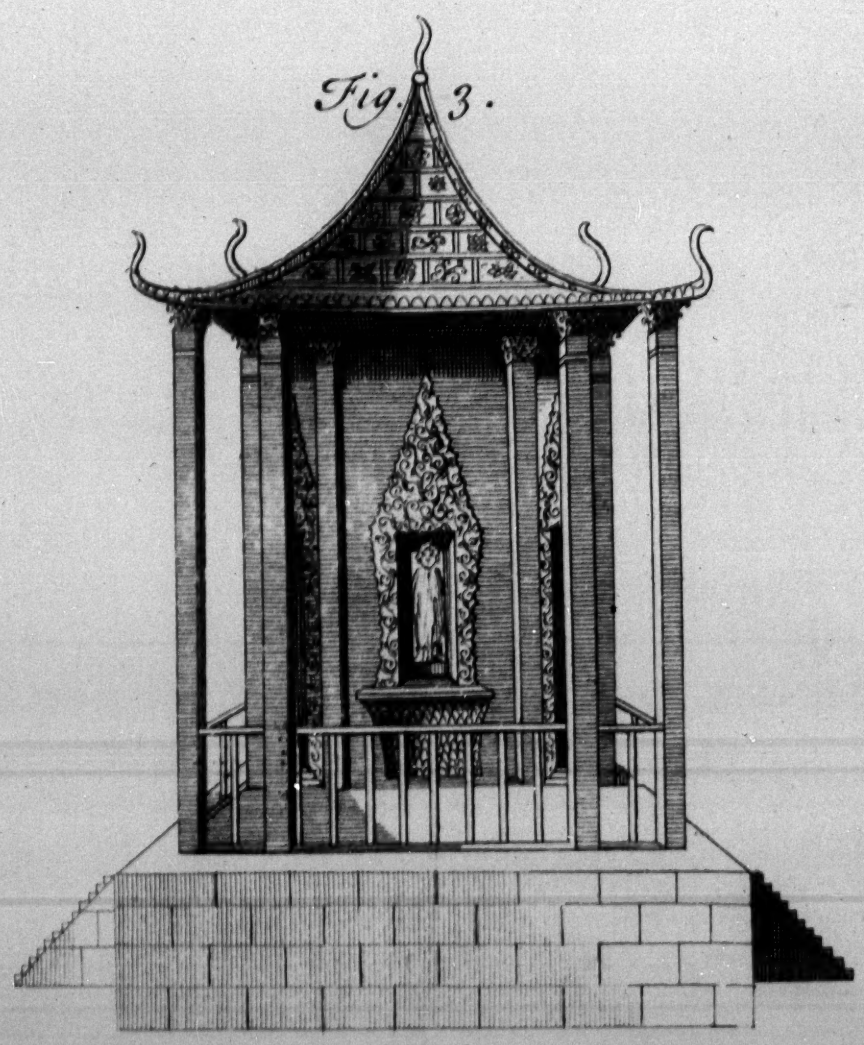


Fig. 2.

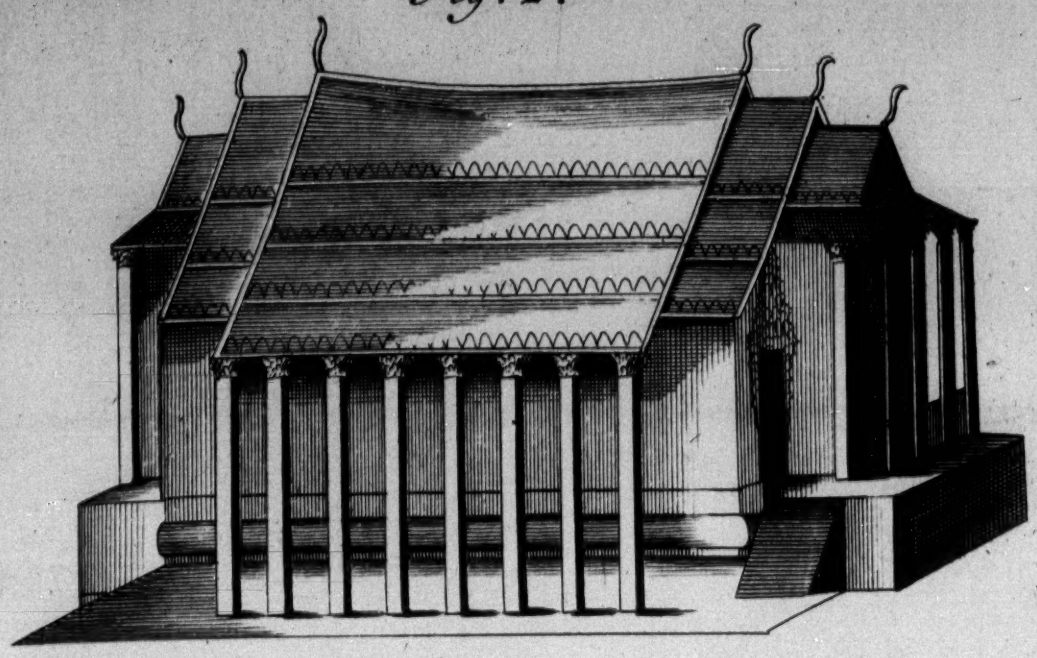


Fig. 4.

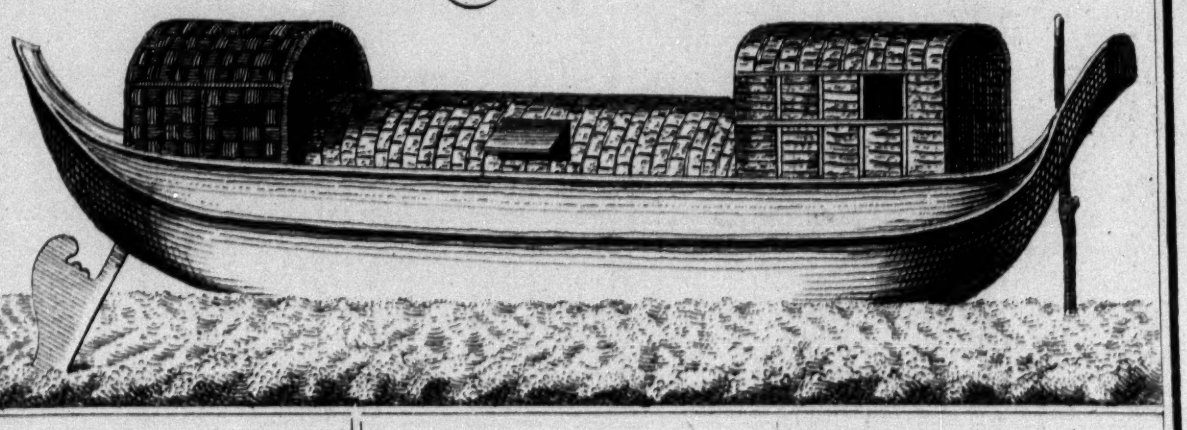


Fig. 5.

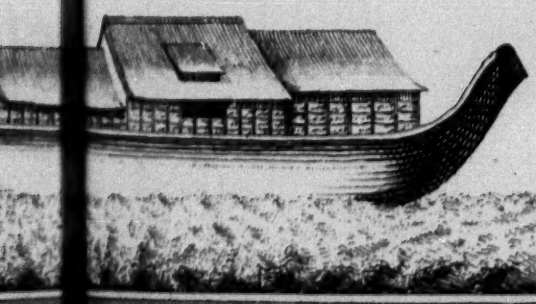


Fig. 6.

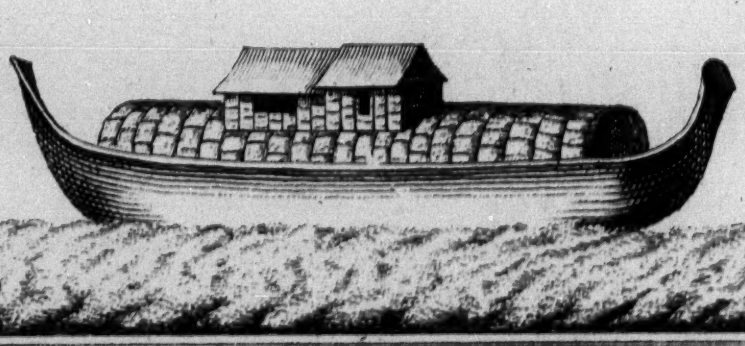


Fig. 7.

Oræ Fluminis MEINAM.

G. Vander Gucht Scul.

Fig. 1.

Puka'thon Pyramis.

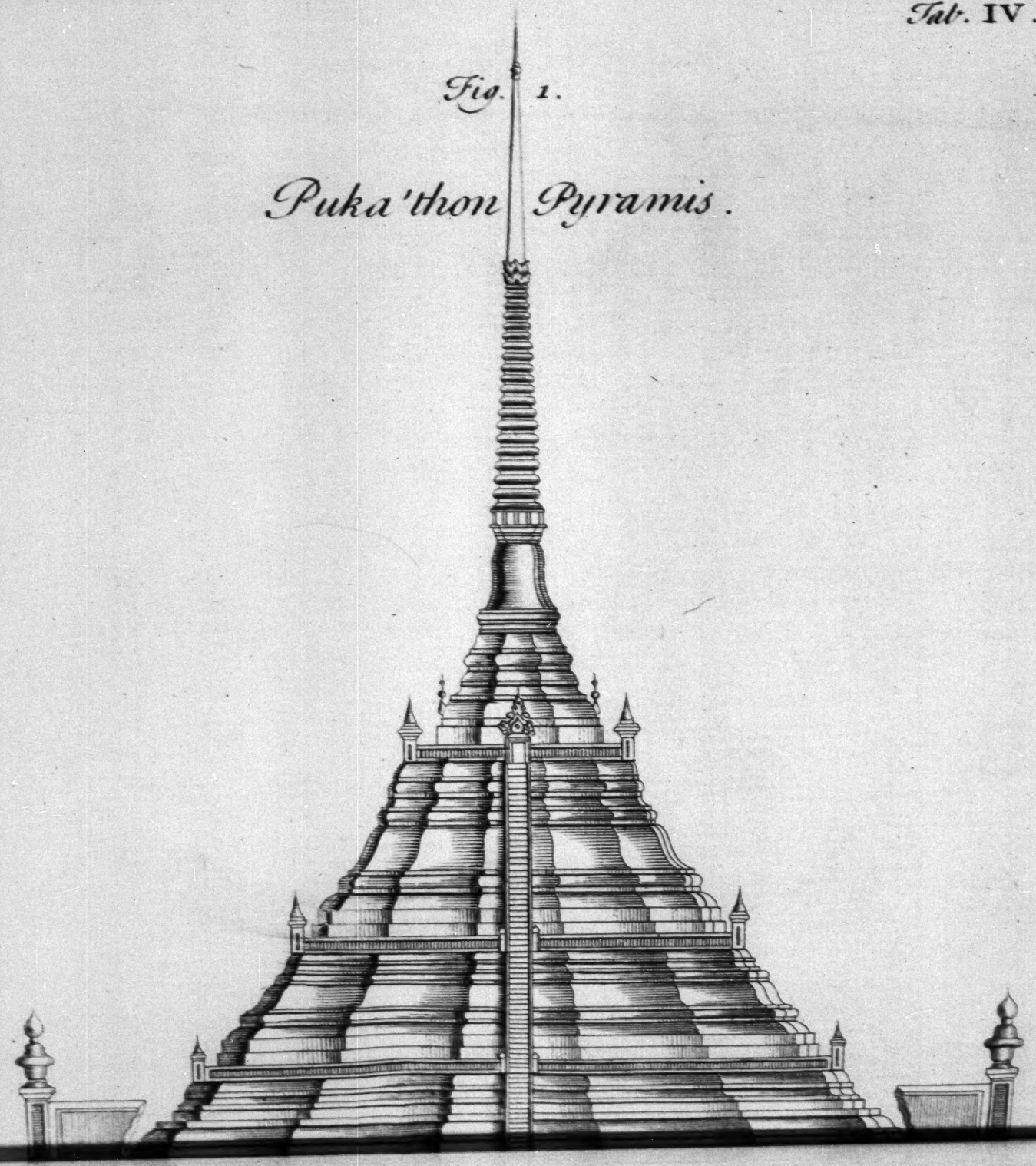
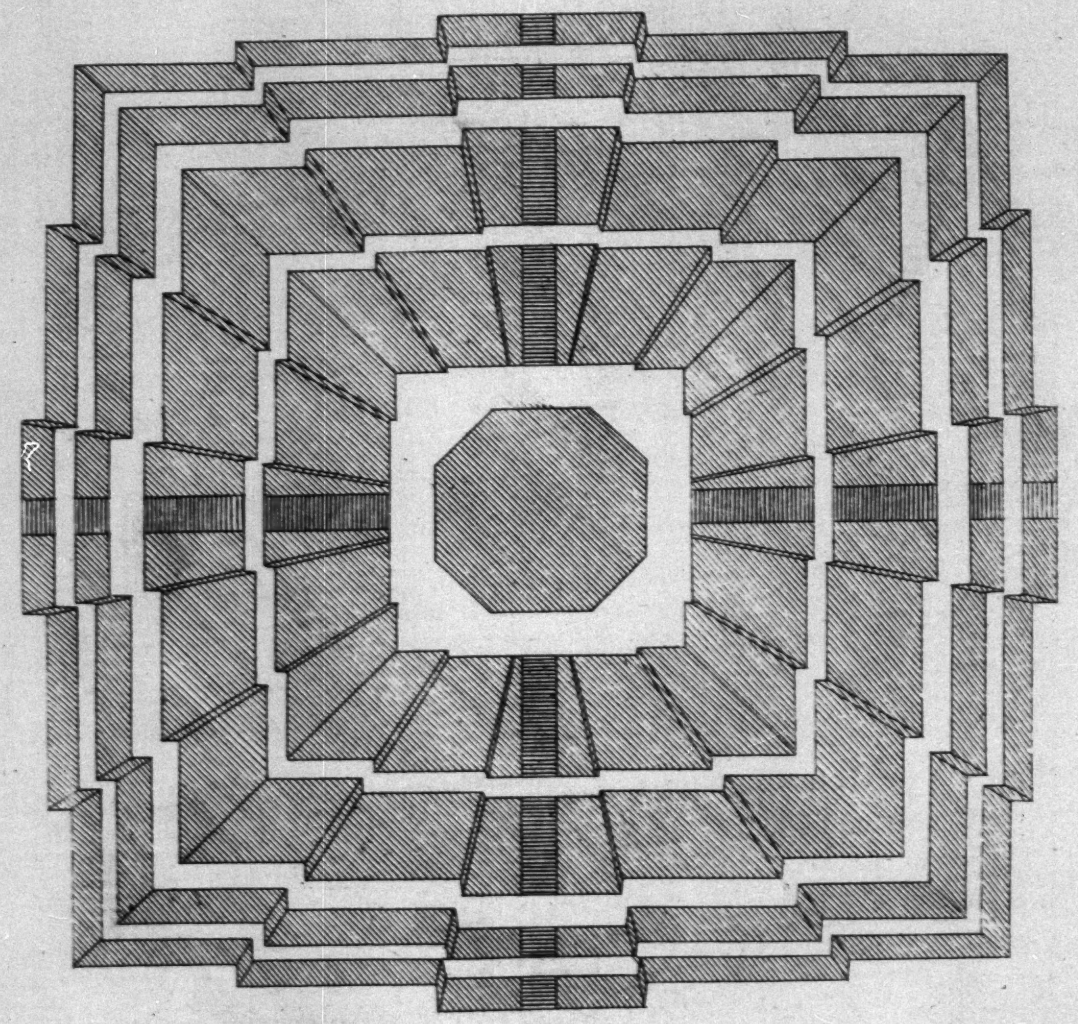


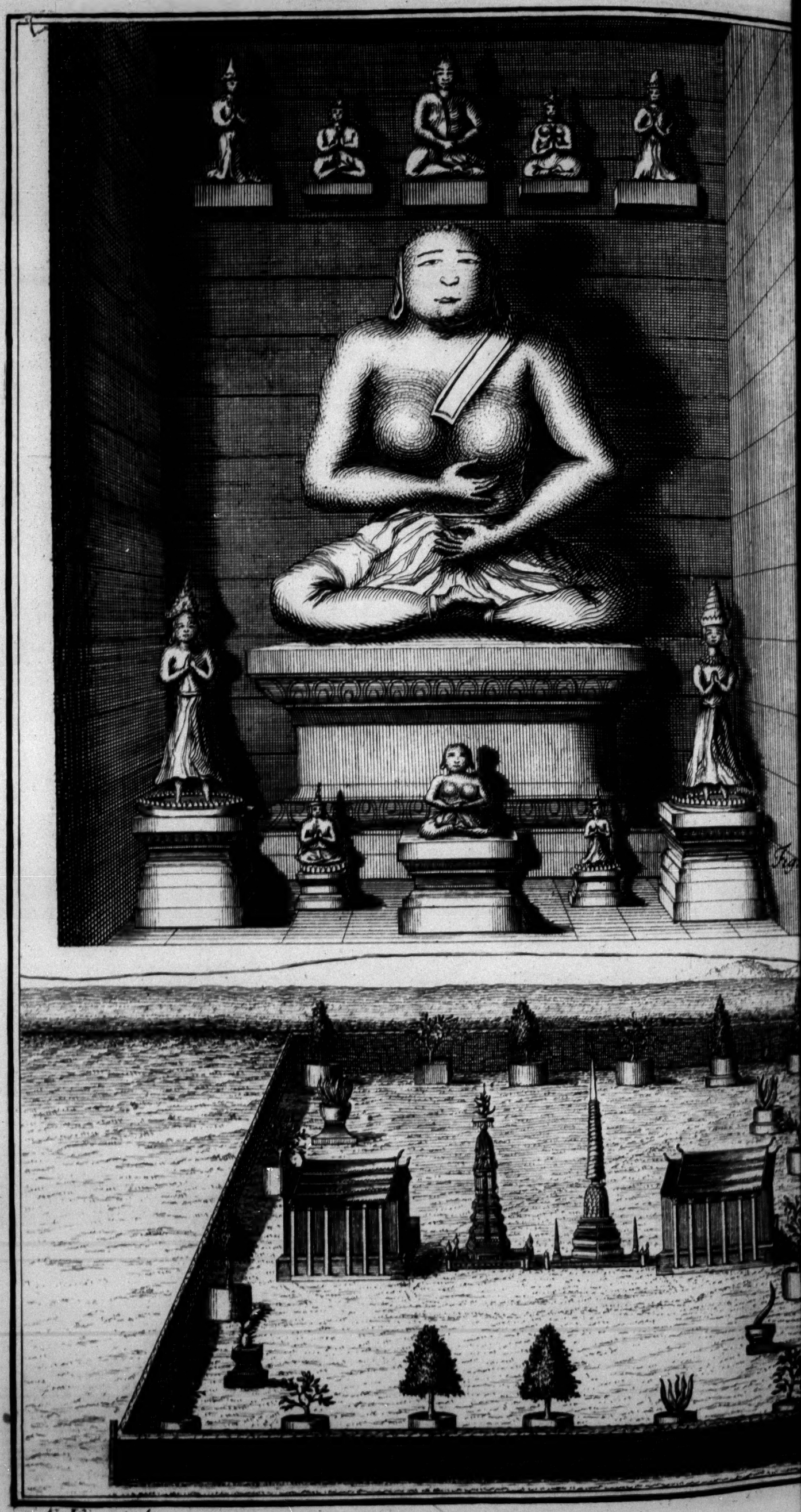
Fig. 2.



Scala 90 Paſſuum commun.

30 60 90

I. Ad. Gucht Sculp.



G. Kin. sculp

TAB. V.

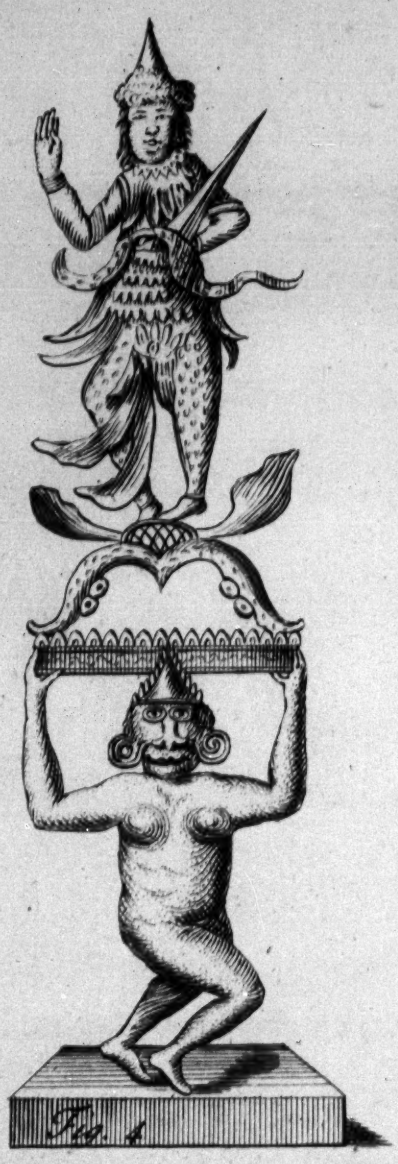
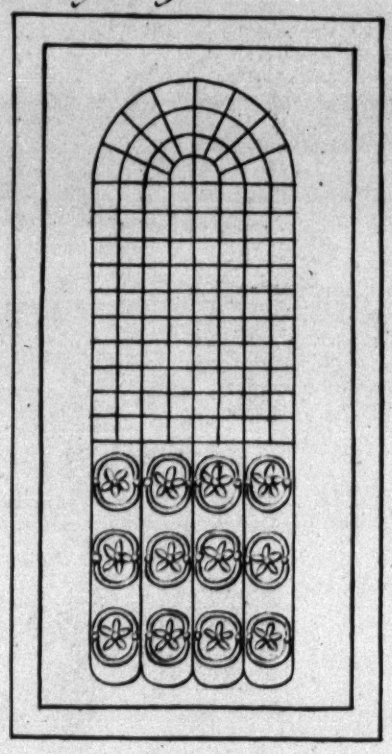
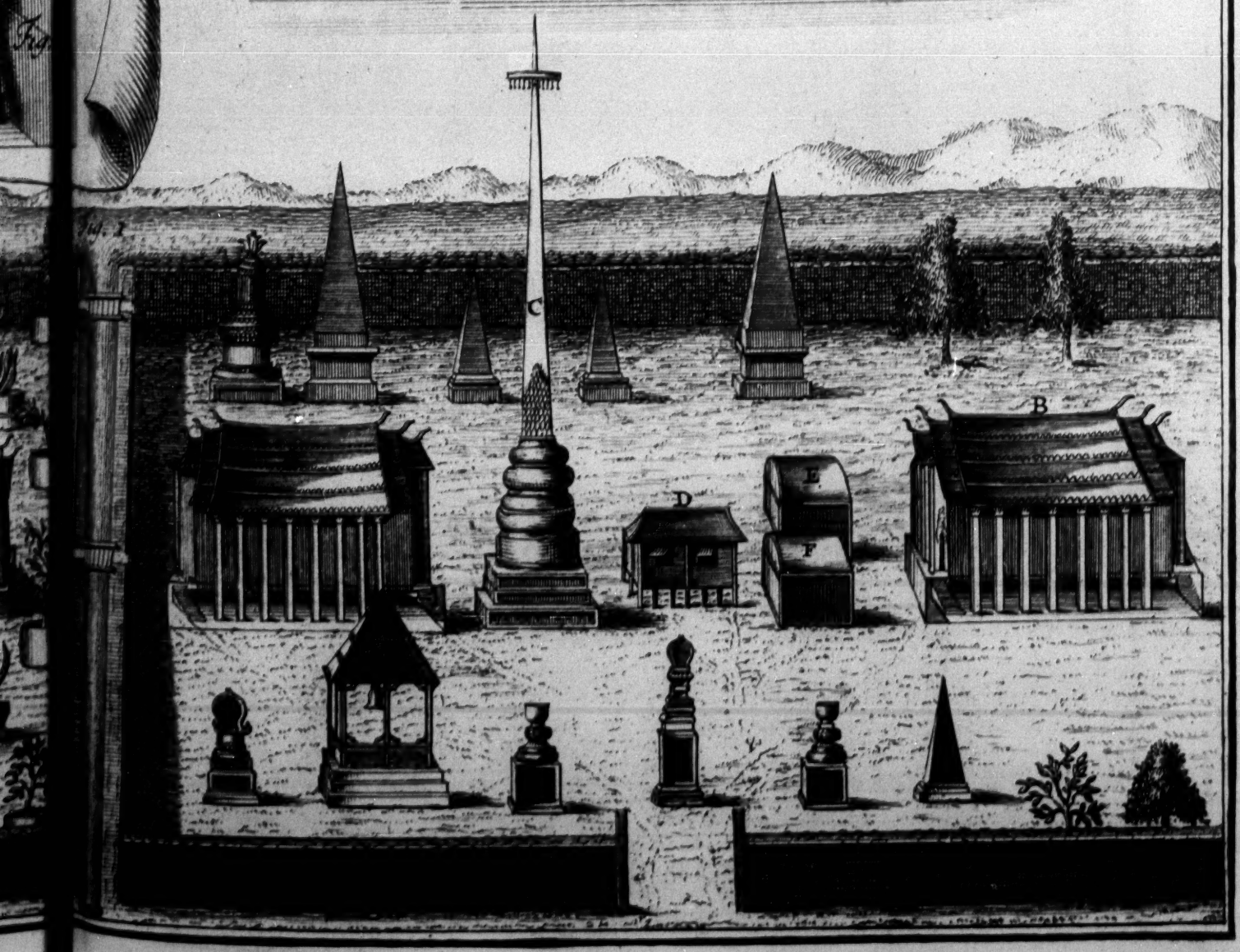


Fig. 4

Fig. 3





Tab. VI.

Fig. 2.

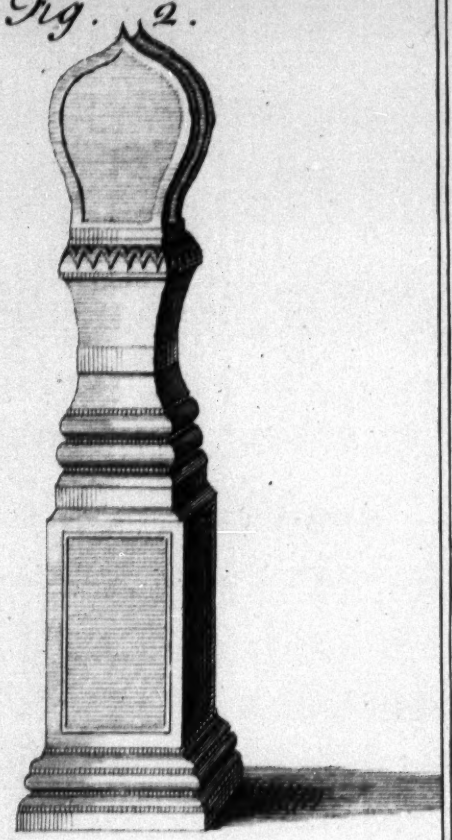
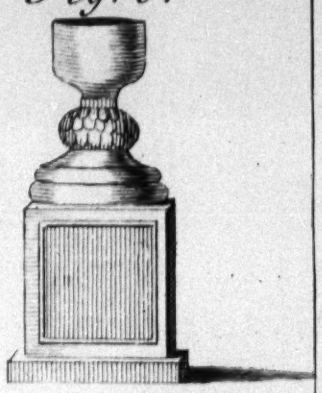


Fig. 6.



Pyramids and
Berklam's

Fig. 4.

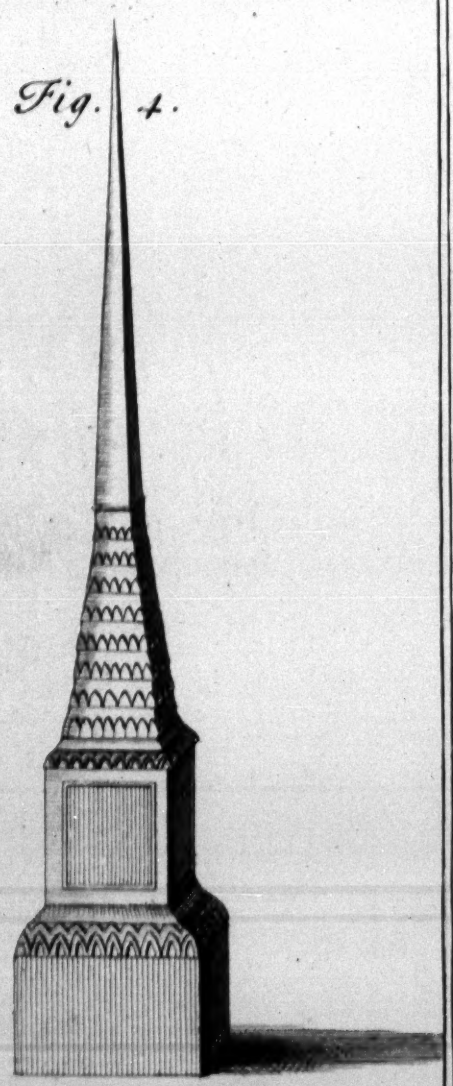


Fig. 1.

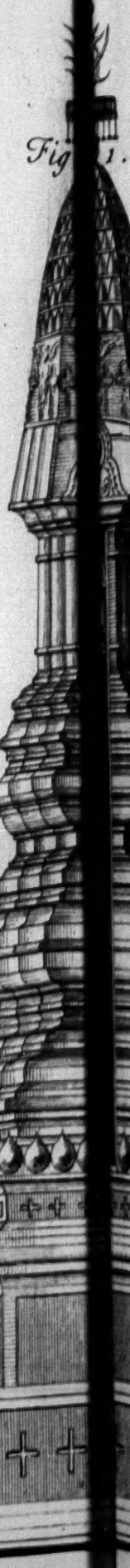


Fig. 1.

a

Fig. 7.

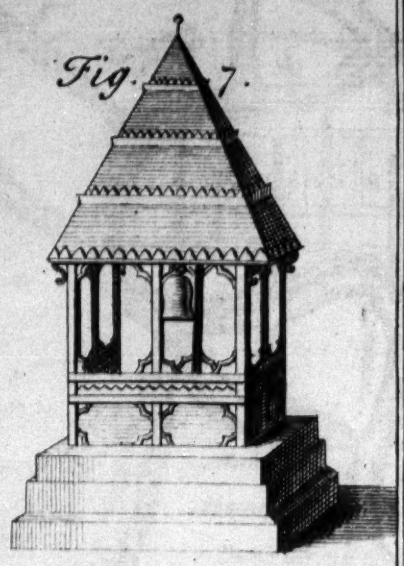
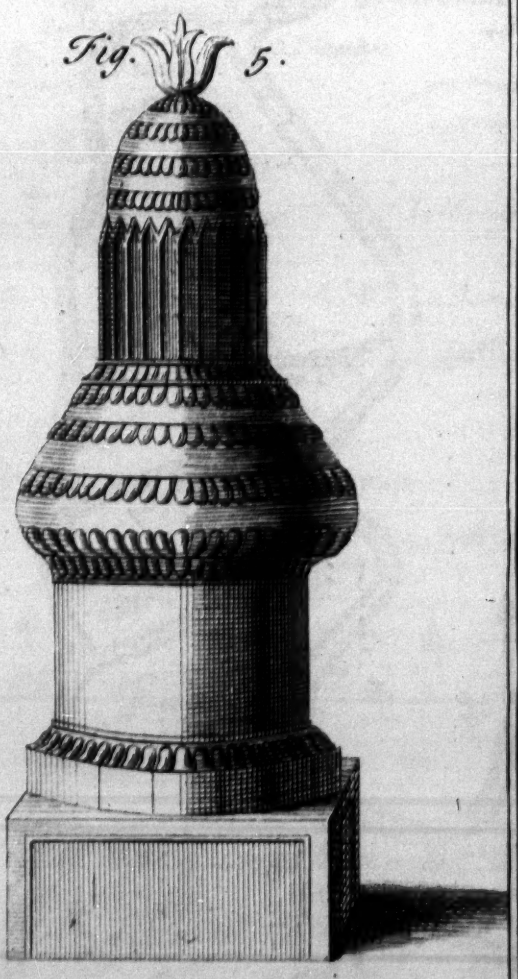


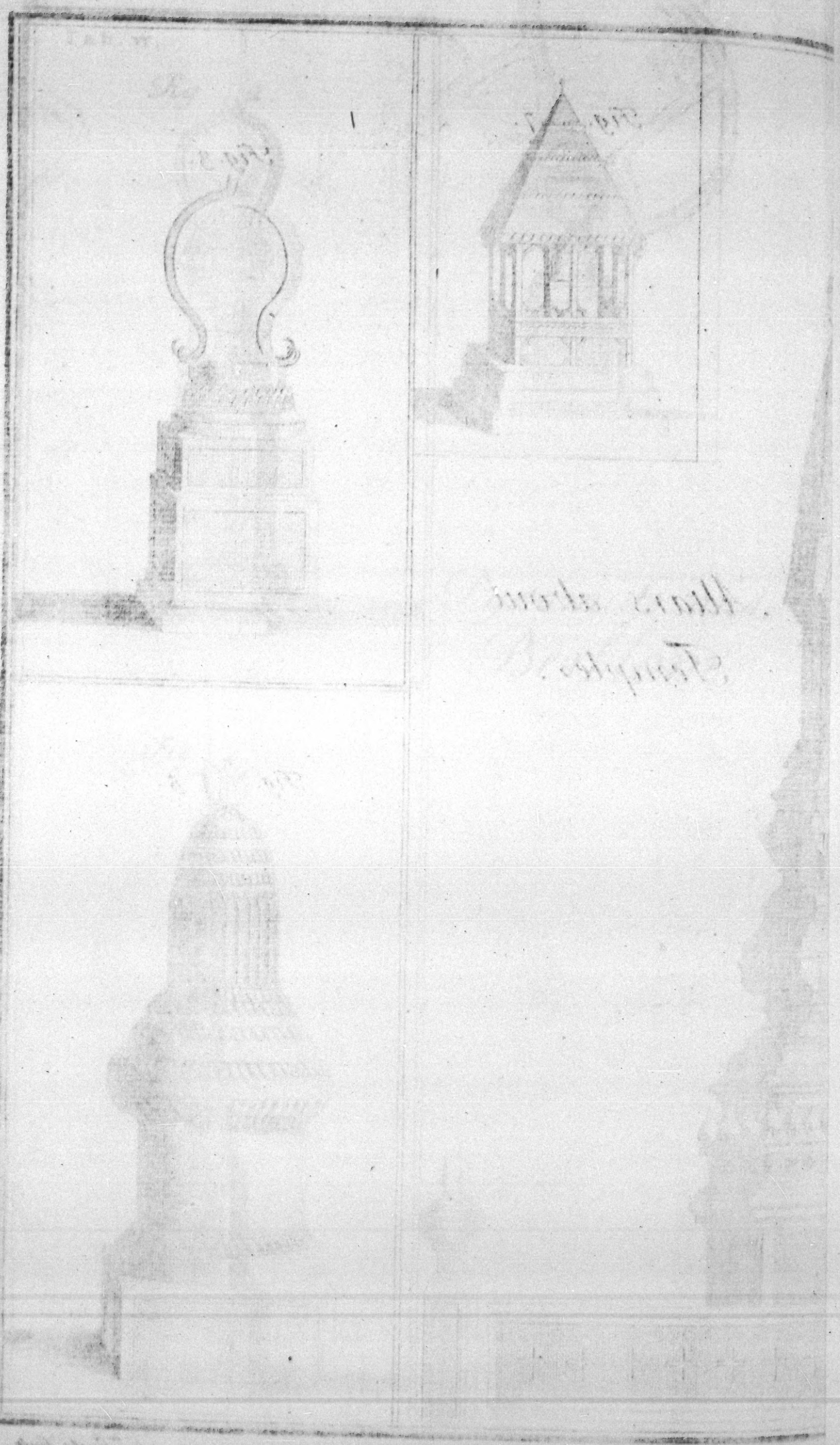
Fig. 3.

Altars about Temples.

Fig. 5.



V.te Gucht Sculp.



Tab.

Campus Elephantorum.

Chahkon Pyramis

Templum novum.

Templum

Oons.

Berklams Temple.

Juchia

Padua-nasam

Dutch

Tiam-pidai.

Portuguez.

Japonese.

Peguans.

Malagans

Malagans

Canon or Custom House.

Maccasars

Ban Phy

Ban mac

Ban Thou.

Long Nam Sa.

Campi.

Ban Phay.

Bantroo.

Ban Eydap.

Templa.

Banroy.

Templum annui Sacrificy.

Banlaun.

Ban Claugh.

Ban Cungh

Bansseun

Bantankhet

Templa & Pyramides aurat &

Pagut R.

Treet.

Pagus Peguanorum

Ban Kiesseng.

Banleaun.

Banlaunga.

Ban Iuangh

Ban laun.

Ban Trit

Ban Noy

Talatquan.

Plapan.

Talaquan

Banpay

Talkeeun or Talaque.

Ban Samsel.

Ban Troy.

Ban koks.

Noy

Fort.

Ban Koks

Ban Foray

Bannat

Campus quondam Urbis Prapedain.

Propenuni.

Tabet or Buffle's Field.

Little Buffles field.

Banbelkot

Custom House

Banuanphia.

Mouth of the River.

MAPPA
MEINAM
Fluvij
Ad Orig.
Eng: Kempfer.
delin
I. G. S.

Milliaria Germanica communia.

C. Moore Sculpt.

IMPERIVM JAPONICVM IN SEXAGINTA

Ex Iaponensium mappis & Observationibus Kœmpferianis, qua

Tigurino, è Regia Societate et Collegio

KAMTSCHATKA *quæ Iaponum* OKV JESO
Ex recentissima Russici Impery Mappa

Oceanus Glacialis

Tchalatski
Tzuktschi
Puchoi Russis
Choiski
Olutorski
Russis inimica Natio
Kamtschatka
Kuril ski
Sinus de Kamtschatka
Mare Penzinskoi
Lamskoy Mare
Fluvii Margari fœcundi
Amur
Corea
China
Japonicum Mare

NIPHON, *S. Japoniæ Insulæ Septentrionalia, et Jesogasima adjacentis Insulæ Meridionalia Littora, velut delineata extant in alia Japoniæ Mappa, in qua reditus Provinciarum, Principum item, Gubernatorum, Prefectorum nomina curiosè exponuntur.*

Kubitasima
Pygmæorum Ins.
JESO-GA-SIMA
Kosima I.
Jemasima
Matsa maki
Jammus
Tsussima
Oki I.
Parsi Provin. JAPONICÆ
DEWA
OSIVNIAE

Numerantur *in* Jmperio Japonico.

Gokisitzido, Viæ.	VII.
Koku. Provinciæ.	LXVIII.
Kori. Districtus.	604.
Kio. Urbes, plus	13000.
Mura. Paguli.	909858.
Castella.	146.
Sinsja. Templa sin.	27700.
Budsusi. Templa Buds.	72580.

Nautica Pyxis quam Europ

Japonic Imperij

A. Japonia a
Kiusan
Nankin
Nesa
Unsju
Taisju
Saksyn
Pokin
Fuxusju
Senszu

Tsussima
Iki
Fakatta
Firando
Amakusa
Satzuma
Osima
Tokara
Liqueio sive
Arima
Nomo
Cangoxima
Tanegasima
Jakusima
Oxima
Kikai
Amami
Tokunosima
Kerama
Kumi
Okinawa
Sekiu
Sekiu Sarium
Ikoriu Secta Rosarium
Rosarium Fabrorum dictum Sinu. k. Japonijs Cemsure.
Dajusu Sive Asaria Japonum

Seodayju Secta Rosarium

Tolsinoku Fortunæ Dea apud Japones.

INTA ET OCTO PROVINCIAS DIVISVM.

, qua fieri licuit fide & cura descriptum a JOH. CASPARO SCHEVCHZER
et Collegio Medico Londinensi.

ica Pyxis *apud* Sinas *et* Japones, *prius*
m Europæis *nota, usu percelebris.*

Imperij *à variis Terrarum Orbis partibus distantiæ*
Iuxta Japones *& eorum milliaribus.*

Xiusan	330	A. Jap. ad Xakkyju	630	A Jap. ad Tunkin	1600
Nankin	340	Xakasaggo	640	Xiampan	1670
Nefa	340	Kimmon	640	Kalotsja	1800
Unsju	360	Kammon	660	Iani	2200
Taisju	370	Ankai	670	Rokkon	2400
Saksijn	430	Xioosu	800	Siam	2400
Pokin	480	Kasseki	800	Iuusu	2400
Fuxusju	510	Canto	880	Dagatara	3300
Senszu	570	Cannan	1480	Oranda	13200

JESOGASIMA
langa, ut ferunt
300 Milliaria
Meacensia

MAT SVMAI

Promontorium Sugaar

DEWA

OSIV

NOTO

KA GA

JEETSIV

JETSINGO

KOOD SVKE.

MOODSVKE

FITATS

JETSISSEN

FIDA

KAI

WA CKASA

MINO

JAMASII

OOMI

OWARI

MI KA WA

TOO TOMI

SVRVNGA

SANGAMI

MVSASI

SIMOOSA

KADSVSA

IGA

KAWA T SII

JAMAT

ISI E

SSIMA

A I

NINOKVNI

Jedo, Sedes Imperatoris Japonum

Urbis Jedo

IDSV

A WA

Daikoku
Divitiarum
Deus.

Fatsisio I.
Locus Exilij Magnatum.

Viro Perillustri
Dno HANS SLOANE, *Baronetto,*
Collegii Medicorum Londinensis et Societatis
Regiæ Præsidi, Copiarum Brittanicarum
Archiatro, Regiæ Scientiarum Academiæ
Parisiensis Sodali, &c.
Hanc Japonici Impery Tabulam,
In gratî animi monumentum.

Cum ob maxima ab ipso in me collata beneficia,
tum quod Res Japonicas *suo Museo asservatas*
ad illustrandam Japonum Historiam benevolè
communicaverit.
Lubens meritoque Sacram esse voluit. J. C. SCHEVCHZER.

104 105 106 107 108 109 170 171

Tab. IX

Fig. 1.

狻

Kirin. Kilin

Fig. 2.

其麟麒

Kirin

Fig. 5.

蛟

Dsja. TatsDsja.

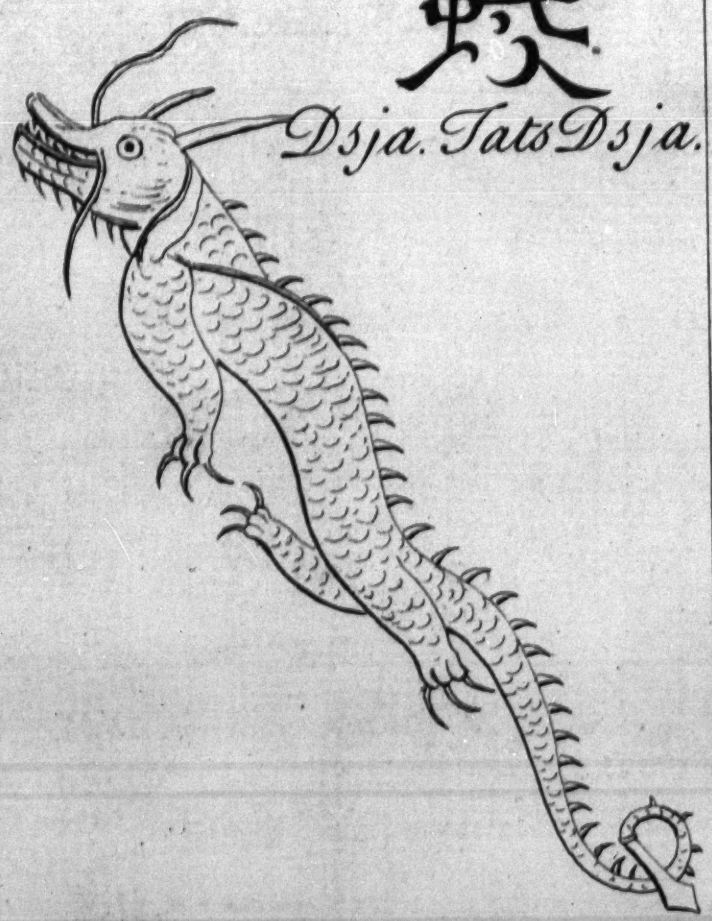


Fig. 6.

螭

Tats ma ki.

Chimæræ Japonu

Fig. 3.

虞駒

Suugu.

Fig. 4.

解多

Kaitsu Kai Sai.

Fig. 7.

鳳凰

Foo.

Fig. 8.

鳳凰

Foo.

I. G. S. ex Japonū Libris Delin.

& *Sinarum.*

See p. 123. of the Explanation of the Plates after p. 392.

Fig. 1.

Mukadde Goko.

蜈蚣

蚰蜒

Fig. 2.

Jamakagats
Unvabami

蛇

Fig. 3

Fig. 5.

鷦鳥

Misago, or Bisago.

B

A

C

E

Fig. 3.

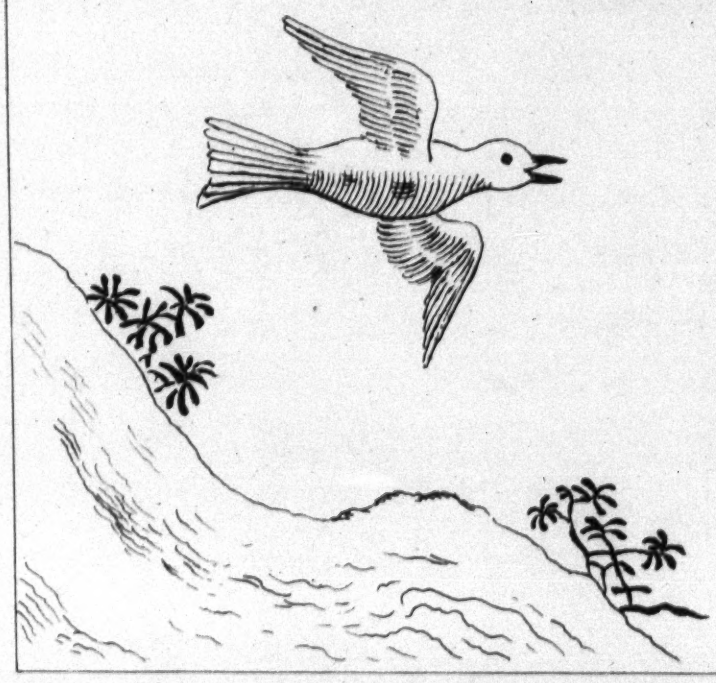
鴛鴦

Kinmodsui

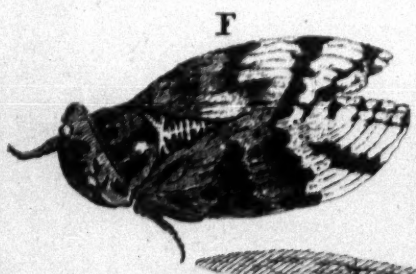
Fig. 4.

杜鵑

Token ou Toto tenis

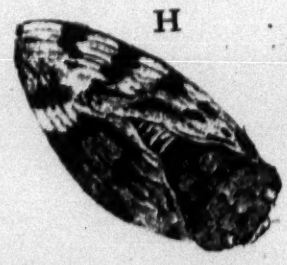


F

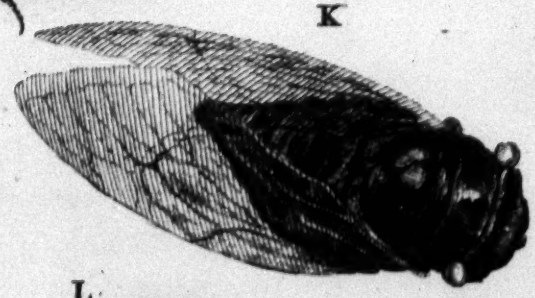


G

H



K



I

D

L

Fig. 6.

蟬

Sebi.

Fig. 7.

金龜

Fan mio.

G.V.d. Gucht Sculpt.

Fig 1.

豬

I ruku.

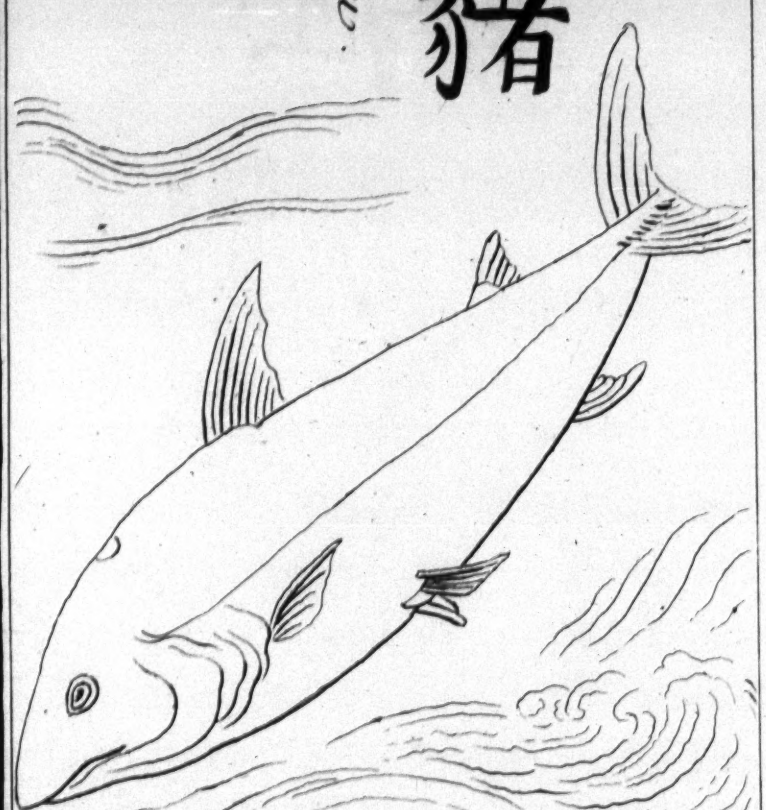


Fig 2.

河豚

Fu ruku.

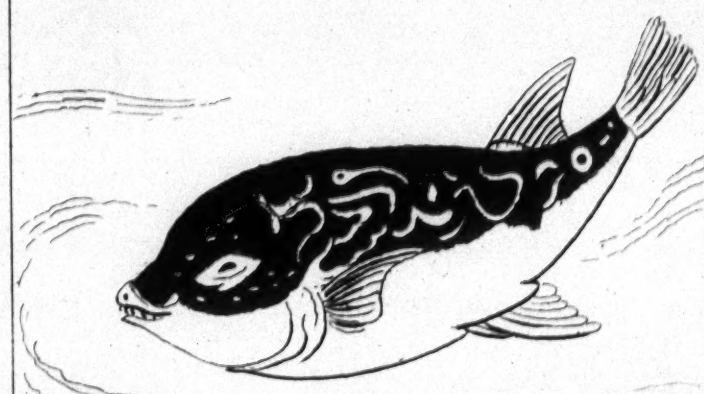


Fig 5.

鯵

A ra.

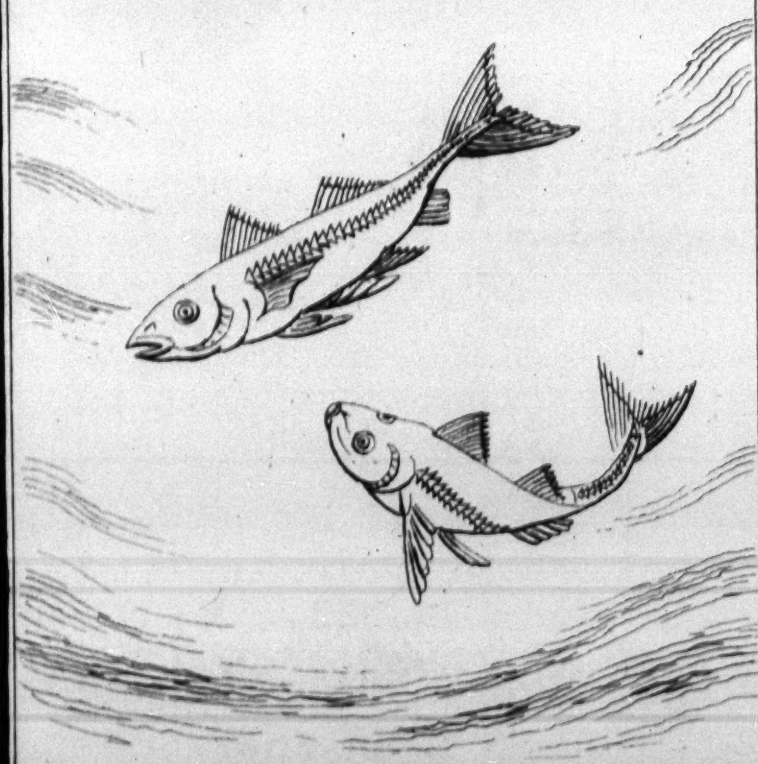
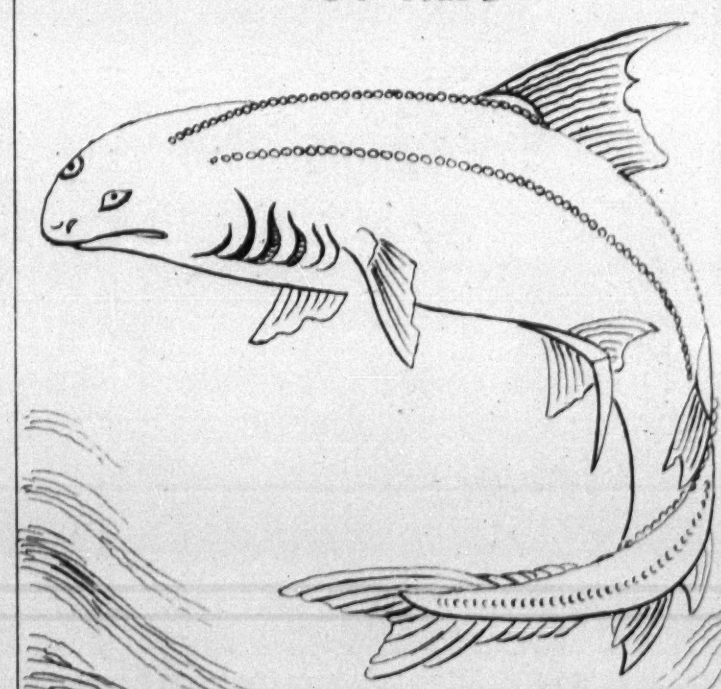


Fig 6.

鱣

Oo Adsi.

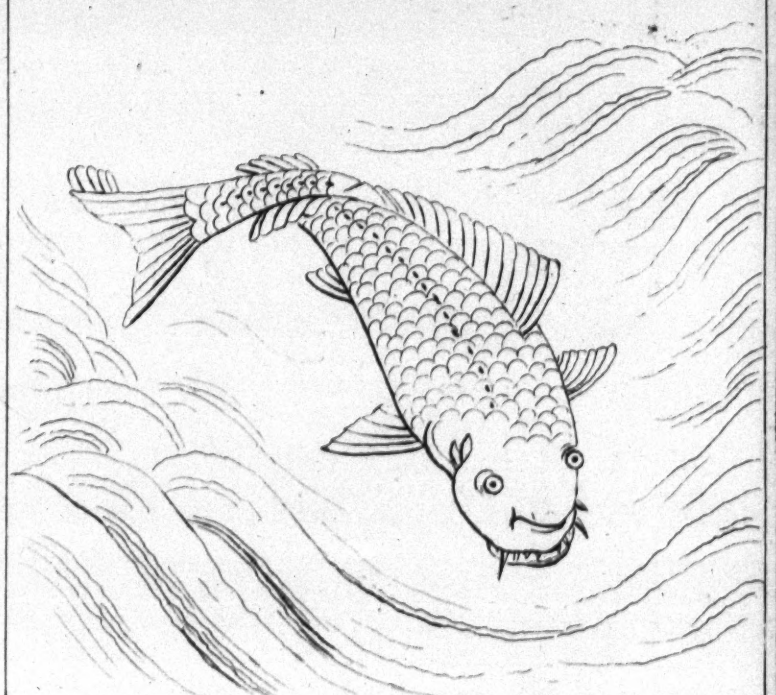


鯽 Fig 3.

Susuki.

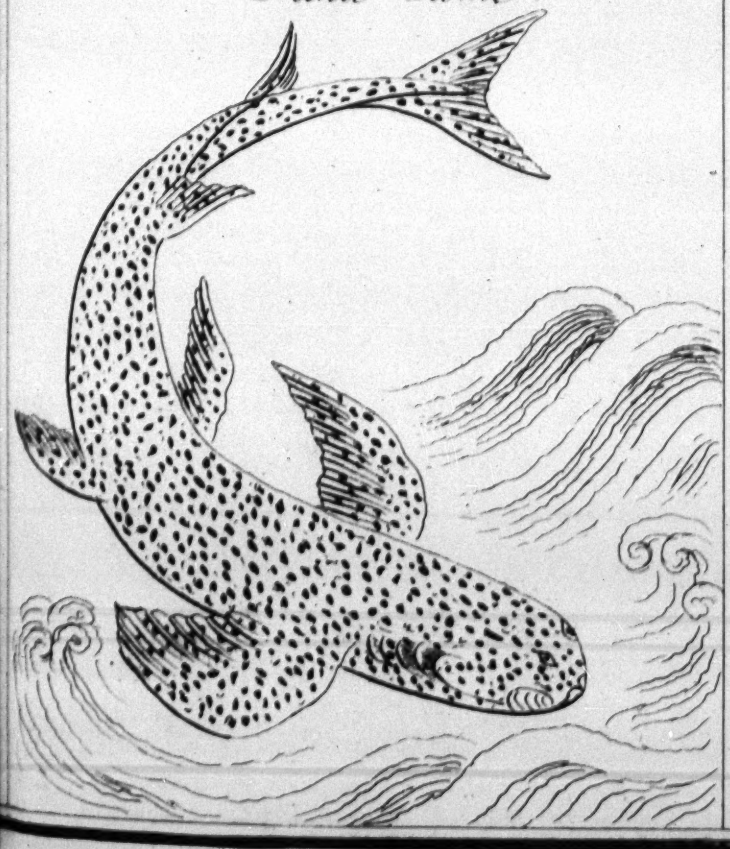
鯉 Fig 4.

Ko I.



鮫 Fig 7.

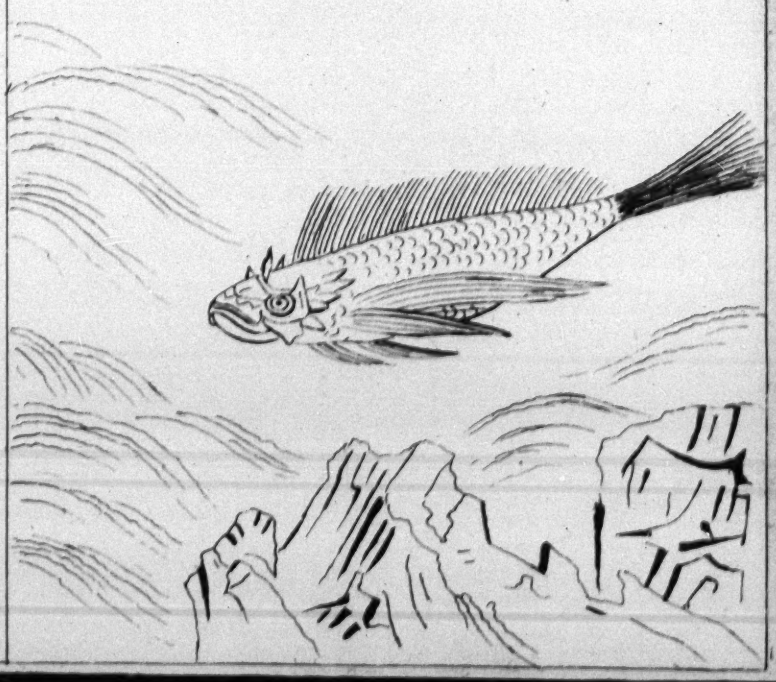
Fuka same.



艦 Fig 8.

Su sumo ivo.

Sajori.



Tab xii.

Fig 1.

鰻

Oo unagi.

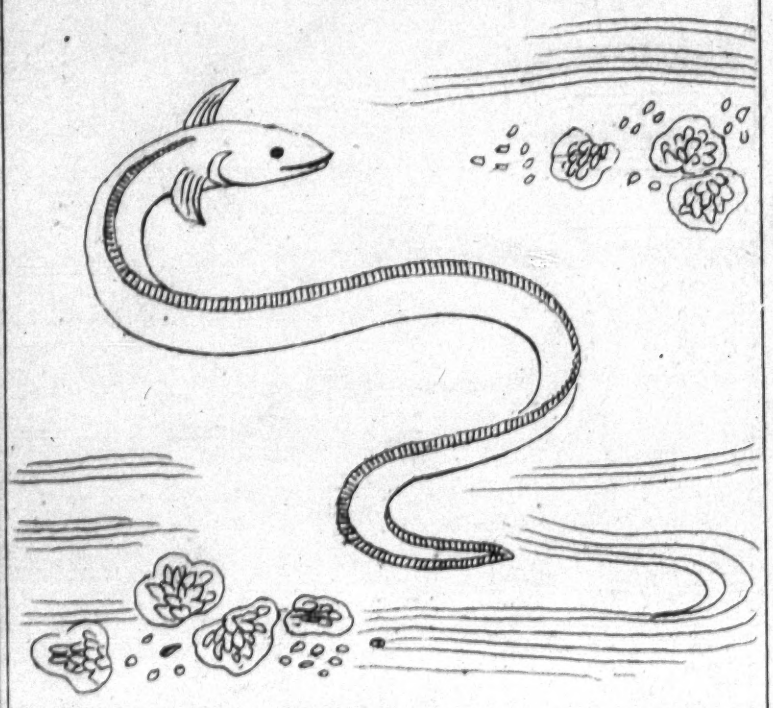


Fig 2.

鱓

Jaatsme Unagi.

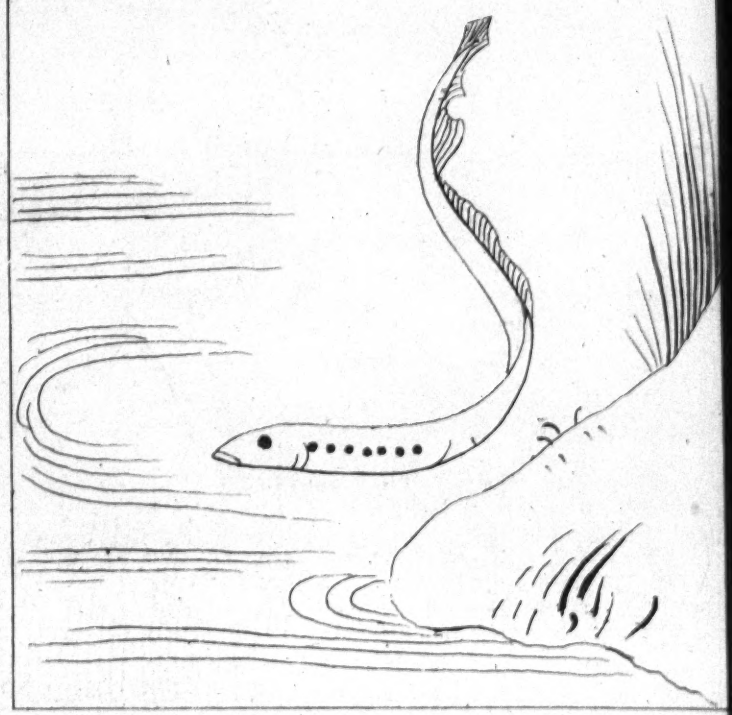


Fig 5.

烏鮹

Ika.

Fig 6.

烏賊魚

Ika.

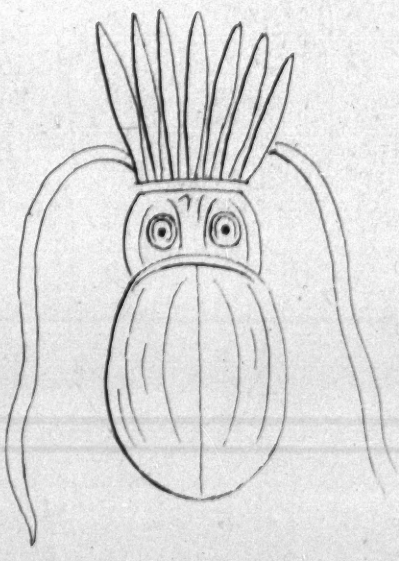


Fig 3.

鯔

Dodsjoo.

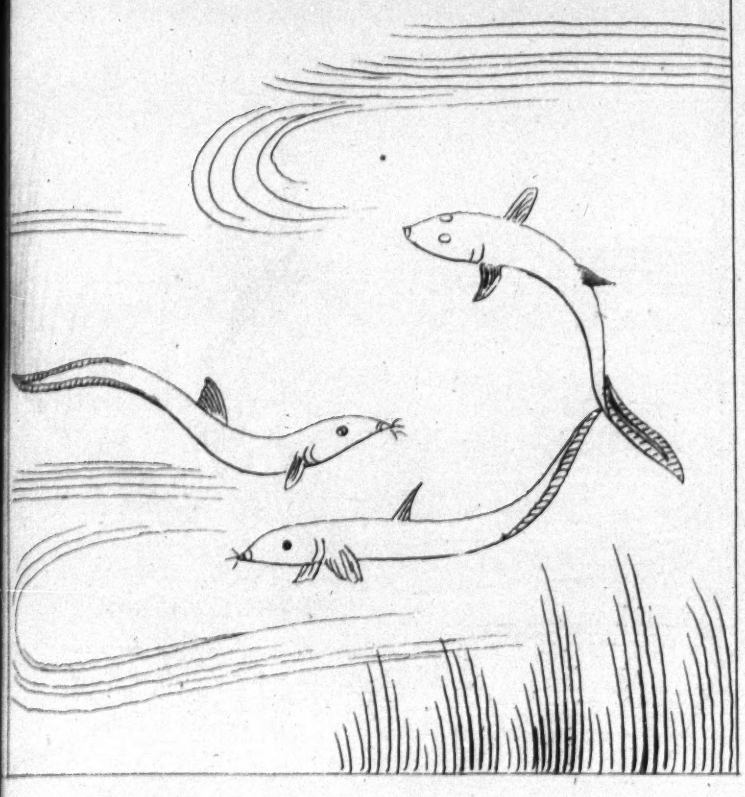


Fig 4.

Fammo.

海鰻

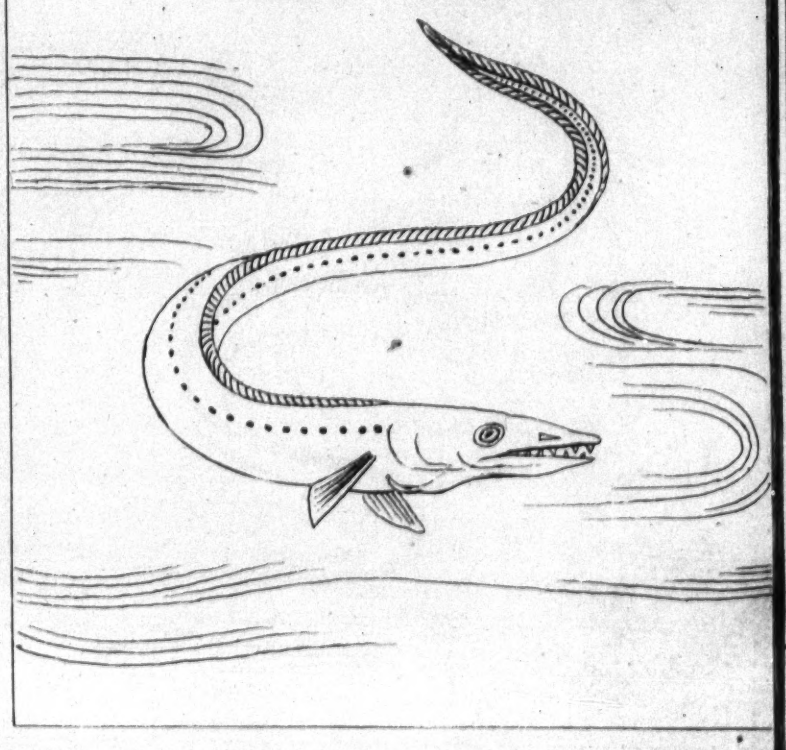


Fig 7.

Tako.

章擧

Fig 8.

Kuragge
Midsu Kuragge.

水母

Tab XIII.

Fig 1.

肉なまこ

Namako.

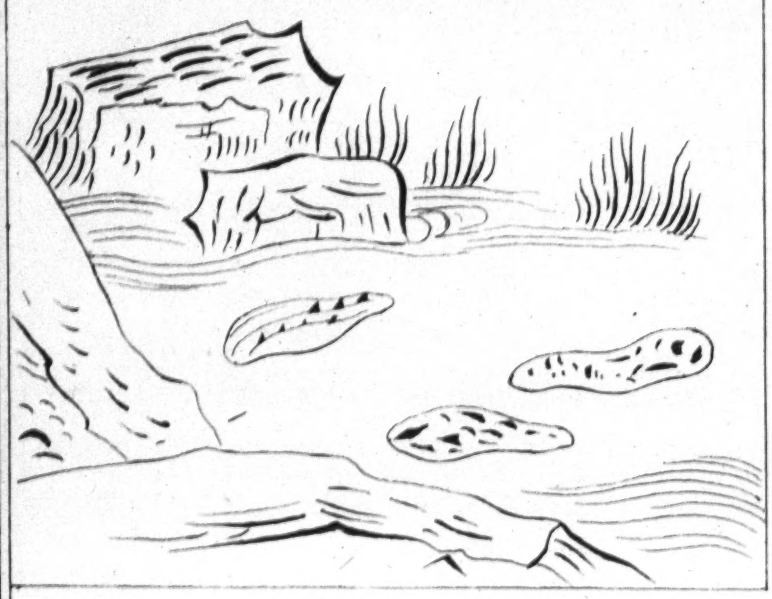


Fig 2.

蛹虫栄

Imori.

Fig 5.

龜

Isicame Sanki.

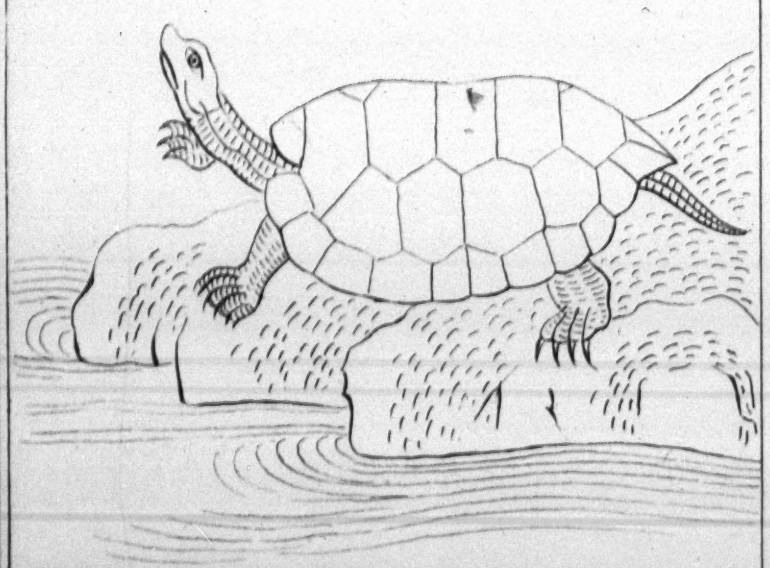


Fig 6.

Iogame. or Doogame. 雌雄龜

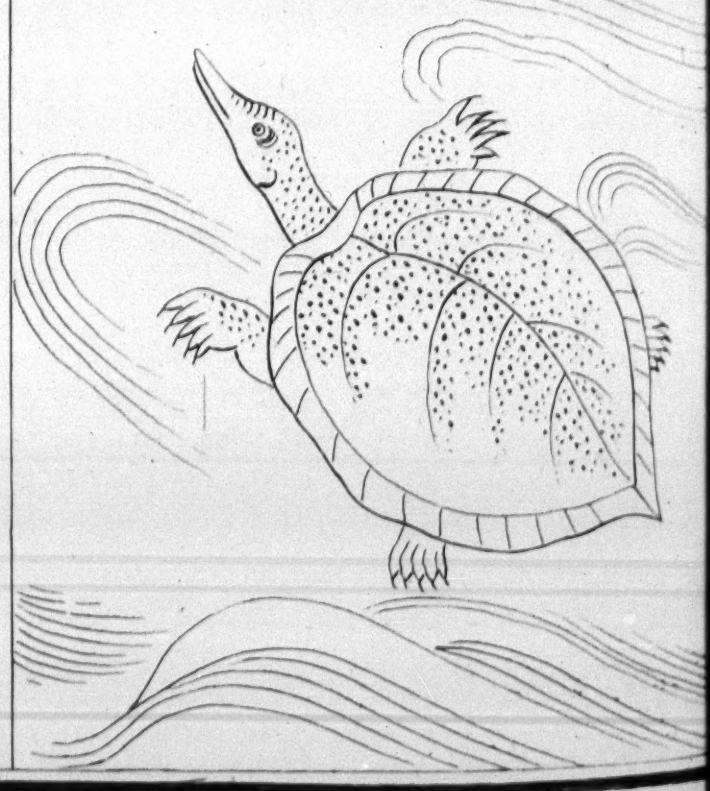


Fig 3.

毛龜

Mooki or Minogame.

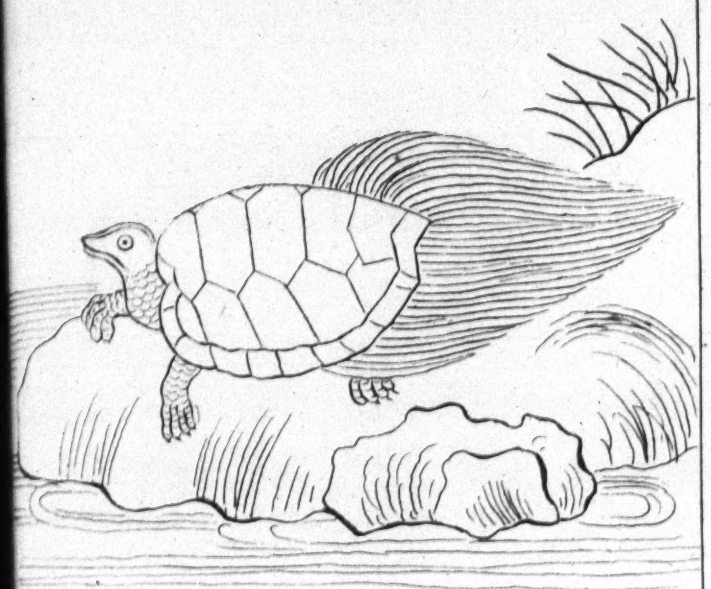


Fig 4.

綠毛龜

Minogame.

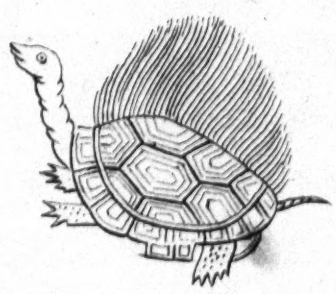


Fig 6

Gamina
d. Koona.

Fig 7.

寄虫蛛

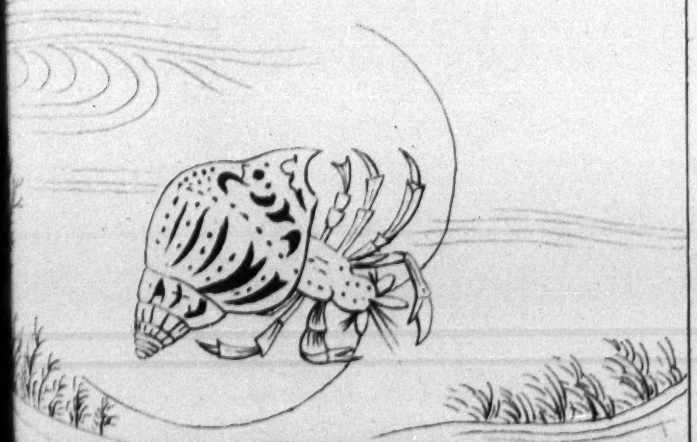
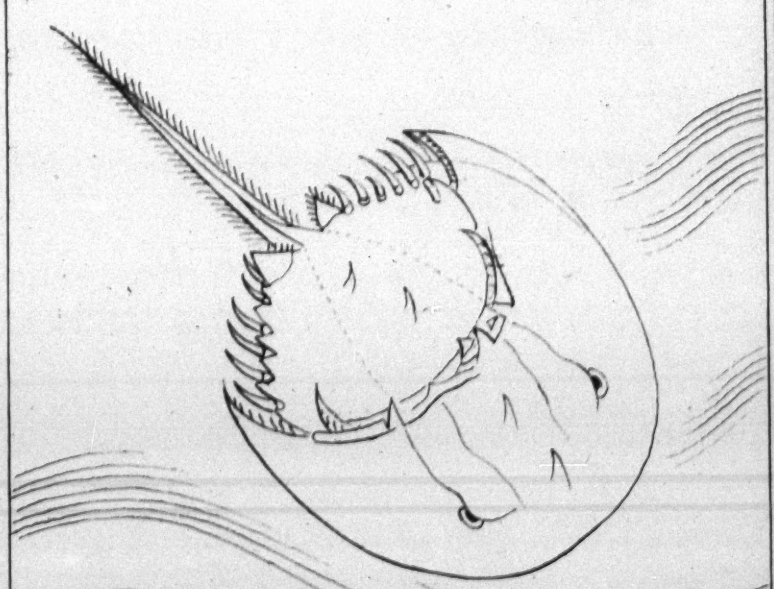


Fig 8.

鱶

Kabutogami.



Tab. XIV.

Fig. 1.

蝿蛸

Gadsame.

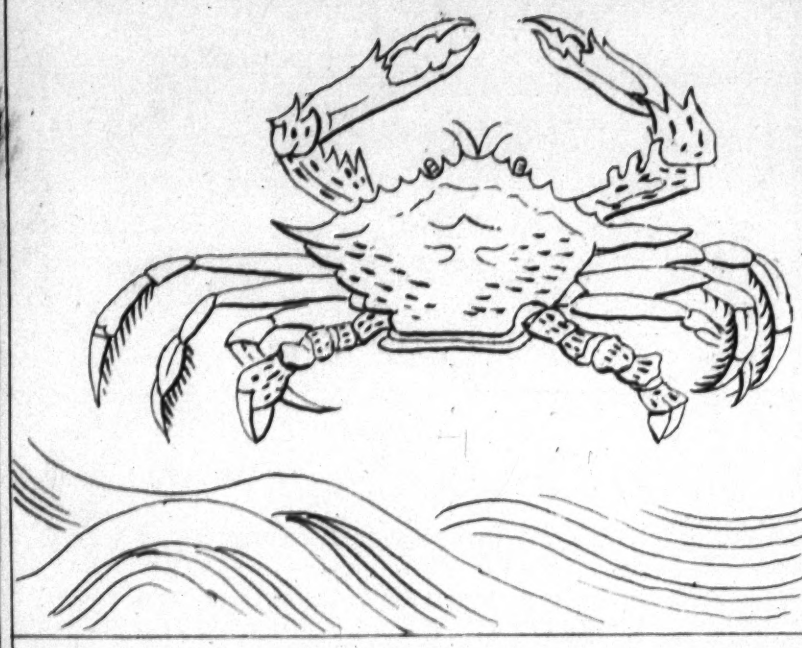


Fig. 2.

蟲毒

Simagami.

Fig. 5.

蛤

Famaguri.

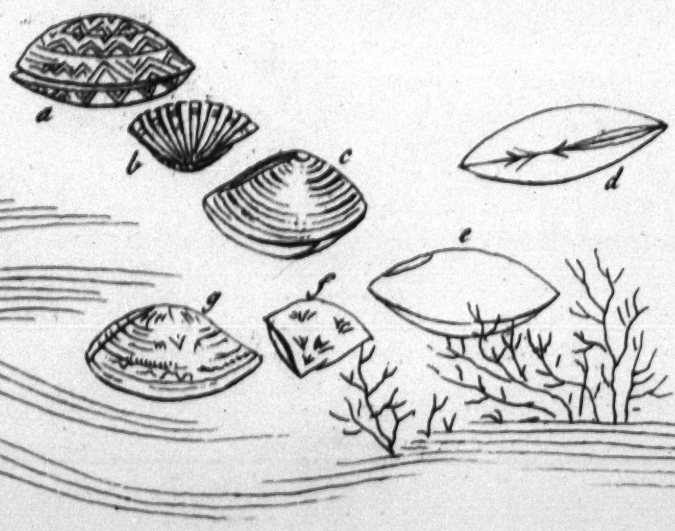
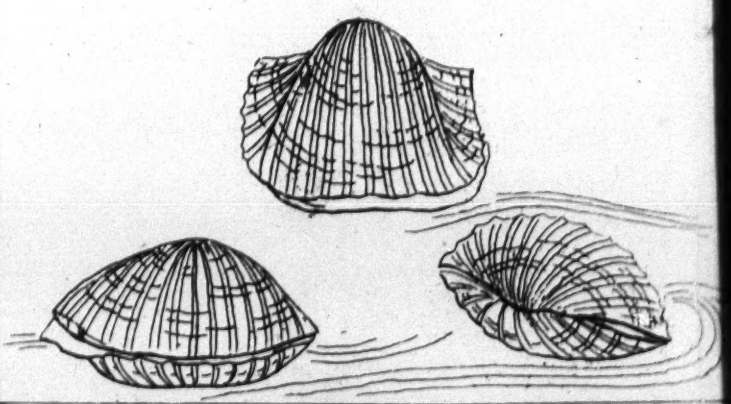


Fig. 6.

Kisa.
Akagai.

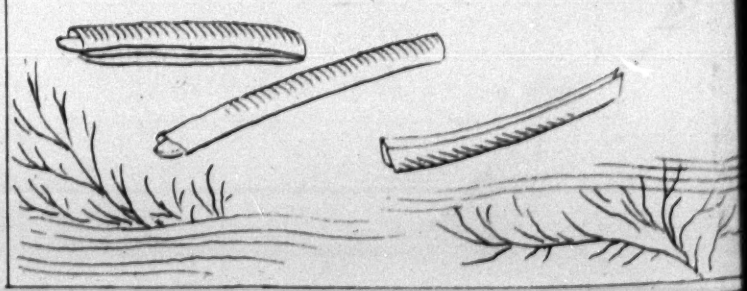
貝



Te. Matee.

Fig. 7.

蝘



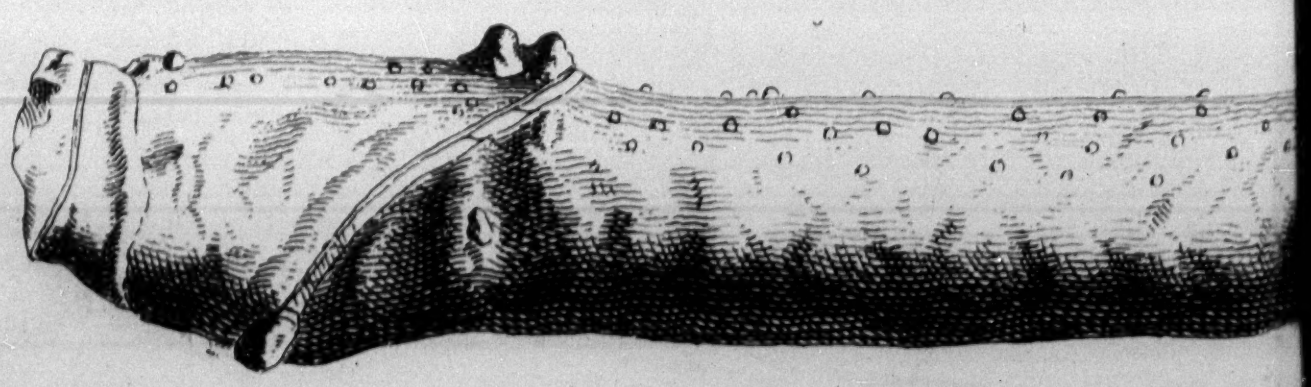


Fig. 3.

鰒
Awabi.

a.

b

Fig. 4.

玉
Tamago.

Fig. 8.

貝
Takarugai.

a.

b.

c.

Fig. 9.

螺
Sasai.

a

b

c

d

Characters of the ten Elements.	1. Kino Je. 甲	Kino To. 2 乙	3. Fino Je. 丙	Fino To. 4 丁	5. Tsutsno Je. 戊	Tsutsno To. 6. 己	7. Kanno Je. 庚	Kanno To. 8. 辛	9. Midsno Je. 壬	Midsno To. 10. 癸
	Wood.		Fire.		Earth.		Oar.		Water.	

The Characters of the Twelve Celestial Signs Combin'd with those of the ten Elements in the Cyclus of Sixty Years.

Characters of the twelve Celestial Signs.										
Ne. 1. 子 The Mouse.	Us. 2. 丑 The Ox or Cow.	10. 癸酉 Midsno To Torri.	9. 壬申 Midsno Je Sar.	8. 辛未 Kanno Je Tsutsno	7. 庚午 Kanno Je Uma	6. 己巳 Tsutsno To Mi.	5. 戊辰 Tsutsno Je Tats.	4. 丁卯 Fino To Ov.	3. 丙寅 Fino Je Torra.	2. 乙丑 Kino To Us.	1. 甲子 Kino Je Ne.
Torra. 3. 寅 The Tiger.	Ov. 4 卯 The Hare.	20. 癸未 Midsno To Fitsuse.	19. 壬午 Midsno Je Uma	18. 辛巳 Kanno To Mi.	17. 庚辰 Kanno Je Tats.	16. 己卯 Tsutsno To Ov.	15. 戊寅 Tsutsno Je Torra.	14. 丁丑 Fino To Us.	13. 丙子 Fino Je Ne.	12. 乙亥 Kino To I.	11. 甲戌 Kino Je In.
Tats. 5 辰 The Dragon.	Mi. 6 巳 The Serpent.	30. 癸巳 Midsno To Mi.	29. 壬辰 Midsno Je Tats.	28. 辛卯 Kanno To Ov.	27. 庚寅 Kanno Je Torra.	26. 己丑 Tsutsno To Us.	25. 戊子 Tsutsno Je Ne.	24. 丁亥 Fino To I.	23. 丙戌 Fino Je In.	22. 乙酉 Kino To Torri.	21. 甲申 Kino Je Sar.
Uma. 7 午 The Horse.	Fitsuse. 8 未 The Sheep.	40. 癸卯 Midsno To Ov.	39. 壬寅 Midsno Je Torra.	38. 辛丑 Kanno To Us.	37. 庚子 Kanno Je Ne.	36. 己亥 Tsutsno To I.	35. 戊戌 Tsutsno Je In.	34. 丁酉 Fino To Torri.	33. 丙申 Fino Je Sar.	32. 乙未 Kino To Fitsuse.	31. 甲午 Kino Je Uma.
Sar. 9 申 The Monkey.	Torri. 10 酉 The Cock or Hen	50. 癸丑 Midsno To Us.	49. 壬子 Midsno Je Ne.	48. 辛亥 Kanno To I.	47. 庚戌 Kanno Je In.	46. 己酉 Tsutsno To Torri.	45. 戊申 Tsutsno Je Sar.	44. 丁未 Fino To Fitsuse.	43. 丙午 Fino Je Uma.	42. 乙巳 Kino To Mi.	41. 甲辰 Kino Je Tats.
In. 11 戌 The Dog.	I. 12 亥 The Boar.	60. 癸亥 Midsno To I.	59. 壬戌 Midsno Je In.	58. 辛酉 Kanno To Torri.	57. 庚申 Kanno Je Sar.	56. 己未 Tsutsno To Fitsuse.	55. 戊午 Tsutsno Je Uma.	54. 丁巳 Fino To Mi.	53. 丙辰 Fino Je Tats.	52. 乙卯 Kino To Ov.	51. 甲寅 Kino Je Torra.

天神七代 Ten Sin Sitsi Dai.

地神五代 Ti Sin Go Dai.

I

天照大神 Ten Sio Dai Sin.

II

1 天照大神 Ten Sio Dai Sin.

2 忍穂 O Siwo

III. *Chinensium Imperatorum nomina, quorum in hac Japoniæ Historiâ mentio fit.*

天皇 Ten Kwo.	攝提紀 Sye Tei. Ki.	合雒紀 Katsuraku Ki.	伏羲氏 Fak ko Fuki.	神農 Sin No. O. adX in Num	黃帝 Kwo Tei. J. Koan Ti	帝堯 Tei Gio.	帝舜 Tei Sun. Gu.	夏后禹 Katenu's.	商成湯 Sio Sei Too.	周武王 Sjuno Bu O.	昭王 Soo Wo.	幼皇 Jo. Kwo.	光武 Kuor Bu.

IV. *Imperatores Japoniæ ante & post Christum natum per 2350. annos.*

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.
神武帝 Sin Mu Ten Oo.	綏靖 Sui Sei.	安寧 An Nei.	懿德 Itoku.	孝昭 Ko Sio.	孝安 Ko An.	孝霊 Ko Rei.	孝元 Ko Kuo.	開化 Kai Quo.	崇神 Sui Sin.	垂仁 Sui Nin.	景行 Ke. Koo.	成務 Se. Mu.	仲哀 Tsiu Ai.	神功皇后 Singu Kogu.
16.	17.	18.	19.	20.	21.	22.	23.	24	25.	26.	27.	28.	29.	30.
應神 Oo Sin.	仁徳 Nin Toku.	履中 Ri Tsiu.	反正 Fan Sei.	允恭 In Kio.	安康 An Koo.	雄略 Iu Riaku.	清寧 Se Nei.	顯宗 Gen Soo.	仁賢 Nin Ken.	武烈 Bu Retz.	繼體 Kei Tai.	安閑 An Kan.	宣和 Sen Kwa.	欽明 Kin Mi.
31.	32.	33.	34.	35.	36.	37.	38.	39.	40.	41.	42.	43.	44	45.
敏達 Bin Tats.	用明 Jo Mi.	崇峻 Sui Sun.	推古 Suis Ko.	舒明 Djo Mi.	皇極 Kwoo Goku.	孝徳 Koo Toku.	齊明 Sai Mi.	天智 Ten Tsij.	天武 Ten Mu.	持統 Dsi Tô.	文武 Mon Mu.	元明 Gen Mi.	元正 Gen Sio.	聖武 Sio Mu.
46.	47.	48.	49.	50.	51.	52.	53.	54	55.	56.	57.	58.	59.	60.

3 瑞垣本尊 Mizu Kiuen Mikotto.

4 彦火出見尊 Fiko Oo Domi Mikotto.

5 萱月不合尊 Fuki Aeraze Asuno Mikotto.

46.	47.	48.	49.	50.	51.	52.	53.	54.	55.	56.	57.	58.	59.	60.
孝謙 Kau Ken.	廢帝 Fai Tai.	稱德 Xau Toku.	光仁 Kuan Nin.	桓武 Kuan Mu.	平城 Fei Sio.	嵯峨 Sa Ga.	淳和 Jun Wa	仁明 Nin Mio.	文德 Bun Toku.	清和 Sei Wa.	陽成 Yo Sei.	光孝 Kuan Ko.	宇多 U Da.	醍醐 Dai Go.
61.	62.	63.	64.	65.	66.	67.	68.	69.	70.	71.	72.	73.	74.	75.
朱雀 Siu Sjaku.	村上 Mura Kami.	冷泉 Rei Sen.	圓融 Jen Jo.	華山 Kua San.	一條 Itsi Djo.	三條 San Djo.	後條雀 Go Sai Djo.	後朱雀 Go Siu Jaku.	後冷泉 Go Re Sen.	後三條 Go San Djo.	白河 Sjira Kawa.	堀河 Fori Kawa	鳥羽 To Ba.	崇德 Sin Toku.
76.	77.	78.	79.	80.	81.	82.	83.	84.	85.	86.	87.	88.	89.	90.
近衛 Kon Je.	後白河 Go Sjira Kawa.	二條 Ni Djo.	六條 Roku Djo.	高倉 Taka Kura.	安德 An Toku.	後鳥羽 Go To Ba.	土御門 Tsutsi Mikado	順德 Jun Toku.	後堀河 Go Fori Kawa.	四條 Si Djo.	後嵯峨 Go Sa Ga.	後深草 Go Fuka Kusa.	龜山 Kame Jamma.	後宇多 Go U da.
91.	92.	93.	94.	95.	96.	97.	98.	99.	100.	101.	102.	103.	104.	105.
伏見 Fu Simi.	後伏見 Go Fu Simi.	後二條 Go Ni Djo.	花園 Fanna Sono.	後醍醐 Go Dai Go.	後嚴 Go Gen.	光明 Kuo Mio.	崇光 Sju Kuo.	後光嚴 Go Kuogen.	後圓融 Go Jen Jo.	後小松 Go Ko Matz.	稱光 Sio Kuo.	後花園 Go Fanna So.	後土御門 Go Tsutsi Mikado	桓原 Kasiwa Bara.
106.	107.	108.	109.	110.	111.	112.	113.	114.						
後奈良 Go Na ra.	正親町 Oo Gi Matz.	後陽成 Go Jo Sei.	水尾院 Dau Bo Quo.	本院 Fon In.	後光明 Go Kuo Mio.	後西院 Go Sei In.	太上皇 Kuo Jo Tei Jno.	今上 Kin Jno.						

V. Tituli Imperatoris, Vel potius Summi Japoniæ Pontificis.

帝 Mikadoo	先帝 Dai Dai.	王 Oo.	皇 Kuo.	几 Tai.	天子 Ten Jno.

1. Story.

Temple of TENSIO DAISIN *at Isie.*

V: Gucht Sculp.

Toomigo Banſio ie Excubiæ &
Specula Marium in Summitatibus
Montium.

Runjotſi.

Ten Sin.

Atagaſan.

Daikioſi.

Mari Tamama

Sinno Dai Mio Sin.

Andſiensi

Gobugioso.

Tokiuzmioz.

Magomi

Ofunagura.

Tojinteſij je
Tokoro.

Ofatto.

Botokuſi S. Templum
Magone.

a. Gokuja. Carcer.
b. Goseisatz. Locus aſſigendis Impera-
toris mandatis dicatus.
c. Residentia Gubernatoris.
d. Altera Residentia Gubernatoris.
e. Andſiendsi Templum, Tertij
Gubernatoris protempore Residentia.

Obani.

Moneta Ja

TAB. XIX.

Urbs NANGASAKI
Cum Portu & Agro circumjacenti.
Ex ipsis Japonum mappis descripsit & E. Kæmpferi Observationibus Illustratam sistit
J. G. SCHEUCHZER.

Extant in Urbe NANGASAKI.

Viæ publicæ	87.
Pontes saxei	20.
lignei	15
Templa Budsdo intra & extra Urbem	49.
Templa Sin	5.
Templa Sectæ Jammabos.	7.

Megimitz.
Jaszurigi Fauzman.
Tenmangu.
Jasiki.
Jamadas. Jasiki.
Jtomi Excubiæ in monte.
Kara.
Kamejamakanna.
Tenmangu Jasiki, sive Speculatorum domus.
Geo Banszo
Tamatz.
Tsibiadai.
Megami.
Midsuiki.
Jamadas.
Jamanaka.
Jamasaki.
Sanwara.
Firasi.
Firasi Jorosi ima I.
Jakisima I.
Inusima I.
Bodaisi.
Jmose.
Fukasuri.
Kamesaki.
Jokosaki.
Jtsukusima.
Tsuraga sima I.
Kasio.
Brusaiten I.
Tsusesima.
Jamanoto.
Jnsel.
Kasimoto.
Kuri Masima I.
Kawe.
Tsuraga sima.
Jsuka.
Jamanosima I.
Tomiura.
Tomiura Tsuki.
Tomiura Tsuki.
Jamanosima I.
Jsuka.
Kawe sine sakisii dumiosa tabernacula Mercatorum.
Navium combustarum Locus.
Jamanosima.
Jamanosima I.
Kamisima.
Jsuka.
Jamanosima I.
Jsuka.
Jamanosima I.
Jamanosima I.
Jamanosima I

I.

II

Locus Sigilli.

おらんだ
randa

浦賀
Uraga

うらがにて
Uraga ye te

奉行
Bugio

ぶぎょう

所
Sio

しょ

Isasaka soyra madzuku sorenari jotte gotosi Kudanno.

Kore o ukete mo ts'ka mats'ri.

Kore o ukete mo ts'ka mats'ri.

Kore o ukete mo ts'ka mats'ri

Formula Juramenti generalis.

梵天帝釋四大天王惣日本國中六十餘州
大小神祇殊修正直擁護不怪現三
界天神八幡大菩薩天滿大自在
罷蒙冥罰各可
奉遁仍起請如件

月日

乙

判

Tab. XX
Formula Juramenti generalis.
VI.
梵天帝釋四大天王惣日本國中六十餘州
大小神祇殊修正直擁護不怪現三
界天神八幡大菩薩天滿大自在
罷蒙冥罰各可
奉遁仍起請如件
月日
乙
判